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A COMPARISON OF THE CULTURAL/ETHNIC PERCEPTIONS AND EDUCATIONAL
BELIEFS OF KOREAN IMMIGRANT AND NON-IMMIGRANT FAMILIES

by

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B.A., Korea National Open University, 1998
M.S., Southern Illinois University, 2006

A Dissertation
Submitted in Partial Fulfillment of the Requirements for
the Doctor of Philosophy Degree

Department of Curriculum and Instruction
in the Graduate School
Southern Illinois University Carbondale
December 2012

DISSERTATION APPROVAL

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in the field of Curriculum and Instruction

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October 26, 2012

AN ABSTRACT OF THE DISSERTATION OF

EUN JIN HWANG, for the DOCTOR OF PHILOSOPHY degree in CURRICULUM AND INSTRUCTION, presented on OCTOBER 26, 2012, at Southern Illinois University Carbondale.

TITLE: A COMPARISON OF THE CULTURAL/ETHNIC PERCEPTIONS AND EDUCATIONAL BELIEFS OF KOREAN IMMIGRANT AND NON-IMMIGRANT FAMILIES

MAJOR PROFESSOR: Dr. Cathy Mogharreban

As a critical unit for identifying family-constructed meanings of education, a deeper contextual understanding of Korean immigrant parents' cultural/ethnic perceptions in relation to educational beliefs should be central to culturally responsive education designed to support Korean immigrant families. It is necessary for educators to examine the beliefs and practices of Korean immigrant families around education in order to broaden the educational conversation and mutual understanding between parents and teachers for effectively facilitating their children's learning and socialization.

The purpose of this dissertation was to investigate the variations in cultural/ethnic perceptions and educational beliefs about childrearing and early schooling among three Korean parent groups: (a) 79 Korean immigrant parents in the U.S., (b) 98 Korean parents with no transnational experiences outside of the country of origin, Korea, and (c) 42 transnational parents in Korea who have returned from the U.S. to Korea. It examined the relationships between cultural/ethnic factors and Korean parents' educational beliefs about young children's learning and socialization. This study was a mixed methods design. Research findings from the quantitative survey data indicate several significant intracultural variations in cultural/ethnic perceptions and educational beliefs and noteworthy relationships among variables (e.g., between socio-demographic factors and acculturation, between enculturation and educational beliefs, etc.). Probing further through interviews, this study qualitatively explored four Korean immigrant

parents' cultural/ethnic experiences with their children's schooling to raise additional questions regarding beliefs, attitudes, and values emerging in daily family lives.

The findings indicated that Korean immigrant families encounter dual processes of acculturation and enculturation, that is, integration rather than assimilation, that can be potentially challenging for facilitating their children's learning and socialization. (Cho, Chen, & Shin, 2010; Miyoshi, 2011; Song, 2010). The findings suggested that Korean immigrant families develop particular culture-belief structures derived from experiences of socio-cultural transformations between their own socio-cultural contexts and the mainstream school settings of their children. This study provided a critical foundation for a contextual understanding of Korean immigrant parents' educational beliefs and practices related to early school schooling while being acculturated into the dominant school culture and curriculum. The implications were discussed for culturally responsive education.

DEDICATION

I would like to make important dedications with this study. First and foremost, I would like to dedicate this study to my father and mother, Dae Nam Hwang and Kae Gu Kim. I am sincerely thankful to my parents so much for your endless love in heaven. I am strengthened by your invisible love and heart. I love you both with all my heart and miss you with my soul.

I would like to dedicate this study to my brother and sister-in-law, Eun Hwan Hwang and Young Bun Kim. I am thankful to you so much for your love and encouragement. I am sure that I could never have finished this study without your love and support.

I would also like to dedicate this study to respectable friends. To my friends, Becky Pedraza, Hiroko, Eui Kyung Sim who seem to be my beloved mothers in my life, I know your abundant love and faithful prayers that lead me to overcome all my difficulties and trials in my life, especially for completing this study.

I dedicate this to many friends who supported me to have data collections, Ja Hyun Yoo, Jung Am Park, and HyunA Sim who are faithful friends and always pray for me to be spiritually strengthened by Jesus.

I really thank to principals and teachers at Preschool, Kindergarten, and Elementary School in Korea and at Korean language schools and communities in the U.S. I really hope that this study contributes to all Korean Diaspora and Korea that I deeply cherish and always hold a special place in my heart. Thank you for allowing me the honor of conducting this study.

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I will always be thankful to all my family; to my mother and father in heaven, brother, and sister-in-law for cheering me up when I felt lost and depressed. First and foremost, I want to deeply thank my LORD, Jesus with all my heart, all my soul, all my strength, and all my mind in Jesus.

"Hear, O Israel: The LORD our God, the LORD is one.
Love the LORD your God with all your heart and with all your soul and with all your strength."
(Deuteronomy 6:4-5)

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CHAPTER I

INTRODUCTION TO THE STUDY

Background of the Study

The population of children in immigrant families who have different first languages, cultural backgrounds, and value systems derived from their homelands has rapidly become one of the most crucial issues of education in the U.S. (Huntsinger & Jose, 2009; Turney & Kao, 2009). According to the U.S. Census (2000, 2009), the number of children under age 18 in immigrant families living in the U.S. increased by 63 percent between 1990 and 2000 and by 82 percent between 2000 and 2007. There were 16.5 million children in immigrant families (22 percent of the total number of all U.S. children) in 2007. In comparison, the number of children in native born families in the U.S. has increased by only 3 percent between 1990 and 2007 (Mather, 2009).

These rapid demographic changes provide definitive evidence that more attention is paid to the rising issue of cultural/ethnic diversity and the socio-cultural variables of immigrant families in early education. According to the U.S. Census Bureau (2011), there are 10,872,000 children who speak another language at home (20.5% of the total number of children ages 5 to 17). In fact, it is projected that European-American children who speak only English will decline proportionately to about 50% by 2030 (U.S. Census Bureau, 2004). The populations of immigrant children belonging to smaller ethnic groups are expected to radically increase, relative to immigrant children belonging to larger ethnic groups (Hernandez, Denton, & Macartney, 2007). Specifically, among ethnic minority groups, the number of the total population in the Hispanic group is projected to increase from 16% of the total number of the U.S. population in 2010 to 22% by 2030 (U.S. Census Bureau, 2009). It is projected that, among non-Hispanic

groups, the Asian population will gradually increase from 5.1% in 2010 to 6.7% by 2030 and 7.5% by 2040. The population of Asian-American children under age five is projected to increase from 895,000 in 2010 to 1,086,000 by 2030 (U.S. Census Bureau, 2009). The more ethnic diversity in the U.S., the more significance cultural differences in parenting beliefs and styles will have in terms of their implications for schooling.

As a result, educational practitioners and policymakers have recognized the educational challenges of ethnic minority and immigrant families in terms of respect for cultural values and perceptions of each ethnic group in schooling. But, according to Mather's (2009) reports on America, less than 5 percent of Congressional debates on immigration policy and issues were related to those issues regarding immigrant children and families in 2006. The U.S. government has mostly focused on legal status, criminal activities of immigrants, and public sentiment toward immigrants, or immigrant activism, rather than on children in immigrant families and their educational/cultural challenges emerging in daily lives (Mather, 2009).

With consideration of these demographic changes, it is necessary for educators to rethink how to collaborate with immigrant parents in order to effectively facilitate learning and development of their young children in early schooling. The collaboration should be based on a schema that mainly consists of an understanding of the parents' perceptions and values and perceptual variations in education. Many researchers insist that in order to build up school programs and practices that connect and communicate with culturally/ethnically diverse families, teachers and school practitioners need a conceptual bridge to understand parents' beliefs, values, and practices which impact decision making and shared responsibilities for children's learning processes and outcomes (Bruns & Corso, 2001; Huntsinger & Jose, 2009; Keels, 2009; Mitchell, Foulger, & Wetzel, 2009).

Parent involvement in schooling, for instance, benefits young children in terms of higher learning achievement, better attendance in school, better socialization with peers and teachers, and good-habit formation – and the earlier the involvement, the better the student outcomes (Eldridge, 2001; Wong & Hughes, 2006). Although parent involvement positively impacts children’s attitudes toward schooling or particular subject areas, self-concept, classroom behaviors, and time spent on homework (Eldridge, 2001; Huntsinger & Jose, 2009; Mitchell et al., 2009), many teachers have barriers to overcome in collaborating with parents from culturally/ethnically diverse backgrounds. The barriers are due to a lack of mutual understanding of cultural/ethnic context and its effects on educational beliefs, parenting practices, child development, and early schooling between teachers and parents (Blue-Banning, Summers, Frankland, Nelson, & Beegle, 2004; Julian, Mckenry, & McKelvey, 1994; Wong & Hughes, 2006).

Many immigrant parents feel teachers and school staff are warm, but they feel disempowered and/or uncomfortable with them because of conflicting aspects of cultural and ethnic factors related to schooling (Calzada, Brotman, Huang, Bat-Chava, & Kingston, 2009; Huntsinger & Jose, 2009). Huntsinger and Jose (2009), for instance, reported, “There is a different perception of a parent’s sense of place in schools and in their children’s educational lives. Immigrant parents hold assumptions and expectations based on their own experiences in their homelands. Parents’ perspectives may not be understood by teachers and may actually conflict with what teachers believe to be good parenting” (p. 3).

Therefore, both teachers and immigrant parents must be challenged to understand the differences in cultural perceptions and values and their implications for the support of children’s learning, development, and socialization. The educational beliefs of parents reflect their

childrearing practices at home, and their views of parent involvement influence their children's learning and cultural socialization at home and school (Calzada et al., 2009; Keels, 2009; Romero, Cuéllar, & Roberts, 2000). When teachers and immigrant parents make an effort to develop a shared conceptual understanding, they find appropriate ways to effectively collaborate to enhance the children's learning and socialization within the educational system.

Problem Statement

As mentioned above, current demographic issues and teachers' and immigrant parents' mutual lack of understanding of the others' cultural/ethnic perspectives prompt two main issues for this study. A problem might exist between teachers and immigrant parents or among parents from different cultural/ethnic backgrounds in terms of cultural/ethnic values, educational beliefs, and acculturation gaps in early childhood education (Huntsinger & Jose, 2009; Keels, 2009; Romero et al., 2000; Wong & Hughes, 2006). Because immigrant parents may have different expectations and beliefs derived from their own experiences in their homelands, they might have conflicts with teachers' beliefs regarding good parenting and teaching (Han, 2010; Huntsinger & Jose, 2009; Lee & Landreth, 2003). Han (2010) emphasized that teachers are likely to perceive immigrant parents' beliefs and values based on mainstream educational backgrounds and experiences in the U.S., rather than based on a contextual understanding of immigrant parents and their children.

Another problematic issue is the unpredictable or unknown variations in cultural/ethnic beliefs linked to educational perceptions of parents in different social contexts. Although several studies have explored the effects of cultural/ethnic differences in education and lack of understanding of these differences for both teachers and parents (Calzada et al., 2009; Keels, 2009; Romero et al., 2000), variations in immigrant parents' educational beliefs and attitudes that

may dramatically impact their children's learning and development are not well identified.

McGillicuddy-De Lisi and Subramanian (1996) used Lamb and Sternberg's (1992) perspective on the belief-culture relation in their research. They explained that through particular experiences in the socio-cultural contexts, parents meaningfully develop beliefs within the socio-cultural contexts of particular human ecologies. The beliefs vary across cultural/ethnic groups as ecologies and social systems are different. Thus, variations in beliefs about child development and parenting might exist across cultural/ethnic groups (McGillicuddy-De Lisi & Subramanian, 1996).

Variations of cultural/ethnic perceptions and educational beliefs emerging within an ethnic group may explain various aspects of educational practices in a global society. According to eco-cultural theory, Bernheimer, Gallimore, and Weisner (1990) take account of family-constructed meaning of their environments. Families critically respond to those environments and meanings in their daily routines. Daily routines of families are significant components of analysis to understand families' beliefs, values, and goals. Weisner (2002) explained that families in all cultural/ethnic groups create or maintain their own daily routines and activities that may be associated with their proactive responses to their own circumstances and meanings. The daily routines linked to educational beliefs may vary across cultural/ethnic groups and be changed by new eco-cultural environments and social/cultural capacity (e.g., language proficiency and knowledge about American schooling). Within the same ethnic groups, parents' educational beliefs/values about parenting may be heterogeneous and associated with the difficulties their children face in schooling (Julian et al., 1994). If these variations are understood by teachers, teachers may actually reduce ongoing and potential conflicts with immigrant parents derived from cultural/ethnic discrepancies. In turn, if perceptual variations in education are

identified along with immigration trends, teachers can better facilitate immigrant children's learning outcomes and socialization in schooling. Understanding perceptual variations about education within a minority group could be a major factor that helps teachers and educational practitioners develop conceptual frameworks for enhancing effective culturally responsive early childhood education.

Purpose of the Study

The primary purpose of this study was to investigate the potential relationships among cultural/ethnic factors and educational beliefs for facilitating young children's learning and socialization in Korean families. According to Zea, Asner-Self, Birman, and Buki (2003), cultural/ethnic factors include four key domains: (a) ethnicity, (b) cultural/ethnic identity, (c) cultural competence (e.g., language and cultural knowledge), and (d) demographic characteristics. Okagaki and Sternberg (1993) suggest that educational beliefs and practices are linked to both the home and school environments. In both the home and school, eight educational domains are included: (a) problem-solving skills, (b) creative skills, (c) conforming behaviors, (d) practical skills, (e) verbal skills, (f) social skills, (g) self-management skills, and (h) motivation for school tasks. In this study, I examined the variations in cultural/ethnic perceptions and educational beliefs about childrearing and early schooling among three Korean parent groups defined below. The study aimed to identify similarities and differences in cultural/ethnic perceptions and educational beliefs among the three groups that then are linked to in-depth information on Korean immigrant families' cultural/ethnic challenges and educational concerns in American schooling with the goal of improving culturally responsive educational programs and professional development of teachers.

The focus of this study was Korean immigrant parents who have undergone transitions between socio-cultural contexts at home and school. The study focused on three different groups of Korean parents: (a) Korean immigrant families in the U.S., (b) Korean families who have returned from the U.S. to Korea—the transnational families, and (c) Korean families in Korea who have no experience of educating their children in other countries—the culture of origin families—used as a comparison group. Korean immigrant families may be influenced by two different social contexts: their culture of origin as well as the new culture they are exposed to in the U.S. They may or may not change their educational beliefs and practices about childrearing and early schooling because of experiences of socio-cultural transitions (Song, 2010) and degree of becoming acculturated into a dominant culture (Trimble, 2003; Zea, Asner-Self, Birman, & Buki, 2003). Korean families who have returned to Korea may have particular socio-cultural perceptions and practices influenced by American mainstream culture that may differ from those of Korean families in Korea who have had no transnational experience. Several scales were used to measure cultural/ethnic identity and acculturation.

The second purpose focused on Korean immigrant families' cultural/ethnic challenges that arise between their own beliefs and practices from their own socio-cultural contexts and from their experiences with the mainstream schooling of their children in the U.S. This purpose was associated with the third research question for this study. Relevant issues related to Korean immigrant families' experiences of cultural/ethnic similarities and differences corresponding to information acquired from the quantitative results in this study were investigated by interviews. The purpose was to inform culturally sensitive approaches to multicultural education through in-depth understanding of the cultural/ethnic concerns and conflicts Korean immigrant families face for effectively working with their children in schooling. It helped to develop a conceptual

framework shedding light on not only how Korean immigrant parents develop educational beliefs and practices but also how teachers make an effort to cope with potential gap between immigrant parents and teachers in schooling.

Research Questions

- Do the three groups differ in the following variables: cultural/ethnic perceptions of identity and cultural competence, and parents' beliefs about childrearing and early schooling?

If so, how do the three groups differ in regard to these variables?

- What is the relationship between the cultural/ethnic factors significant to Korean immigrant parents and their educational beliefs about their children's learning and socialization?
- How do Korean immigrant parents understand and respond to cultural/ethnic similarities and differences in schooling?

A Description of Intended Study: Data Collection

This study used a mixed method design, and data collection consists of surveys and semi-structured interviews (Creswell & Clark, 2007). This study focused on immigrant parents who have young children in preschool, kindergarten, and first and second grade (age 4-8). The sample consisted of three different groups of Korean parents: 79 Korean immigrant parents living in the U.S. (KI), 98 Korean parents in Korea, who have no experience of educating their children in other countries (CO: Country of origin), and 42 Korean parents in Korea who have returned from the U.S. (TN: Transnational parents). Two hundred seventy eight parents were initially contacted by school teachers and principals to request their participation in this study. The participants for the three groups were chosen by multistage sampling as well as cluster sampling: This

methodology is commonly implemented for survey research (Fraenke & Wallen, 2006).

Sampling procedures were explained in Chapter Three.

Within the explanatory research design (Creswell & Clark, 2007), the survey used a quantitative method in order to identify the relationships and the variations among the variables of cultural/ethnic perceptions and educational beliefs (Vishnevsky & Beanlands, 2004). Several existing scales were used to measure cultural/ethnic perceptions and educational beliefs. The reliability of each scale was acceptable (e.g., alphas above .65 are generally deemed acceptable) across several cultural/ethnic groups.

The study also employed semi-structured interviews as a qualitative method to uncover the essence of Korean immigrant parents' educational beliefs and attitudes attained from their own socio-cultural experiences regarding educating their children in the U.S. From the subjects in the Korean immigrant parent group who volunteer for interviews, a sample was purposely chosen by the following criteria: (a) length of residence in the U.S., (b) plans to return to Korea, and (c) citizenship status. These criteria were related to cultural/ethnic identity, cultural competence, and acculturation levels determined by the surveys as the existing research studies indicated (Miyoshi, 2011; Zea et al, 2003). For instance, length of residence in the U.S. is correlated positively to acculturation levels and negatively to enculturation levels (Zea et al, 2003).

A mixed approach was chosen for interviews: (a) the narrative interview method and (b) the conceptual interview method (Kvale & Brinkmann, 2009; Lather, 2006; Merriam, 2009). The interview focused on three main categories of open-ended questions: (a) the interviewee's personal experiences of parenting and their children's schooling, (b) personal parenting beliefs and childrearing practices, and (c) the interviewees' understanding of socio-cultural differences

and similarities as they relate to educational practices in the U.S. The interviews were used to probe and expand on the information derived from the results of the surveys in the quantitative phase.

Significance of the Study

In the domain of multicultural education, this research study is important for several reasons. First of all, even though many researchers have vigorously studied immigrant groups, particularly the Latino and some Asian groups (typically Chinese, Taiwanese, or Japanese), few research studies have focused on the minor ethnic groups in the U.S., such as Korean immigrant families. Moreover, few research studies have examined the significantly growing population of immigrant children enrolled in preschool or kindergarten and their parents in the U.S. (Adair & Tobin, 2008). In immigrant families of minor ethnic groups, research is necessary to identify major differences in cultural beliefs about educating children and the impact of those beliefs on childrearing practices for children in order to make culturally robust bridges between parents and teachers (Rothstein-Fisch, Trumbull, & Garcia, 2009).

Secondly, the research was conducted to begin to define a contextual understanding of Korean immigrant families' cultural/ethnic and educational perceptions in order to broaden the educational conversations so that we might accelerate a deeper understanding of the similarities and differences in cultural beliefs about child development and learning between parents and teachers (Bruns & Corso, 2001; Igoa, 1995; Rothstein-Fisch et al., 2009). Cho, Chen, and Shin (2010) argued that the families' views on parenting and education are a critical issue that a growing number of teachers encounter in our global community. They emphasized that educators of young children play critical roles in greater understanding of differences in beliefs, values, and practices in education. They state, " Respect for the unique experiences, needs, and challenges of

transnational families is a prerequisite for gaining knowledge and skills for working with them and being a more effective supporter and advocate.” (p. 36). The families may have unique educational perspectives related to their own socio-cultural demands and needs. However, there is little research on Korean transnational families, as this is a relatively recent demographic trend in our global society.

Current research also lacks in-depth investigations addressing the characteristics of each cultural/ethnic group, especially Korean immigrant parents. Immigrant parents’ cultural/ethnic perceptions, values, and beliefs linked to educational perceptions should play a major role in the development of a framework (schema) to be used by teachers to enhance effective early childhood programs for immigrant children (Keels, 2009; Rothstein-Fisch et al., 2009). This information can be used for educators to develop their professional practices, to create a shared vision of educational goals with all families, and to heighten the awareness of cultural/ethnic diversity in direct or indirect ways in terms of social justice in schooling. In order to effectively collaborate with culturally/ethnically diverse families, Bruns and Corso (2001) emphasized that using several empirical methodologies is critical to collect information that can improve early educational programs and professional development. Keller, Borke, Chaudhary, Lamm, and Kleis (2010) also emphasized that the combination of quantitative and qualitative methodology is especially effective in the study of the culture-beliefs relationships because the importance of the cultural meanings in contexts for the individual families. Therefore, in order to find critical evidence on current cultural/ethnic beliefs of Korean parents, I used an empirical approach, consisting of surveys and interviews. The quantitative data provide a descriptive picture of the statistically significant relationships and variations among the variables. Information from the qualitative data provided insight into the deeper meanings of cultural/social differences and

similarities as well as the possibility of conflicts with socially and culturally dominant groups in relation to educational beliefs and practices (Creswell & Clark, 2007; Merriam, 2009). The information gathered from this study can be effectively used to facilitate immigrant children's learning and development at home and school. By better understanding the cultural/ethnic perceptions and values of Korean immigrant parents, we might enhance effective collaboration of parents and teachers thereby positively impacting their children's school adjustment and socialization.

Assumptions, Limitations, and Delimitations of the Study

Assumptions

A main assumption of this study was that immigrant parents' socio-cultural/ethnic identities, values, and perceptions are influenced by the culture of origin and the related social/ethnic contexts and, in turn, affect their children's learning and socialization in schooling (Calzada et al., 2009; Huntsinger & Jose, 2009; Igoa, 1995; Keels, 2009; Romero et al., 2000). Therefore, immigrant families' socio-cultural transitions across cultures may lead them to develop particular cultural/ethnic perceptions and values that are interrelated to the educational beliefs and parenting attitudes toward their children's schooling. For instance, I could assume that parents who have strong Korean identity and cultural competence and low acculturation to the U.S. cultural contexts are more likely to maintain Korean socialization and values for their children regarding schooling (Romero et al, 2000).

Another assumption was that the variations among the cultural/ethnic values and perceptions and their relationships may predict the ways that Korean immigrant parents facilitate children's learning and development of socialization between schooling and parenting. Because parenting beliefs are a vital element linking relationships between ethnic identity and parenting

behaviors (Keels, 2009), I assumed that the results may give insight into these relationships and thus suggest similar and/or different ways of supporting children's schooling among the three groups of Korean parents.

Limitations

A potential limitation to this research design concerns the measurement scales for Korean parents. Because the survey questions were translated into Korean for the parents, validity and reliability should be considered for this study. Thus, all items should be back-translated by two experts who are bilingual, native speakers of Korean. This double translation process needs to be reviewed individually for the content validity and consistency of language between the original and translated Korean versions. In addition, validity and reliability of each measurement scale used in this study should be examined with Korean sample populations.

Another limitation was the lack of a fully factorial design to consider unequal circumstances and conditions, such as sizes and locations of schools, different school environments within a sample group, and parents' familial and social upbringing.

The qualitative approach was limited by the small number of interviewees participating in this study. The purpose of the qualitative approach in this research was not generalizability; instead, the qualitative approach was designed to find more in-depth information corresponding to the quantitative results. Suggestions from the qualitative research were used to begin to understand Korean immigrant parents' experiences with their children's schooling, to raise additional questions regarding their beliefs, attitudes, and experiences, and to provide provocative information that might serve as a catalyst for future research.

While conducting interviews, I had to consider the possibility of having prejudged conceptions of Korean parents and children attained from her teaching experiences in both Korea

and the U.S. Therefore, this limitation could be a strength or weakness. I needed an open mind to communicate with participants in order to collect accurate information and data that reveal particular needs and the realistic phenomenon of immigrant families in the U.S.

Delimitations

- The subjects of this study were limited to Korean parents living in urban areas in both Korea and the U.S.
- This study focused on cultural/ethnic perceptions (e.g., acculturation) linked to educational beliefs and practices measured through a survey design.
- The sample size was limited to the three different groups of Korean parents comprised of 219 parents who have preschoolers, kindergarteners, and/or first and second grade children. It is important that each of the three groups is comprised of the same number of subjects for comparison purposes.
- Due to transcontinental moves, it was more difficult to collect data from the transnational family group. These samples were collected in one locale that may not be representative of other urban locations in Korea.

Definitions of Terminology

For the purpose of this study, the following terms are defined:

Acculturation refers to the adaptation of mainstream culture (Calzada et al., 2009, p. 515). It is also defined as “A process of cultural and psychological change in cultural groups, families, individuals following intercultural contact. The processes and outcomes are highly variable, with large-group, generational, and individual differences” (Berry, 2007).

Cultural adaptation refers to a mechanism including two parallel constructs of the acculturation (adaptation to mainstream culture) and enculturation (the maintenance of a culture

of origin). It reflects equally to the parallel processes of acculturation and enculturation, rather than adoption of one culture over the other (Calzada et al., 2009, p. 515).

Culture-belief structure (cultural model of beliefs) in this study refers to the relation of beliefs to culture (McGillicuddy-DeLisi & Subramanian, 1996). As an integral system, beliefs organized and held by individuals are defined as their world view and influence their actions and attitudes (Sigel & Kim, 1996).

Cultural competence refers to the individual's knowledge of the culture as well as the ability to function competently within it. Specific domains measured are: language competence, cultural knowledge, and cultural identity (Calzada et al., 2009, p. 515)

Culturally responsive education refers to an insight that teachers and educators are able to respond positively to individual children's growth, learning styles, social skills, feelings, and languages, using the cultural knowledge and experiences of children from diverse backgrounds in order to design more appropriate learning for individual children (Gay, 2000). It empowers educators to understand the cultural/ethnic differences (e.g., individual histories, families of origin, children's identity and ethnic family cultures and values), rather than just becoming sensitive to differences of race, gender, ethnicity, and socioeconomic status (Gordon & Williams-Browne, 2000).

Cultural socialization refers to "parental practices that teach children about their racial or ethnic heritage and history" (Hughes et al., 2006, p. 749). Cultural socialization as "the transmission of cultural values and norms to one's children" promotes cultural customs and traditions and children's cultural, racial, and ethnic pride (Romero et al., 2000, p. 79).

Enculturation refers to the adaptation of the culture of origin. Enculturation is briefly defined in this study as the maintenance of a culture of origin, Korean, comparing to acculturation to mainstream culture, US American (Calzada et al., 2009, p. 515).

Goose families (kirogi kajok) refer to a current trend in Korean families. In goose families, “the father stays behind in Korea to support his wife and children who go overseas for the children’s education” (Lee & Shin, 2008, p. 2).

Heritage language speaker is defined as “someone who is raised in a home where a non-English language is spoken and who speaks or at least understands the language and is to some degree bilingual in the home language and in English.” (Lee & Shin, 2008, p. 2). Most Korean learners in the U.S. fit this definition.

Immigration is defined as “the movement of persons from one country to another with the purpose of permanently changing their place of residence” (Hernandez, et al., 2007, p. 9). Immigrants are distinguished by the fact that they were born in another country.

Immigrant children are defined as children of immigrant parents, including both foreign-born and U.S. native-born children. Children in immigrant families are defined as those children under ages 18 who were either foreign-born in countries other than the United States or have at least one foreign-born parent. Children in immigrant families represent a wide range of races, cultures, and social and economic classes.

Immigrant parents are defined as people who have experiences of immigration and migration into the U.S.

Parenting refers to a process of facilitating physical, socio-emotional, psychological, and intellectual development and growth of young children. Parenting includes the attitudes, values,

and practices of parents in raising young children that are important factors in children becoming healthy, productive, and mature adults.

Parent involvement in education refers to “the efforts made by parents or primary caretakers that directly support the academic success of their children or administrative needs of their children’s schools as well as perceptions of the quality of home-school interactions” (Wong & Hughes, 2006, p. 649).

The three different Korean parent groups in this study include Korean immigrant parents, parents in Korea after returning from the U.S. to Korea, and parents in Korea with no transnational experience of educating their children. Korean parents who have returned from the U.S. to Korea, including goose parents, are referred to as transnational families in this study.

CHAPTER TWO

REVIEW OF RELATED LITERATURE

The primary purpose of this study is to investigate the potential relationships among cultural/ethnic factors and educational beliefs for facilitating young children's learning and socialization in Korea. Cultural/ethnic factors such as ethnicity, family structure, and mother's language influence parents' cultural/ethnic beliefs related to educational perspectives (Gamble, Ewing, & Wilhlem, 2009; McGillicuddy-De Lisi & Sigel, 1995). Parents' educational perspectives can predict not only parenting styles but also decision-making for children's learning and development (Keels, 2009)

Suizzo et al. (2008) argued that understanding of the culture-belief structure shared by an socio-cultural community is important to build up a socio-cultural bridge between teachers and parents. Parents' coherent beliefs linked to socio-cultural contexts can be a major foundation for teachers to sensitively respond to children's early schooling and developmental needs in their daily routines. Teachers can utilize the culture-belief structures to effectively collaborate with immigrant parents and children in early schooling, but only if they understand those beliefs that are constructed by their individual histories and with voices about socio-cultural experiences in transitions.

In the first section of this chapter, research literature pertaining to the challenge of culturally responsive early childhood education will be discussed. It provides an overview of the current issues on culturally/ethnically diverse families for this study. Although many early childhood professionals realize the significance of culturally responsive education, they may lack in-depth understanding of specific cultural/ethnic perceptions and information on practical approaches to young children in various immigrant families. The significance of culturally

responsive education and its challenges for supporting immigrant families are serves as an introduction.

In order to develop contextual understanding of Korean immigrant families, the second section of the literature review includes information specifically on Korean immigration issues: the history of Korean immigration to the U.S., the demographic transformation of Korean immigrants, and new aspects of cultural/social changes in Korean immigrant society.

In the next section of this chapter, studies dealing with social constructivist theory and its implications for culturally responsive education are examined. Constructivist views are used to explain challenges that Korean immigrant families have faced in regard to childrearing and socialization. It also helps to identify important social/cultural factors derived from social contexts that affect immigrant parents' cultural perceptions and educational beliefs.

The focus of the fourth section of this chapter is on research pertaining to eco-cultural theory and its implications for a culture-belief structure model, which helps me draw upon the concept of different meanings for educating children between and within cultures. It influences my purpose for this study as a means for advancing understanding the immigrant families' educational beliefs and practices. This theoretical underpinning emphasizes immigrant parents' voices in regard to different socio-cultural contexts as important and predictable resources for a contextual understanding of culturally/ethnically diverse families' educational beliefs and practices.

In the last section, I explore empirical research studies that relate to cultural/ethnic factors and their relationships with parents' educational beliefs/practices for facilitating young children's learning and socialization. I also examine empirical approaches to identifying the existing culture-belief structure of parenting in regard to cultural/ethnic similarities and differences.

The Challenge of Culturally Responsive Early Childhood Education

Many research studies have shown convincing evidence that engaging culturally/ethnically diverse families in schooling is a primary factor that makes significant differences in high quality early childhood education (Bruns, & Corso, 2001; Graves, Gargiulo, & Sluder, 1996; Huntsinger & Jose, 2009; Rogers, Wiener, Marton, & Tannock, 2009). In spite of its importance, this can be a big challenge for both parents and teachers because of a limited understanding of the differences of cultural/ethnic values, gaps in social norms, different motivation for educating children, different cultural beliefs about responsibility for schooling, and existing presumptions or stereotypes about certain cultural/ethnic groups (Calzada et al., 2009; Huntsinger & Jose, 2009). In order to cope with these challenges, it is necessary to rethink the current approach to teacher education programs for developing multicultural education (Kea, Campbell-Whatley, & Richards, 2006).

Culturally Responsive Early Childhood Education

Many educators emphasize respect for cultural/ethnic diversity in early education using NAEYC's criteria, that is, Developmentally and Culturally Appropriate Practices (DCAP) (Coppie & Bredekamp, 2009). DCAP highlights the importance of cultural influences and values in developing multicultural/multiethnic perspectives in education. Based on DCAP, culturally responsive education refers to learning environments where educators respond positively and meaningfully to individual children and their families. Rather than just becoming sensitive to differences of race, gender, ethnicity, and socioeconomic status, educators actively support children's growth, learning styles, social skills, feelings, and languages by understanding cultural/ethnic contexts and applying this knowledge in the classroom. To do this well it is important to understand cultural/ethnic similarities and differences in individual histories,

families of origin, children's identity, and ethnic family cultures and values (Goodwin, Cheruvu, & Genish, 2008; Gordon, & Willians-Browne, 2000).

Researchers have reported that many students in teacher education programs are not yet competent enough to implement culturally responsive education (Kea et al., 2006; Colón-Muniz, Brady, & SooHoo, 2010; Richards, 2011). Kea, Campbell-Whatley, and Richards (2006) addressed “six characteristics of culturally responsive education” for teachers to acquire and to better prepare to work successfully in culturally and linguistically diverse classrooms (pp. 5-6):

- Socio-cultural consciousness:

It enables teachers to understand cultural/ethnic diversity within the socio-cultural contexts of students (e.g., the community, home, and school of students). Teachers attempt to perceive children's or their parents' perceptions and behaviors in regard to race, ethnicity, social class, and language.

- An affirming attitude toward children from culturally diverse backgrounds:

Teachers' attitudes significantly influence children's learning outcomes, development, and belief in self. Respecting cultural differences and infusing the culture of the students into curricula become critical for culturally responsive education.

- Commitment and skills to act as agents of change:

It enables the prospective teacher to confront barriers/obstacles to change, and develop skills for collaboration and dealing with chaos.

- Constructivist views of learning:

All children are capable of learning. Roles of mentors (teachers, adults, or peers) are emphasized to create learning activities that can help children learn. Therefore, teachers who have already mastered content or skills must provide scaffolds between what

students already know through their experiences and what they need to learn (Berk & Winsler, 1995; Stork & Engel, 1999). Teachers mentor children in specific, culturally appropriate activities.

- Learning about children's past experiences, home and community culture, and world both in and outside of school:

Such information helps build relationships and increases the prospective teachers' use of these experiences in the context of teaching and learning.

- Culturally responsive teaching strategies support the constructivist view of knowledge, teaching, and learning. As teachers assist students to construct knowledge, build on their personal and cultural strengths, and examine the curriculum from multiple perspectives, an inclusive classroom environment is created.

The Need for Culturally Responsive Education in Action

Based on the six outlined above characteristics, I will briefly explain the benefits of culturally responsive education for immigrant families. First, culturally responsive schooling attempts to find appropriate learning contexts that fit into the culture of immigrant children. Many researchers emphasize that culturally responsive early childhood education is essential to integrate rich cultural/ethnic diversity into the curriculum and weave it into the fabric of everyday school life in order to provide more authentic learning experiences for immigrant children (Graves et al., 1996; Lima, Maxwell, Able-Boone, & Zimmer, 2009). Culturally responsive early childhood education can help educators to achieve the goals of empathy, respect, and understanding that characterize cultural pluralism. Under the umbrella of culturally responsive education, teachers are more likely to develop and share reciprocal understandings of similarities and differences among cultures with the children in their classrooms. Teachers, for

instance, can utilize children's preexisting learning experiences acquired from their own social contexts (e.g., home, community) so that they create contextual approaches to learning activities in classrooms for successful learning and developmental outcomes of young children.

Secondly, culturally responsive schooling enables teachers to effectively work with parents from different backgrounds (Eldridge, 2001; Huntsinger & Jose, 2009; Watkins, 1997). It can encourage teachers to collaborate with the parents as a primary resource for individual children's learning and development. Through the process of sharing educational beliefs and practices with parents, teachers can develop positive paths of social interactions with children as well as appropriate teaching styles as they take into account children's experiences, values and beliefs connected to their parents (Gordon & Willians-Browne, 2000). This supports both children and families and creates a better chance that school and home experiences will be seamless.

According to Bruns and Corso (2001), the most critical factor in the formation of effective relationships between culturally/linguistically diverse families and early childhood professionals is through the understanding of four differences: (a) differences in roles and expectations, (b) differences in personality characteristics, (c) differences in worldview associated with cultural beliefs and acculturation, and (d) differences in background of family and professionals. Understanding of these differences is critical for teachers to consistently share educational goals and practices with parents. It is necessary for teachers to take into account parents' personal stories and voices about educating their children so that they understand their children's individual differences in learning process and social development (Gordon & Willians-Browne, 2000; Mitchell et al., 2009).

Third, culturally responsive schooling enables early childhood educators to develop positive approaches to parent involvement in schooling for all parents. One of the significant factors for successful parent involvement is implementing multilevel approaches that enhance effective home-to-school communication (Eldridge, 2001; Watkins, 1997). Constructing various links between home and school can enable parents to choose effective ways of sharing educational beliefs/practices, such as home-to-school and school-to-home communication, in order to effectively support children's learning (Huntsinger & Jose, 2009; Mitchell et al., 2009). According to Rogers, Wiener, Marton, and Tannock (2009), the methods for successfully promoting parent involvement include: (a) finding eligible activities that focus on "parents' decisions regarding involvement, including motivation, perceptions of requests from others to be involved (i.e., child, teacher, school), (b) considering personal contextual variables that may either limit or facilitate involvement (e.g., time)" and, (c) identifying "parents' mechanism of involvement, or their actual involvement behaviors" (p. 169).

Although multicultural education has been an important topic for more than forty years, there are many challenges for teachers in the practice of culturally responsive education. It is important that educators attempt to accelerate their own cultural/ethnic understandings and to better understand the importance of family connection as vital factors for immigrant children's learning and socialization (Gonzalez, 2000; Nzunga-Johnson, Baker, & Aupperlee, 2009). However, knowing about cultural differences is not enough. Early childhood education programming for immigrant children should be well-planned, comprehensive, and long-lasting. State and federal resources are necessary to promote educators' expertise and comfort in teaching about issues related to culture, ethnicity, language, and bias and in creating learning

environments that support rather than challenge students' cultural contexts (Early & Winton, 2001; Horm, 2003).

Challenges of Culturally Responsive Education in Action

Lack of adequate teacher preparation. In spite of the call for culturally responsive education, there have been recent reports on the many challenges teachers face in actively collaborating with parents and meeting their needs. Rothstein-Fisch, Trumbull, and Garcia (2009) argued that both teachers and caregivers may share their cultures at the surface level, such as food, historical costumes, and holidays. According to Kea et al. (2006), most research pertaining to multicultural teacher education is limited to race and ethnicity. However, there are similarities and differences in educational beliefs and practices at deeper levels. Sharing about multicultural issues in deeper levels such as values, beliefs, and understanding of cultural/ethnic perspectives is much less likely to occur. Even though many educators recognize the importance of culturally responsive education for young children and their parents, they often feel unprepared to make a cultural bridge between home and school. Kea et al. (2006) argued that discomfort is the primary reason teachers do not attempt to fit culturally responsive education into their curriculum. Lack of confidence and knowledge may cause teachers to resist addressing multicultural issues (e.g., race, ethnicity, language) in class.

A recent study (Colón- Muñiz, Brady, & SooHoo, 2010) comprised of a survey of teacher education graduates and follow-up interviews, found that teachers have a strong self-perception of their role as multicultural educators, with 89-95% agreement to survey questions. However, there was a gap between self-perception as a multicultural educator (89-95% agreement to survey questions) and actually using multicultural educational practices (53-84% agreement to survey questions). In spite of their strong self-perception as multicultural educators, some

teachers may still feel somewhat less comfortable or less knowledgeable in implementing educational practices for children from multicultural backgrounds. However, in their interviews investigating the attitudes, beliefs, and self-perceptions of graduates on their roles as multicultural educators, Colón- Muñiz, Brady, and SooHoo (2010) said, ironically, most teachers report being comfortable when working with students and their parents from multicultural backgrounds. In addition, this result is in contrast to the findings in a previous research study of Kea et al. (2006). There may exist different degrees of teachers' comfort levels in implementing educational practices for children from multicultural backgrounds. But Colón-Muñiz et al. concluded the teachers required improvement of school environments and resources to help them better utilize multicultural educational practices. School environments and resources strongly influence teachers' comfort levels in exploring what they feel has to be done to reach their students. In the interviews, the teachers reported that they explored challenges in some areas, such as "less familiar languages, religious practices, and parenting styles" (p. 100). However, this research indicates that teachers are still having difficulties in facilitating multicultural education because of school environments and current policies.

Kea et al. (2006) argued that teacher education pedagogy used in the past is still a primary resource for teachers, so teachers have been challenged to enhance knowledge, skills, experiences, and dispositions for working with children and their families from culturally/ethnically diverse backgrounds. There are limited numbers of empirical studies on multicultural teacher preparation (e.g., 12 empirical studies between 1982 and 2000). Colón-Muñiz et al. (2010) indicated that there are still few empirical studies on multicultural teacher preparation and its impact on actual practices in schools. This leads teachers to experience a large gap in research-based practice and their pre-service preparation programs. As a result,

Colón- Muñiz et al. (2010) said, “a majority of teacher education alumni (61%) reported their schools of education did not prepare them well to cope with the realities of today’s classrooms” (p. 88). Therefore, Kea et al.(2007) indicated that “quality research-based pedagogy” is necessary for multicultural teacher preparation so that teachers can be culturally responsive to children’s values, cultural/ethnic norms, socio-emotional needs, and learning in practices (pp. 5-6).

Different socio-cultural contexts for parents and teachers. As mentioned in Chapter One, many researchers have found that there are significant discrepancies in educational perceptions/practices between teachers and parents because of different socio-cultural perspectives and ethnic values derived from their own social contexts (Huntsinger & Jose, 2009; Keels, 2009; Romero et al., 2000; Wong & Hughes, 2006). Moreover, Wong and Hughes (2006) indicated the following:

The finding of low correspondence between parents and teachers is consistent with previous research (Reynolds, 1991) and suggests that parents and teachers are reporting on different aspects of their relationship or give different meaning to the same interactions. It is also possible that both teachers’ stereotypes as well as parent response biases contribute to the discrepancy. (p. 657)

Adair and Tobin (2008) indicated that the voices of immigrant parents are often unexplored or silenced. This is a potential reason for the low correspondence between different social/cultural meanings of parenting styles. It may lead to the discrepancy between teacher and immigrant parents in facilitating immigrant children’s learning. Culturally responsive approaches are necessary for teachers to utilize the voices of immigrant parents so that teachers can apply socio-cultural information from immigrant families’ experiences to the school curriculum.

However, there is a hidden factor that may be necessary to illuminate cultural meanings of voices of immigrant families in culturally responsive education, that is, an acculturation process. Yoon, Lee, and Goh (2008) stated, “Acculturation is an important psychological construct in ethnic minority research” (p. 246). Acculturation has been used as a vital factor that illuminates “within-group variability in a host of psychological, behavioral, and health outcomes” (p. 246). Acculturation will be explained in more detail in the last section in this chapter.

Berry (2007) stated that as immigrant parents are progressively acculturated into mainstream culture and society, they may change their cultural/ethnic perceptions and values to fit into the current social context. As immigrant parents encounter these transformative processes in a new social/cultural context, they may also modify their educational goals and practices for school-aged children. Along with the issue of changes in educational perceptions, some researchers also argued that the variations of immigrant parents’ educational perceptions and practices within an ethnic group or among ethnic groups are not articulated as well as the discrepancies of educational perceptions between parents and teachers (Adair & Tobin, 2008; McGillicuddy-De Lisi & Subramanian, 1996). The issue of whether parents’ perceptions change over time, which is not currently proven by empirical research studies, can further complicate planning for collaboration of parents and teachers in schooling.

In order to cope with the challenges, teachers and school practitioners need professional development programs with up-to date information and resources linked to cultural models of educational beliefs/practices about childrearing and schooling. Many researchers indicated that there are significant cultural/ethnic factors that may be associated with immigrant parents’ beliefs and current educational practices for schooling, such as cultural/ethnic identity, language, cultural knowledge, cultural preference, and ethnicity (Bruns & Corso, 2001; Huntsinger & Jose,

2009). It is important that teachers and school practitioners re-conceptualize the cultural/ethnic factors that can explain what children need for learning and socialization as well as the ways parents can consistently support their children's learning.

According to the results from Rothstein-Fisch et al.'s (2009) a longitudinal action research project, a cultural model is necessary for teachers to identify cultural differences between immigrant Latino families and U.S. schools. A cultural model can be a very effective tool to organize and understand cultural beliefs and practices about children's learning and development for various immigrant groups. A cultural model encompasses the difficulties or complexities of the process in early schooling that both immigrant children and parents undertake (Igoa, 1995). Because parents' beliefs affect how they educate their children (Bruns & Corso, 2001; Huntsinger & Jose, 2009; Keels, 2009; Mitchell et al., 2009), forming consistent relationships and creating a cultural bridge between teachers and immigrant parents are critical approaches for effective work with immigrant children in school. Parents' cultural/ethnic perceptions, values, and beliefs in regard to educational perceptions may be the significant components in the development of a cultural model to be used by teachers in order to enhance parent-teacher collaboration for young children in culturally/ethnically diverse families (Huntsinger & Jose, 2009; Keels, 2009; Rothstein-Fisch et al., 2009).

Contextual Understanding for Korean Immigrant Families

Weisner (2002) discussed the importance of sociocultural environment as a framework to explain children's development and their parents' beliefs about educating their children. As immigrant families encounter socio-cultural changes in the U.S., they actively construct their daily routines and practices despite the difficulties they face in new social contexts. When young immigrant children have positive experiences and are engaged in sustainable activities by socio-

cultural communities, they are more likely to be healthy and functioning members of particular groups (Chase-Lansdale, D'Angelo, & Palacios, 2007).

To understand immigrant children, it is important to consider how their sociocultural environments and experiences in education influence their development and socialization. The predictable factors identified by empirical research studies include the following: the family, family structure, and acculturation (Chase-Lansdale et al., 2007), parent characteristics and parenting styles (Gamble et al., 2009), and peer group, child intrapersonal process, and the major caregivers or teachers (Moon, Kang, & An, 2009). These factors are broadly affiliated with the culture of origin or communities to which children and their parents belong.

In a qualitative research study of parent involvement of Latino immigrants in schools, López and Vázquez (2006) reported that as teachers work with immigrant families on a daily basis, they encounter difficulties in assessing the various needs of recent immigrants due to a lack of information on new immigration patterns and transformations. An initial step in my study, therefore, will be to provide a snapshot of key demographic information and the historical background of recent immigration issues. This study will help to decipher the contextual understanding of Korean immigrant parents' cultural/ethnic perceptions and educational beliefs.

History of Korean Immigration

A comparative research study conducted by Zhou and Kim (2007) showed major similarities and differences between Korean and Chinese immigrants in terms of cultural/ethnic contexts and perceptions in education. By comparing the social/ethnic structures and systems of education (e.g., supplementary education: after-school institutions) in immigrant communities in Los Angeles, their research identified the effect of ethnicity on educational outcomes for Korean and Chinese immigrants. It explained the way that ethnicity and its characteristics can make

differences in concrete teaching resources and a social/cultural environment that can be beneficial to education. Zhou and Kim argued that Korean immigrants have unique historical backgrounds and immigration patterns and goals that differentiate their educational beliefs and practices from those of Chinese or other ethnic immigrants in the U.S. Therefore, studying the immigration process and its historical background can be an initial step in identifying cultural/ethnic perspectives of immigrant families linked to educational beliefs and practices for this study.

Korean immigration to the U.S. has three distinct historical phases (Min, 2011; Zhou & Kim, 2007):

- Laborer immigration in the Hawaiian islands between 1903 and 1949,
- Young Korean women and Korean war orphans' immigration from 1950 to 1964, and
- Family immigration after 1964

The first Korean immigrants were primarily low-wage laborers who worked on sugar plantations in Hawaii; approximately 7200 Koreans, mostly single male laborers between the ages of 20 to 30, arrived in Hawaii to meet growing labor needs between 1903 and 1905. According to Min's (2011) explanation of the history of Korean immigration, in contrast to earlier Chinese and Japanese immigrants in the nineteenth century who were mostly farmers, the majority of pioneer Korean immigrants were not farm workers in Korea. The major reasons for their immigration were famines in Korea and demands for cheap labor in Hawaii. Between 1905 and 1924, approximately 2,000 Korean immigrants came to Hawaii and California, mainly comprised of "picture brides" of the earlier pioneer immigrants in 1903 to 1905 (Min, 2011, p. 4) and political refugees and students. The political refugees and students came for political freedom from Japan's colonization of Korea and its aggressive policy in Korea.

In 1952, the enactment of the McCarran-Walter Act allowed more Asian people to immigrate and to become U.S. citizens. Korean immigrants in the 1950's and early 60's were mostly war orphans and brides after the Korean War. These two groups consisted of mostly young girls adopted by American citizens or women married to American servicemen in Korea during this period. They were not visibly connected to the Korean communities in the U.S. (Min, 2011). In addition, because of the McCarran-Walter Act, skilled professionals and students were given preference in immigration quotas during this time. Thus, many Korean students came to the U.S. for graduate education between 1950 and 1964. The majority of them had professional occupations.

After the enactment of the 1965 Immigration Act which eliminated the national origins quota system, the number of Korean immigrants as well as Chinese and Philipino immigrants grew dramatically (Lee & Shin, 2008). Lee and Landreth (2003) explained that the Act accelerated large-scale migration of Korean families to the U.S in the third historical phase, family immigration. As Korean family members settled in the U.S., they invited their family members and relatives in Korea to the U.S. Lee and Shin (2008) explained, "The majority of immigrants who arrived in the U.S. in the 1970s and 1980s were college-educated professionals from Korea's urban middle class who came seeking economic advancement or political freedom from the military-controlled Korean government." (p. 3). "More than 95% of Korean Americans consist of post-1965 immigrants and their children." (Min, 2011, p. 7). The total population of Korean immigrants living in the U.S. increased more than tenfold in three decades from less than 100,000 in 1970 to more than 1.2 million in 2000 (Pang, 1990; Zhou & Kim, 2007).

The Demographic Changes of Korean Immigrants in the U.S.

Even though Korean immigrants have a very short history of immigration compared with other Asian ethnic groups (Lee & Landreth, 2003), Korean immigrants became the seventh largest immigrant group in 2008 (2.7 % of all foreign born) after Mexican, Filipino, Indian, Chinese, Salvadoran, and Vietnamese (Terrazas, 2009; Terrazas, & Batog, 2010). They also became the fourth largest Asian population in the U.S. (Project C-STARS Newsletter, 2007).

Migration Policy Institute (MPI) (2009, 2010) reports distinguishes two Korean immigrant groups: foreign-born and US-born immigrants. First, the number of foreign-born Korean immigrants originally from Korea has increased from 38, 711 in 1970 to 1.0 million in 2008 (Lee & Landreth, 2003; Terrazas, & Batog, 2010). Seventy four percent of the total number of Korean immigrants were foreign-born in 2000 (Song, 2010). About 25% of the foreign-born Koreans in the U.S. arrived in 2000 or later. The foreign-born Korean immigrants are much better educated than immigrants overall; over 50% of the foreign-born Korean immigrants have a bachelor's degree or higher. The number of young children (ages 0 to 8) in Korean immigrant families was 149,000, ranked ninth in the total population of young children in immigrant families in 2008 (2% of the total population of young children in immigrant families).

New Aspects of Cultural/Social Changes in Korean Immigrant Society

As a result of historical backgrounds and demographic factors, contemporary Korean immigrants encounter new aspects of cultural/social change. There are three major current patterns that are of particular importance for Korean immigrant families and educators in the U.S.:

1. There has been a rapid change in the Korean immigrant population in recent years.
2. The majority of immigrants belong to adults of working age group.

3. New patterns of immigration (e.g., the emergence of temporary migration) are linked to various purposes for immigration, including for the purposes of marriage, education, business, immigrating and reuniting with family (Project C-Star Newsletter, 2007).

First, the population of Korean immigrants has been drastically increasing for the last two decades (Song, 2010) and almost doubled between 2000 and 2008. The foreign-born Korean immigrants mostly live in urban areas in seven states: California, New York, New Jersey, Washington, Virginia, Texas, and Illinois (Terrazas, & Batog, 2010). They are more likely to choose cities that can provide them with stable economic status or high quality of education for their children.

Second, since 1965, Korean immigrants are more likely to immigrate with family members. Approximately 67% of all Korean immigrants in 2008 are adults of working age between 18 and 54: on the other hand, 9% are non-working group under age 18 and 24% are seniors age 55 and older (Terrazas, & Batog, 2010). The majority of the children in Korean immigrant families are school age (Lee & Shin, 2008). Many young children in Korean immigrant families are U.S. citizens by birth (30% of Koreans living in the U.S.) (Beavers & D'Amico, 2005; Fortuny, Hernandez, & Chaudry, 2010). For instance, in Maryland, 87% of Korean children were born in the U.S. and are living as U.S. citizens, while their parents (97%) came originally from Korea (Project C-Star Newsletter, 2007). The demographic trend is the same in other urban cities like Chicago and Los Angeles (Lee & Shin, 2008; Song, 2010). The gap between foreign-born parents and US-born children may be a significant cultural/social issue in Korean immigrant communities and may influence Korean parents' educational beliefs and practices in the U.S.

The primary focus of the immigrants has been on economic integration into American society and education (Zhou & Kim, 2007). They migrated to the U.S. to pursue better education for their children, better jobs for themselves, and better opportunities for social/economic status than they had in Korea (Song, 2010). However, even though Korean immigrants have various purposes and reasons for immigration, their major focus is on “the desire for better education for their children” (Lee & Shin, 2008, p 3).

Since the late 1980's, new patterns of Korean migration (e.g., *goose family*) have been emerging. A new form of Korean family is the *goose family* (Cho, et al., 2010). In the typical *goose family*, the mother and children temporarily migrate to the U.S. with the primary aim of educating the children, while the father stays behind to support the family economically. They expect to return to Korea after completing the children's education (Cho et al., 2010; Lee & Shin, 2008). The temporary residents' children are mostly school age (Lee & Shin, 2008; Song, 2010). They are socially affiliated with Korean immigrant communities such as Korean churches, Korean language schools, Korean libraries, and Korean markets (Zhou & Kim, 2007).

Song (2010) studied changes in Korean migration to the U.S. and noted that, in 2005, 26,562 Koreans legally immigrated to the U.S., while 876,554 Koreans with non-immigrant visas entered the U.S. Moreover, Koreans are one of the largest groups of foreign students who are living in the U.S. for either short or long-term periods. The DHS 2003 Yearbook of Immigration Statistics reported that Korean citizens living in the U.S. made up the second-largest group of foreign students living in the U.S. (74,115, about 12 % of all foreign students) in 2003 (Yau, 2004). In 2006, Koreans with active student visas were over 14.5 % of the total student visa holders in the U.S., and Korean students in elementary school years increased approximately

20 times between 2000 and 2006 (Song, 2010). These statistics show that for current arrivals, their primary purpose for living in the U.S. is education for themselves and their children.

Cho et al. (2010) argued that the number of transnational families, including goose families, has been radically increasing in the U.S. in recent years because of the increasing impact of global capitalism on family and education. The goose family adopts a separated family arrangement in two or more countries, for example, the U.S., China, or the Philippines, but maintains close connections with family members living in their homeland. This type of family arrangement has become a trend around the world. The new family arrangement may currently affect not only Korean immigrant communities in the U.S. but also social issues in Korea, in terms of educational goals and perceptions. Transnational experiences may differentiate educational perceptions and practices within social/ethnic groups. Interestingly, length of residence in the U.S. might be a predictable factor that identifies potential changes in educational goals and practices (Zea, et al, 2003).

However, in spite of various socio-cultural changes in Korean communities in the U.S., there is little research on this issue and little information about the experiences of immigrant children and the voices of recent immigrant parents (Adair & Tobin, 2008; Pang, 1990). Unproven assumptions about immigrant parents' cultural/ethnic perceptions of education based on pre-existing information may not be relevant to the current phenomenon of Korean immigration.

Constructivist Theory and Its Implications for Immigrant Children and Parents

According to McGillicuddy-De Lisi & Subramanian (1996), immigrant parents' beliefs about children's learning and development are affiliated with the sociohistorical aspect of the culture, which may maintain significant socio-cultural meanings and common values through the

connection between culture and personal beliefs. Immigrant parents retain certain beliefs from the culture of origin as well as constructing beliefs from their individual history within the current cultural/social settings.

Constructivism is the main theoretical foundation that explains the importance of socio-cultural contexts for children's learning and development as well as its impact on the contextual understanding of cultural/ethnic differences and similarities between home and the mainstream American schooling. According to Sigel and Kim's (1996) socio-cultural perspectives on parental belief and its conceptual analysis, this present study sets a framework for contextual understanding of immigrant families. The framework includes four components: children, parents (family members), teachers or/and school (community members), and communities considered as eco-cultural environments. This framework is also consistent with Lamb and Sternberg's (1992) socio-cultural view on culture-belief structure for parental care.

Constructivist Insights

The literature on multicultural education broadly focuses on constructivist views of learning and teaching in order to develop culturally responsive education (Han, 2010; Kea et al., 2006). Social constructivism is critical to understanding immigrant families who may face difficulties in cultural/social transformations from home to mainstream American society. This theoretical foundation can help to explain the ways in which teachers in mainstream American schooling understand immigrant children's development and their parents' educational beliefs and practices. It also helps to explain important cultural and ethnic factors from the social contexts (e.g., home lands) that affect immigrant parents' educational perceptions and practices linked to their children's learning process and socialization.

Constructivism is a philosophy (an epistemology) of learning and development, rather than a description of teaching, is founded on the premise that, by reflecting on their preexisting experiences and schemata, people construct their own understanding and knowledge of reality (Oxford, 1997). Social constructivism, compared with cognitive constructivism, further emphasizes the importance of social interactions and cultural interplay in the acquisition of skills and knowledge, rather than the individual processes for learning that cognitive constructivism focuses on (Schunk, 2004).

According to social constructivists, the particular structure and content of knowledge depends on social interactions, as determined by culture, in general, and by the individual person's unique social experiences of development (Edwards, 2005; Hlebowitsch, 2005). A core premise of constructivism is that thinking and learning processes are situated in social and physical contexts, such as the relationship between a person and a situation (or environment) (Schunk, 2004). In contrast to the classical information processing model that highlights the processing of information through mental structures, the process of learning takes place through both an active interrelationship and intrarerelationship. For instance, children construct and develop their own beliefs and knowledge while they interact with peers, teachers, and others in a situation that teachers structure in class. Therefore, rather than focusing only on delivering information to students in class, teachers attempt to structure developmentally and culturally appropriate situations based on learners' preexisting experiences in socio-cultural contexts so that they can become actively involved with learning contents through the manipulation of materials and social interactions (Schunk, 2004; Stork & Engel, 1999).

Vygotsky (1962), as a social constructivist, viewed culture as the raw material of thinking and social and cultural goals as being integrated into social pedagogy (Fosnot, 1996;

Koshmanova, 2007; Oxford, 1997). Vygotsky emphasized the social environment and meaningful activities as a facilitator of development and learning.

As culture containing the beliefs, values, and behavioral patterns of the community members (Calzada et al., 2009), children learn cognitive and social functioning through meaningful experiences and relationships with adults or peers in cultural contexts (Vinson, 2001). For instance, skillful tutors (e.g., teachers, parents, or peers who have already mastered skills and knowledge) play constructive roles in providing regulation and behavioral patterns for children through meaningfully specific and interactive learning activities (Vinson, 2001). Children's behavioral patterns and internalization in mind through the use of psychological tools, such as language, symbols, and interaction skills are changed by social aspects in relationships and environmental factors. In the process of constructing socio-cultural models, children are acculturated into the mainstream culture or a new social context that affects their social behaviors and language. Koshmanova (2007) explained that as immigrant children have new learning experiences in communicating with peers and teachers from different cultural/ethnic backgrounds, they gradually display changes of gestures and verbal and non-verbal communications through interacting with them. Consideration of the connection between children and their socio-cultural contexts (e.g., home, school, communities) is very important in understanding the attitudes, individual differences, and problem-solving skills of each child (Vinson, 2001).

Young children are active learners within their social/cultural contexts. For instance, children are learning through social interactions involving collaborative dialogue with skillful tutors (Vygotsky, 1978) and discovery of new understandings (Bruner, Cole, & Karmiloff, 1993) that promote cognitive development. According to the social constructivist perspective, Edwards

(2005) explained that, “the very process of participation (i.e. through observation, social interaction or direct teaching) within a community serves to delineate a child’s developmental capacity, to the extent that development itself becomes defined by the child’s evolving understanding of the sociocultural context in which he/she lives” (p. 39). The knowledge acquisition of young children, then, is influenced by the social/cultural process, rather than individual process (Edward, 2005). In addition, according to Vygotsky (Berk & Winsler, 1995), by providing help in the context of the learners' activities, teachers can provide the social environment and meaningful activities as a facilitator of development and learning. Vygotsky (1978) believed that children can learn beyond their current understanding with help from other peers or adults within the social-historical context. As student-teacher interactions are very important part of the context, teachers should know the different interaction or instructional styles which each child learn from their own cultures and parenting styles. The same instructional style may not be equally beneficial for all cultures.

Application of Constructivism and Its Implications for Immigrant Children’s Teachers

Constructivist theory has influenced educational perspectives such as learner-centered principles and developmentally appropriate practices in early childhood education (Schunk, 2004). It underlies the emphasis on the integrated curriculum in which young children learn new content from multiple perspectives. A difference exists between what children can do and what children can do with help; Vygotsky labeled this the Zone of Proximal Development (the ZPD) and noted that it varies for individual children and reflects children’s ability to construct knowledge (Fosnot, 1996). Scaffolding in the ZPD implies the significant roles of the adult as a social interlocutor who is a representative of society. Therefore, teachers as capable mentors must identify at what level children perform or what they need for learning based on their socio-

cultural backgrounds and current knowledge level (e.g., the ZPD). For reciprocal teaching through scaffolding, teachers collaborate with children in the learning process, summarizing, questioning, clarifying, and predicting in class (Berk, & Winsler, 1995; Hlebowitsh, 2005; Phillips, 1995).

However, it may be a challenging process for teachers to understand how to assess levels of ZPD of young children in immigrant families because teachers may have difficulties in cultural/social understanding of immigrant children's developmental pathways and learning (Adair & Tobin, 2008). In an analysis of nine current research studies investigating the early learning experiences of immigrant children and their families, Keels and Raver (2009) argued that schools encounter many challenges in understanding diverse aspects of immigrant children's social/cultural experiences at home and their approaches to learning and socialization. Immigrant parents often lack sufficient knowledge of the social and academic demands of school in the U.S. Moreover, due to the mismatch of cultural/social environments, teachers may also have complications in resolving developmental and learning problems derived from immigrant children's home experiences and circumstances. Although many educators recognize that children are cognitively, linguistically, socially, and emotionally connected to their languages and cultures, teachers may not be able to enhance the children's cultural competency because they lack information specific to the child's culture of origins therefore they cannot utilize this information and help students make meaning of their current context. Cultural competency is one of the critical goals for teachers to support the learning of diverse children and to implement multicultural education and programs in school (Colombo, 2005; Daniel & Friedman, 2005). Igoa (1995) noted that "even though immigrant children have left behind their systems of communication, their cultural beliefs, and the cultural identity that once gave meaning to their

lives, the psychological traumas of uprooting are less visible and less easily measured than their language proficiency” (p. 39). Not only teachers but also parents have difficulties in understanding immigrant children’s feeling, thoughts, and behaviors (Adair & Tobin, 2008; Igoa, 1995; Project C-STARS Newsletter, 2007). Their difficulties may impede the identification of what immigrant children can do and what they need to learn; teachers may find it more difficult to help immigrant children reach the ZPD than non-immigrant children.

When program settings and teachers acknowledge and support children’s culture and home language, ties between the family and school are strengthened. In fact, according to Daniel and Friedman (2005), this is the essence of being culturally competent in an educational setting. Teachers can use culturally appropriate practices for teaching children with a home language other than English and can provide meaningful curriculum for both native English speakers and English Language Learners (ELL) who are in the same classroom. The broader socio-cultural contexts should be acknowledged to recognize the diversity of children’s and their parents’ voices, diverse backgrounds, and culturally accepted threads of meaning as well as specific attitudes (Blue-Banning, et al., 2004).

Challenges for Young Children in Immigrant Families

Young children in immigrant families, in general, experience multifaceted processes of socialization because of the complexity of acculturation between home (parents) and the dominant social group (Moon et al., 2009). Chase-Lansdale, D’Angelo, and Palacios (2007) argued that as immigrant parents experience the process of acculturation, their children are also influenced both by the parents’ acculturation and by experiences from educational settings. As young children in immigrant families enroll in preschools, they encounter interpersonal relationships with peers and teachers who have different cultural/social backgrounds. Young

immigrant children are required to learn new socialization skills in varied social settings. Meanwhile, the parents' parenting is also affected by their children's developmental capability and internal psychological structures. Through the process of acculturation, parents may be challenged to adopt particular educational perceptions and practices to take into account their children's need to function in the mainstream culture.

Complex process of socialization for immigrant children. As a developmental keystone, the social competence of young children is a strong predictor for school readiness, academic achievement, and school adjustment (Han, 2010). Socio-emotional competence refers to "the capacity to understand, process, and express the social and emotional aspects of our lives" (Cohen, 2001, p. 5). Many researchers insist that the enhancement of socio-emotional competence of young children has a strong impact on not only achievement in schooling but also holistic development (Chase-Lansdale et al., 2007; Han, 2010; Lee & Fox, 2009).

Suizzo, Robinson, and Pahlke (2008) explain cultural/ethnic socialization as a complex process by which children are learning beliefs, behaviors, and relationships. Young children learn the particular beliefs and behaviors of their social groups so that they can become confident members of the group. The social competence of immigrant children during early childhood is significant for success in schooling, including school transition, school adjustment, learning outcomes, self-control, and long-term development (Han, 2010; Lee & Fox, 2009). Immigrant children experience more complex processes of socialization than non-immigrant children because, like their parents, they have dual processes of socialization both for mainstream society and for their own cultural communities. Han (2010) explained that different cultures have different socialization goals and educational values. Teachers promote immigrant children's

socialization based on socio-cultural perceptions and experiences from mainstream American culture which are different from those of their immigrant parents.

Korean immigrant children typically face a discrepancy between home and school environments in their socialization. Lee and Landreth (2003) articulated that Korean immigrant families have struggled with difficulties in developing a mediatory medium between the traditional values and new cultural/social systems. The challenge of the transition between the two cultures of school and home may cause immigrant children to be in a “silent stage”, referring to a period of low self-confidence in learning and development (Igoa, 1995, p. 38). In the “silent stage”, children feel an inability to speak, to learn, and to interact in the new environment of the classroom. From her qualitative longitudinal research study about immigrant children, Igoa (1995) defined “the silent stage” as a phenomenon of the uprooting experience that immigrant children generally experience to different degrees. In the silent stage, immigrant children feel cultural shock and anxiety resulting from losing the familiar tools of social communication as well as social/cultural transition (e.g., assimilation or acculturation) and emotional complexity (e.g., excitement, fear, curiosity, depression, confusion). Young immigrant children culturally and linguistically have limitations in clearly exploring and expressing their own voices from their social/cultural experiences, including their feeling, thoughts, and social conflicts. This experience of the silent stage leads young children to be disadvantaged in learning language and socialization.

A statement from Alice quoted in Igoa (1995) shows that some immigrant children use silence as protection from fear:

I didn't participate in a lot of stuff. I wanted to. You know, the other kids were doing certain things and I looked at them. I said, “Oh, they're having fun. I want to do that.”

But then, I was reluctant to do that because I felt maybe I couldn't do that, right? Maybe I thought I wasn't good enough to do what they were doing. It was really bad to just sit there and look at what they were doing with the feeling that I wanted to do it but just couldn't. (p. 83)

Alice articulated her resistance to communicate and to participate in class as self-protection; her inability to communicate with people in class affected her self-confidence. Similarly, the true feelings and thoughts of Korean immigrant children may be invisible unless they are supported by teachers' cultural understanding that makes them comfortable and confident in classroom activities. As socio-emotional learning is critical for young children's development, both teachers and immigrant parents should know that children may have different feelings and struggles than what adults think and experience (Fopiano & Haynes, 2001; Igoa, 1995).

Challenges for Korean Immigrant Parents

Discrepancy between educational goals and educational practices. In order to understand Korean immigrant parents' educational goals and practices, interrelationships between educational issues in Korea and social/cultural needs of educating their children in the U.S. must be examined. Early childhood education in Korea focuses on creativity and socialization, rather than young children's preparation for academic learning. A survey in Korea found that both parents and teachers of young children emphasized such objectives as improvement of "developmental/potential ability, self-esteem, and creativity", rather than "specific academic skills"; their shared educational perceptions are still close to the traditional Confucian view of early childhood education (Kim, Lee, Suen, & Lee, 2003, p. 347). On the other hand, the parents still expect teachers to teach basic academic skills to their children, including "foreign language, computer, music instruments, and different types of artistic skills"

(Kim et al., 2003, p. 347). Ironically, the parents' and teachers' stated educational goals seem not to match with teachers' actual educational practices for early childhood education.

The discrepancy also emerges in goose families' educational approaches in the U.S. Goose families put a high premium on pursuing better quality education for their children. But most goose families are not satisfied with the Korean educational system which fosters extremely high competition among students and focuses on rote learning for academic achievement (Cho et al., 2010). The parents in both goose and immigrant families in the U.S. focus on promoting children's academic achievement and improvement in English for their future learning outcomes both at home and at school (Lee & Shin, 2008). For instance, since the 1990s, despite widespread non-profit Korean-language schools in Korean immigrant communities, Korean immigrant parents have sent their children to Hagwon, which is a private business institution. Hagwons provide Korean immigrant children with academic learning supports and specific academic programs from Korea, such as SAT preparatory courses for high school students, after-school programs for art and music, Korean language lessons, and Tae Kwon Do studios (Zhou & Kim, 2007). These programs are not only for middle and high school students to support their future academic achievement, but also offer tutoring for children in preschool, kindergarten, and elementary school focusing on academics, rather than the development of creative learning and socialization (Zhou & Kim, 2007). Even though these parents were dissatisfied with recent educational trends in Korea, they still utilize the benefits for academic achievement from Hagwons in the U.S. as well as their prior experiences of the benefits in Korea.

In order to explain these educational practices of Korean immigrant parents, Zhou and Kim (2007) delineated three characteristics of the Korean educational system: (a) education as a

major means for attaining social status, (b) lack of opportunities to have high-quality education because of a severely competitive system, and (c) intense investment in the improvement of children's future opportunities. Korean immigrants retain their own educational practices to their support of their children's schooling, such as institutionalized supports for education in Korea, so that they are willing to provide their children with better education in the same way, rather than in different way; for example, through school classes and special programs like Hagwons as they did in Korea.

This trend is affirmed by research showing that immigrant parents value the benefits of clinging to their ethnic system provided by educational institutions, such as Korean language school and after-school programs at Hagwons (Zhou & Kim, 2007). The parents feel confident because their children have opportunities to maintain peer networks with Korean peers. Hagwons provide the immigrant children with alternative spaces to share their feelings and difficulties in schooling or their communities. The children have opportunities to learn ethnic identity and self-confidence that U.S. formal schools do not focus on.

In summary, given the recent emphasis on social constructivist views in early childhood education, cultural/ethnic perceptions and values may certainly be considered worthy of examination for contextual understanding of immigrant families. The focus is on exploring how social constructivist views apply to the socialization and learning of immigrant children who undertake socio-cultural transitions from home and school or from the culture of origin to the mainstream American culture. As primary socio-cultural agents, immigrant parents develop their own cultural-belief structures imbued with socio-cultural and personal meanings that shape their educational beliefs and practices for educating their children in the U.S.

Considering the challenges of immigrant families in education, some researchers have noted that socio-emotional outcomes and early school experiences of young children in immigrant families in the U.S. have not been documented over time (Chase-Lansdale et al., 2007; Moon et al., 2009; Project C-STARS Newsletter, 2007). Furthermore, their parents' perspectives on parenting and childrearing practices have not been examined as a critical factor influencing the children's socio-emotional development and well-being. Few research studies have examined family formation and changes of family structure that affect the development of immigrant children (Chase-Lansdale et al., 2007; Song, 2010).

Parents' Culture-Belief Structure and Its Impact on Education

One of the central reasons educators need information about the culture-belief structure (cultural model) of parents' educational beliefs and practices is because it is often touted as one of the ideal strategies to effectively work with immigrant families in schooling (Weisner, 2002). Some researchers have questioned why parents retain certain parenting beliefs or childrearing practices for their children's learning and socialization; eco-cultural theory provides an explanation.

Eco-Cultural Theory and Culture-Belief Structure Model

Many studies have addressed parents' cultural perceptions linked to educational beliefs and practices based on social constructivist perspectives, including eco-cultural theory. As a combination of ecological and cultural theory, eco-cultural theory underlines family-constructed meanings of family ecological/cultural settings. Ecological (Bronfenbrenner, 1979, 1990) and eco-cultural theoretical perspectives (Bernheimer, Gallimore, & Weisner, 1990; Weisner, 2002) propose the importance of sociocultural environment and context as a framework to explain children's developmental pathways and to understand their parents' beliefs and values about

parenting, parent involvement, and child development. Eco-cultural theory's concepts (Bernheimer et al., 1990) are fundamental to explain the culture-belief structure of family (e.g., family goals, values, strategies, and needs) and its implications for educational beliefs/practices, which are the focus of this study.

Eco-cultural theory provides a conceptual framework that enables educators to understand why some parents and children think, feel, and act in certain ways while others think, feel, and act in entirely different ways. Lamm and Keller (2007) emphasized, "There is a widespread understanding that parenting is a cultural activity. Cultural models of parenting comprise shared practices and shared ideas that are oriented toward broader socialization goals." (p. 50). Weisner (2002) explained that each cultural/ethnic community shares its own developmental pathways for educating children. Through daily routines of life and activities (e.g., bedtime, greeting, cooking dinner, doing homework, childrearing, etc) in the eco-cultural settings, people construct cultural pathways that are meaningful units for parents and children to understand. They crystallize the important aspects of culture within their own social contexts, that is, culture-belief structure (or cultural model). For instance, in his work using the Ecocultural Family Interview (EFI), Weisner (2002) explained,

The ecocultural/activity approach suggests outcome criteria for what is good for children that fits with communities' own concerns and goals, yet does clearly differentiate better and worse circumstances for children and families. The family routine itself and the activities in it can be examined for its resource and ecological fit in a particular cultural ecology, its meaningfulness and value for the family, its balancing of competing interests and conflicts among family and community members, and its predictability and stability for children. (p. 279)

The family's daily routines and activities are predictable resources for a contextual understanding of culturally diverse families' important beliefs/values (Bernheimer et al., 1990). Segal (1985) argued that parental belief systems should be explained within ecological contexts that depict the meanings of interactions between mother and child. In Segal's work on maternal beliefs and values within the context of an intervention program, parents participated in various meetings for the Ready Project of parental involvement. In the Ready Project, the author used the mother and child dyad as an interactive system through different parent-child intervention programs including home visiting. Home visitors were involved in various discourses with the families during daily routines. As a result, project mothers constructed divergent beliefs and values about what is important for children and their learning and socialization. For instance, some mothers strongly valued discipline in parenting as a strategy so that they wanted to find effective ways of handling children's behavior problems, while others were concerned about their child's relationships with peers and valued the development of social skills for their children. Some parents were concerned about their child's intellectual and creative development; for instance, how to help children learn to focus on tasks, develop special talents, or learn appropriate academic readiness skills. For the success of the Ready Project, Segal (1985) emphasized that cultural/social sensitivity to parents' beliefs and values is very important to support the parent-child intervention and to meet the families' goals for children's development. It is necessary to find a systematic way of collecting information on parents' goals and expectation for their children in regard to daily activities within their eco-cultural contexts.

Cultural models are analytic tools for understanding the complexity of parents' and children's beliefs and experiences within cultural/ethnic groups (Weisner, 2002). According to eco-cultural theoretical perspectives (Suizzo et al., 2008), people construct their own cultural

models (or culture-belief structure) including beliefs, values, goals, and strategies shared by their ecological/cultural group. The cultural models guide their understandings and action. Suizzo, et al (2008) stated,

Families from different ethnic groups live side by side within communities, sharing socioeconomic resources and ecologies such as neighborhoods and schools. It can therefore be expected that they will have similar socialization strategies for their children, even as they also have distinct cultural models guiding those strategies. Furthermore, because families are engaged in the process of acculturation, they are likely to differ somewhat from the cultures from which they originate and have more in common with their neighboring families. (p. 469)

In their review of the literature on comparisons of parental beliefs about young children's socialization across four different ethnic groups, Suizzo et al. (2008) adopted a socio-cultural perspective to explain parents' belief structure, focusing on daily practices and parenting practices, rather than on unsubstantiated beliefs. The researchers interviewed and administered questionnaires to 310 parents, including Asian-, African-, Latino-, and European-Americans of infants and young children. The study aimed to identify that beliefs are related to parenting practices and these vary in different cultural/ethnic groups. The results showed convincing evidence that cultural models of parenting are accurate and sensitive links to differentiating the cultural orientations of parents' belief dimensions of independence and interdependence across four ethnic groups. For instance, in measuring parents' beliefs about socialization practices, European Americans believed 'conformity' to be less important and 'autonomy' to be more important than Latinos and Asian Americans did. European Americans believed that 'agency practices' are highly valued as well as 'encouraging children to develop their individual tastes',

‘encouraging children to do things on their own’, and ‘letting children feed themselves even if this causes a mess’. European Americans showed significant differences in all three dimensions of the belief structure from Latinos and Asians. European Americans differed from Asian Americans only on ‘let children feed themselves’ (p. 476). Asian Americans placed the least importance of all groups on encouraging children to make their own choices. But there were no group differences in parents’ beliefs about “teaching children prosocial skills”. An examination of group differences in the individual items associated with the cultural model showed that there were no significant group differences on ‘encouraging children to help others’, ‘teaching children to respect people who are different from them’, and ‘teaching children to feel empathy for others’ (p. 477).

Based on the results, Suizzo et al. (2008) argued that even though each ethnic group has its own belief structures, they may also be associated with several cultures. However, there are few research studies that explain the unique cultural models of beliefs within a specific pool of ethnic groups (Suizzo, et al., 2008) and recognize intracultural variations in parenting strategies as sources of meaningful information about cultural environments (Lamm & Keller, 2007). Therefore, the researchers emphasized the need to examine the extent to which beliefs may be shared and to describe variations in cultural models both across and within cultures.

As eco-cultural models become more diverse within and/or across cultural/ethnic groups, explicit cultural/ethnic factors (or perceptual dimensions of culture) influence whether immigrant families may or may not change daily routines and activities linked to the family’s culture-belief structure. Educational beliefs associated with the practical activities and daily routines within socio-cultural contexts need to be re-analyzed in order to understand current eco-cultural models.

In the following section, I will discuss what has been investigated to date about the cultural/ethnic factors associated with culture-belief structure, including parents' educational beliefs about children's learning and socialization for this study. Literature also provides information about the potential relationships among cultural/ethnic factors and educational beliefs, including differences and/or similarities across ethnic groups.

Relationships among Cultural/Ethnic Factors and Educational Beliefs

Identifying the relationships between cultural/ethnic factors and educational beliefs/practices is a step in constructing a contextual understanding of parents and their children. The results will be useful in promoting children's learning and development in regard to culturally/ethnically responsive education. Extending existing research, my study attempts to illuminate the cultural/ethnic factors, such as ethnicity, cultural/ethnic identity, and cultural competence (language and cultural knowledge) related to Korean immigrant parents' beliefs and practices related to parenting and education.

Ethnicity

Parents, influenced to some extent by their cultural/ethnic groups, may have diverse outlooks, different ideas about levels of parent-teacher shared responsibility, and various parenting practices for promoting their children's achievement in schooling (Calzada et al., 2009; Keels, 2009; Wong & Hughes, 2006). Many research studies have used ethnicity "as a categorical variable to reflect an assumed, underlying latent construct that affects parenting and children's developmental outcomes" (Keels, 2009, p. 383).

Ethnicity as a dimension of the cultural model is critical in explaining parents' beliefs, attitudes, parenting styles, conversational styles in interaction, and socialization goals for children. According to Keller et al. (2010), parents' ethnicity embodies different eco-cultural

environments that lead to different parenting styles or strategies and socialization goals. In their work on cultural/ethnic comparison of parenting styles, they found significant differences between German and Indian mothers in relational socialization goals and parenting styles for infants. Indian mothers in Delhi emphasize more relational socialization goals than German mothers in Berlin, who score significantly higher on autonomous socialization goals. Indian mothers have less distal parenting styles (face-to-face exchange and object play) than German mothers. German mothers strongly prefer to use the distal styles, whereas the Indian mothers used both the distal and the proximal style composed of body contact and body stimulation.

Some researchers have identified immigrant parents' ethnicity as an important factor that influences the pathways of parent involvement (Keels & Raver, 2009; Wong & Hughes, 2006). Wong and Hughes (2006) focused on differences in cultural beliefs about parent-teacher shared responsibility across various cultural/ethnic groups in the U.S. Compared to White parents, Black and Hispanic parents reported a significantly lower level of parent-teacher shared responsibility. Black parents reported higher levels of communication and more shared responsibility with teachers than Hispanic parents did (Wong & Hughes, 2006). Similarly, Watkins (1997) also indicated that parents' ethnicity may affect the way parents support and facilitate children's learning and development.

Keels's (2009) study of the similarities and differences in parenting beliefs/practices across ethnic groups provided information on the link between certain parenting beliefs and practices associated with parents' ethnicity and children's early cognitive development. Keels used an ongoing longitudinal data from Early Head Start (EHS) intervention programs, which were designed for low-income families with infants and toddlers. The results showed that there are significant ethnic group differences in all three of the parenting beliefs that were studied:

knowledge of child development, self-reported parenting modernity, and beliefs about literacy stimulation for young children. For instance, for self-reported parenting modernity, European-American parents showed more positive scores on progressive parenting (54.1%) than on traditional parenting. Hispanic/Spanish mothers indicated positive scores on more traditional parenting (64.2%) than progressive. Ethnicity of parents may be a significant factor explaining parents' beliefs about what is considered good parenting styles.

According to Keels (2009), many researchers, in general, endorse supportive parenting defined as "parenting that is non-restrictive and not punitive" as a significant mediator between maternal cognitive skills and child cognitive development (p. 384). However, in contrast, he found that for Hispanic/Latino parents and African-American parents, supportive parenting is less likely to be an important mediator of the relationship between maternal cognitive skills and child cognitive development. In addition, he reported that African-American parents have less supportive, more detached, more intrusive, and more negative/hostile parenting beliefs than European-American and Latino parents.

Supportive parenting providing children with emotional help and encouragement appears to be less important to low-aculturated U.S. families than to more highly acculturated families (Keels, 2009, p. 384). Keels argued that, in spite of certain culture-belief structures about supportive/progressive parenting for each ethnic group, there are some intracultural differences in parenting beliefs within an ethnic group. For instance, Hispanic/Spanish parents maintain traditional parenting beliefs, emphasizing "adult directives rather than being self-directed", more strongly than progressive parenting beliefs, emphasizing children's active learning and "being treated as individuals" (p. 387). They also perceived supportive parenting as a less important mediator. But certain parenting beliefs of Hispanic/Spanish parents appear to be significant

among low acculturated U.S. families, who are Spanish-speaking, were not born in the U.S. and have resided in the U.S. for relatively few years, rather than among more acculturated families. In addition, African-American parents showed less strong beliefs about supportive parenting because of socio-cultural forces, such as racism and inequality. Acculturated families in the U.S. attempt to develop their own parenting beliefs in correspondence with socio-cultural demands and capacity that they encounter to educate their children. Therefore, in order to understand families in minority ethnic groups and their beliefs about parenting, teachers should consider differences in parenting beliefs between and within ethnic groups, particularly in regard to acculturation levels, based on preexisting and conceptual parameters. Lack of understanding of ethnicity (e.g., ethnic characteristics and values) and educational perceptions may lead to significant discrepancies between teachers and parents and between teachers and children.

In summary, family ethnicity and level of acculturation may be a critical factor influencing culture-belief structures linked to educational beliefs and practices. As the review of the literature shows, there are concrete relationships between ethnicity and educational beliefs/practices; however, there is limited information about cultural/ethnic differences in education. Existing research studies in this area have focused mainly on cultural/ethnic differences in a range of educational aspects across ecological or external settings, in general looking at the major ethnic groups (e.g., Hispanic, African, Latino, Asian, and American). But Janhonen-Abreu (2006) argued that, according to eco-cultural theory, researchers need to pay more attention to various aspects of daily family routines that are linked to educational practices within a certain ethnic group. In fact, as a dynamic agent, families actively adapt and construct their own family routines that are created and sustained by eco-cultural forces in their ecological settings (Weisner, 2002). In other words, *culture* in an ethnic group may be heterogeneous.

Keogh, Gallimore, and Weisner (1997) criticized homogeneous assumptions about the characteristics of a certain culture and subgroups within an ethnic/social group. These assumptions lead to other misleading interpretations, oversimplification, and overgeneralizations about the cultural aspects of the group. The researchers also emphasized that families in different groups with the same ethnic backgrounds may vary in educational perceptions and practices. Immigrant families share ecological features and cultural changes in new communities that directly affect the families' daily routines, which may be differentiated from those in different social/cultural contexts. Within a particular culture and/or an ethnic subgroup, there may be cultural/ethnic transformations in developmental pathways and parenting styles/perceptions in various domains (Keogh et al., 1997).

Acculturation

Along with rapid socio-cultural changes in global society, immigrant children and their families in the U.S. encounter the process of acculturation to the American dominant culture. Acculturation is a construct of cultural socialization that leads immigrants to become members of the dominant culture while keeping preexisting values and meaningful norms, unlike assimilation that makes people discard their values and behavioral patterns. In general, both acculturation and enculturation need to be considered as significant factors related to the development of child functioning (Calzada et al., 2009). Contrasted with enculturation, which refers to the adaptation of the culture of origin, acculturation is briefly defined in this study as the adaptation of mainstream culture (Calzada et al., 2009, p. 515). Trimble (2003) explained,

As a construct, acculturation includes changes not only at the individual or psychological level but also at the sociocultural level. Indeed, analysis of the construct cannot ignore the

influences of social and environmental changes on an individual's values, beliefs, behaviors, and affect. (p. 5)

Timble's view of acculturation corresponds to social constructivist theory and eco-cultural theory. He emphasized social/ecological impacts on beliefs and daily routines that are shared by communities. The more an immigrant child has acculturated to American culture, the more the value, beliefs, identity, language, attitudes, and behaviors of the dominant American culture are adopted (Kim, 2008). Acculturation is both an internal (e.g., perception, belief, value) and an external (e.g., life style, behavior) process by which immigrant families adapt to a new culture through socio-cultural experiences.

Trimble (2003), however, also argued that the acculturation process itself is an enormously challenging experience for immigrant children and their parents. If immigrant families experience socio-cultural conflicts between two cultures, they are more likely to have difficulties in the acculturation process that may be associated with psychological and social maladjustment. Transnational experiences of immigrant families may be very stressful and may produce significant health, social, cultural, emotional, and economic problems in communities. According to Kim (2008), Asian-American women have experienced misunderstanding and conflicts with American gender roles and cultural norms when they are in the process of acculturation. American values such as individualism, egalitarianism (e.g., social equality), and independence do not fit into Asian values such as filial piety, obedience to authority, and self-abasement. As a result, Asian-American women are likely to be challenged by negative perceptions and a devaluation of as their values and beliefs as compared to predominant socio-cultural norms in the U.S.

Research by Julian et al. (1994) supported the phenomenon of parenting styles transformed in order to adapt to new socio-cultural contexts. Using data from the National Survey of Families and Households consisting of surveys and interviews, the researchers found that parents in ethnic minority groups set stricter demands and had greater expectations for their children's learning achievement than parents in mainstream American culture. Julian et al. hypothesized that the difficulties their children encounter in new socio-cultural environments lead their parents to have transformed perceptions of childrearing that can successfully facilitate their children's learning and development

In order to better understand immigrant children's developmental pathways and learning, perceptual changes emerging from the process of acculturation should be identified. Based on Marcia's formulation of the development of identity, McGillicuddy-De Lisi and Subramanian (1996) stated, "the internalization of beliefs through socialization leads to specific content that is shared by members of a particular culture who have each been exposed to that content and is not shared by individuals who are socialized into different cultures." (p. 145). When immigrant families encounter acculturation gaps or cultural conflicts, they are also challenged to deal with cultural/ethnic identity. For instance, Zea et al. (2003) articulated, "Immigrants and children of immigrants may struggle to retain their cultural identity, language, and values while attempting to function competently in a new culture, learn a new language, and develop a new and integrated sense of who they are." (p. 120). In other words, immigrant children might experience a discrepancy between the mainstream school environment and the home, often resulting in generation gaps in the family. Therefore, Igoa (1995) strongly insisted that immigrant children need practical help and intervention from teachers or peers so that they can understand both socio-cultural contexts. If immigrant families have no support in the process of acculturation,

they may feel isolated or rejected. Their children are less likely to retain their native culture, home language, and cultural/ethnic identity; they are more likely to choose one identity for school and another for home. This may accelerate the discrepancies between home and school. Moreover, it may also affect later development and cause social adjustment to be delayed or damaged.

Acculturation, therefore, is a significant construct in research for ethnic minority groups because it helps to clarify how immigrant families respond to socio-cultural changes, share common meanings with people from different social/cultural backgrounds, and undergo transformations in their beliefs and ideas that influence their children's development and learning (Sigel & Kim, 1996). In order to identify those issues linked to acculturation/enculturation, researchers have developed various measures of acculturation for families from diverse backgrounds (Cuéllar, Arnold, & Maldonado, 1995; Gim Chung, Kim, & Abreu, 2004; Zea, et al, 2003).

Zea et al. (2003) have developed the Abbreviated Multidimensional Acculturation Scale (the AMAS-ZABB). This scale is a bilinear conceptualization and multidimensional acculturation assessment (e.g., US- American and ethnic group subscales in three dimensions). This scale differs from many earlier acculturation scales that were mostly unilinear assessments, examining assimilation into the dominant culture (Cuéllar et al., 1995; Gim Chung et al., 2004). Zea et al.'s bilinear conceptualization (2003) is based on the idea that people sustain unique characteristics from the culture of origin in the process of acculturation while acquiring characteristics of the new culture simultaneously. Research using the AMAS-ZABB scale consistently shows that US-born participants have higher scores on US-American subscales in

each domain, while those born in Latin America have higher scores on the culture of origin subscales.

Zea et al. (2003) examined internal consistencies and validity of the AMAS-ZABB scale through multiple research studies in order to assess the acculturation process of families from multicultural/ethnic groups in the U.S. The result shows that the scale has been validated with various socio-cultural/ethnic groups multiple times. In addition, scores of each dimension of US American subscales were significantly related to length of residence in the U.S. Participants in ethnic minority groups showed strong negative relationships between ethnic identity, language, and cultural competence and length of residence in the U.S.

Yoon et al. (2008) also analyzed existing acculturation scales in terms of differences in the conceptualization of acculturation. They first examined the concurrent validity of the acculturation and enculturation scales of the AMAS-ZABB (Zea et al., 2003) in relation to the length of residence in the U.S. In addition, they examined the convergent validity of the AMAS-ZABB with two other scales. The results support the adequate concurrent and convergent validity of the AMAS. As a result, Yoon et al. found cross cultural validation of the scale of AMAS-ZABB in their study of 188 Korean immigrants in the Midwest. Internal consistency for all major variables is ranged from 0.88 to 0.94.

Thus, as critical cultural/ethnic factors influencing the culture-belief structure, multiple dimensions of acculturation will be used for the current study. Using dimensions of acculturation/enculturation, this study includes cultural/ethnic perception (e.g., identity) and cultural competence (e.g., language and cultural knowledge) as cultural/ethnic factors (variables for statistical analysis for this study). This study will examine the relationship between the dimensions of acculturation and parents' educational beliefs about childrearing and early

schooling across different social contexts of the Korean population. During the past one or two decades, most studies have focused on the relationship between acculturation/enculturation and mental health (Yoon et al., 2008). But few studies have focused on in-depth investigation addressing intracultural variations in the relationships of beliefs to culture in the acculturation process of immigrants. Therefore, this study aims to identify intracultural group differences in beliefs about learning and early schooling based on eco-cultural theory.

In the following section, each dimension of acculturation (Zea et al., 2003) is reviewed in regard to the relationship of the dimension to educational perceptions and practices, based on the existing research.

Ethnic identity. The first dimension in measuring acculturation/enculturation is cultural/ethnic identity. Ethnic identity refers to “a subjective sense of belonging” including “ethnic self-identification” and “commitment to a particular group and its values” (Calzada et al., 2009, pp. 516-519).

According to Calzada et al. (2009), parents’ ethnic identity is an important cultural/ethnic predictor of their children’s functioning. Calzada et al. (2009) examined parents’ acculturation and enculturation, using the AMAS-ZABB scales (Zea et al., 2003) and their preschool children’s behavioral/socio-emotional functioning, based on teachers’ reports on children’s behaviors. Participants included Latino, Black, non-Latino, non-Latino White, and Asian-American in culturally diverse communities in urban areas. As a result, the parents’ acculturation and retention of culture of origin were associated with positive outcomes in culturally diverse families for preschoolers. Identity was consistently associated with child functioning. For instance, when parents have both high ethnic and US American identity, their children have lower levels of internalizing problems and higher levels of adaptive behavior. In general, both

US American identity and US cultural knowledge were not positively related to enculturation scale. Ethnic identity was negatively related to and US American identity was positively related to child externalizing problems, suggesting that parents who have high levels of ethnic identity and low levels of US American identity may have children with lower levels of internalizing problems. Therefore, the researchers viewed acculturation/enculturation as “a protective factor for the functioning of preschool-age children” in culturally diverse communities (2009, p. 516). These results lead me to the assumption that parents’ ethnic identity and acculturation may be related to parenting beliefs and practices because socio-cultural affiliations between culture and beliefs influence not only child development but also parenting beliefs and childrearing practices (Lamb & Sternberg, 1992; Sigel & Kim, 1996).

Parents’ ethnic identity and acculturation may play a significant role in the use of particular practices of cultural socialization of children that refers to “the transmission of cultural values and norms to one’s children (Romero et al., 2000, p. 79). The researchers stated that children’s cultural socialization is related to variables of “family ecology” such as family backgrounds, family structure, and effects of familial socialization agents and “parental attitudes in socializing the child into their cultural group” (Romero et al., 2000, p. 80). Latino parents with low levels of acculturation are more likely to emphasize socialization into both the Latino culture and the U.S. culture. Therefore, the relationship of behaviors/attitudes to identification with culture of origin may be a significant predictor in classifying culture-belief models.

Cultural competence. The second dimension of acculturation is cultural competence, which refers to “the individual’s knowledge of the culture as well as the ability to function competently (i.e., speak the language) within it” (Calzada et al., 2009, p. 519), understand diverse perspectives, and appropriately interact with people from different cultures in various

situations (Colombo, 2005). Cultural competence includes language competence and cultural knowledge (Zea et al., 2003).

Language. Language as a function of cultural competence, in particular, is a psychological tool for organizing thoughts or beliefs because it includes the concepts. Thought development is determined by language (Vygotsky, 1962). Language in the dimension of cultural competence indicates language usage, preferences, and capability for speaking, listening, reading, and comprehension (Romero et al., 2000; Zea et al., 2003).

In a qualitative study of language ideology and identity in transnational spaces, Song (2010) explained language ideologies as “any sets of beliefs about language articulated by the users as a rationalization or justification of perceived language structure and use” (p. 27). Beliefs about language shape the uses of language, appropriateness of expressions in social contexts, and children’s language learning. Language ideologies represent various social/cultural identities among various cultural contexts and may vary across cultures and individuals (Lee, 2010). In addition, Song (2010) argued that, based on the results of individual and focus-group interviews, language ideologies are unique and heterogeneous for Koreans in the U.S. Language ideologies also imply different strategies and attitudes for children’s language education in the U.S. For instance, early study-abroad families (including goose families) viewed English as an educational strategy for engaging in globalized society through transnational experiences; stating the importance of “language as marketable commodity” and “language for cosmopolitan membership” (p. 33). Early study-abroad refers to “children’s transnational education migration before college”, with the families ultimately returning to Korea (Song, 2010, p. 24). For this transnational group, Korean language ideology is related to Korean national identity, and it coexists with the belief about English as a marketable commodity or cosmopolitan membership

in their discourse. A mother who views English as an aspect of cosmopolitan membership in global society also emphasizes pride in the Korean national identity. Korean mothers who considered the social power of English in global society keep the view of Korean nationalism as an important value in educating their children.

These ideas about language in the Korean immigrant group were differentiated from those of Koreans in early study-abroad transnational groups. For instance, mothers in Korean immigrant groups viewed English as a tool for successful lives in the U.S. They also considered the influences of globalization. They seemed to be challenged to maintain Korean identity and language ideology because of “prioritizing mastering the majority language, English” (p. 36). Song (2010) articulated an immigrant mother’s concerns about language and education for her children in the U.S., as expressed in an interview.

Although those Korean children look like Koreans and interact with other Koreans, they will have a lot of difficulties in constructing their Korean identity when they cannot speak the Korean language [...] Speaking Korean is not just a matter of language, but it is a matter of how we think and live. (p. 36)

Song indicated that the Korean-American communities in the U.S. have never been homogenous. The early study-abroad group accelerates heterogeneity in the Korean immigrant communities in terms of “language ideologies, linguistic practices, and identity” (Song, 2010, P. 24).

Cultural knowledge. Cultural knowledge is linked to historical and political knowledge and information, including for example, national heroes, popular television shows, popular newspapers, history, and political leaders (Zea et al., 2003). Based on the cultural knowledge derived from both preexisting socio-cultural experiences and new environments, levels of acculturation of immigrant parents may result in different perceptions of educational issues at

school and childrearing practices at home. Parents have various educational expectations about child development, parent-child interactions, and socialization practices that are associated with acculturation and enculturation (Harrison, Wilson, Pine, Chan, & Buriel, 1990).

In their work on constructing survey questionnaires, Calzada et al. (2009) explained that cultural knowledge, knowledge of historical events, and/or popular culture may be associated with awareness of cultural/social behaviors. The researchers used the AMAS-ZABB scale (Zea et al., 2003) to examine relationships among acculturation dimensions (US cultural knowledge, identity, social relations, and value) and the relationship between cultural adaptation and child functioning. The results of the study showed that ethnic values were significantly associated with ethnic/cultural knowledge and ethnic identity. Cultural/ethnic knowledge was associated with child functioning in culturally diverse families. For instance, US cultural knowledge as a significant predictor of socialization was related to fewer externalizing behaviors. Calzada et al. reported that many studies have found that the more acculturated parents are, the more they use consistent discipline and praise.

Educational Goal Orientation

Parents' educational goal orientation affects their expectations of children's learning achievement and their ideas about the role of parents and teachers in education. Parents may differ in their expectations of children's success and preference of parenting practices for children's learning achievement, as well as the degree and type of parent involvement in schooling. Watkins (1997) developed an achievement goal theory for children's learning motivation. In this theory, parents' learning achievement goals affect their educational expectations for children's learning and development, as indicated by the following:

Mastery-oriented mothers, more than performance-oriented mothers, preferred difficult but highly educational tasks for their children over easy, less educational tasks. Similarly, mastery-oriented mothers preferred more progress-related feedback from the teachers of their children than performance-oriented mothers did. Mastery-oriented mothers also attributed their children's successes to effort significantly more than performance-oriented mothers did. (Watkins, 1997, p. 4)

McWayne, Owsianik, Green, and Fantuzzo (2008) insisted that educators need to understand parenting styles better, "given the unique contextual demands" of ethnic/cultural/social status (p. 187). Parents identify different values in various parenting styles identified as authoritative, authoritarian, and permissive parenting, according to Baumrind's (1996) conceptualization (as cited in McWayne, Owsianik, Green, & Fantuzzo, 2008). Most empirical research studies have supported the idea that the authoritative parenting style is the most developmentally appropriate and the most supportive for children's learning and development. However, African-American mothers typically use an authoritarian parenting style with "high levels of restrictive, punitive, rejecting, and power-assertive behaviors" because their priority is "to promote obedience, respect, and school achievement in their children" (McWayne, Owsianik, Green, & Fantuzzo, 2008, pp. 173-174). Parenting styles in a certain cultural/ethnic group may indicate their own particular values and major concerns about their children. If parents acknowledge their children as at risk or in inequity in schooling, they are more likely to set up educational goals in childrearing to overcome these problems. Also, if parents encounter higher poverty levels, they expect more mature behaviors of children than parents with higher socio-economic status (McWayne et al, 2008) for healthy development of their children. In regard to cross-cultural variations in contextual demands and needs in education, the

authoritative parenting styles may not fit into all cultural/ethnic groups. Therefore, parenting styles may also be significant predictor to explain parents' educational goals and expectations about their children in regard to the significance of cultural/ethnic values in cultural/ethnic minority groups.

Thus, understanding parenting styles and practices in regard to cultural/ethnic models is necessary for teachers to comprehend the specific background and reasons for parents' educational goals. Parents' ethnicity may be linked to the distinctive meanings of good parenting across cultures and social contexts. Parents from minority cultural/ethnic groups may retain their educational beliefs and values for parenting behaviors so that they can pursue their own educational goals for their children associated with their environmental and socio-economic status.

As a result, teachers may need to rethink the conventional meanings of their educational goals when they work with cultural/ethnic minority children and parents. McWayne et al. (2008) pointed out that Baumrind's (1966) parenting style constructs were developed based on norms from white, middle income families, rather than from culturally and ethnically diverse and low income families. In addition, many measurements of educational perceptions, learning, and development have not really considered ethnic minority and immigrant families, yet are used to make important educational decisions for students.

Teachers, in general, have developed educational beliefs and values based on mainstream educational backgrounds and experiences in schooling (Han, 2010). They may not actually understand immigrant parents' educational goals and beliefs about good parenting practices. By understanding cultural/ethnic differences in educational goals and practices, teachers can help immigrant parents develop their own educational perceptions and beliefs about childrearing and

parenting practices in a new mainstream social context and develop with them a shared understanding of educational goals.

Role Construction of Parents

Parents and teachers may have different expectations of parents' and teachers' roles, which influence the parent-teacher partnership. Three types of role constructions which may affect parents' and teachers' expectations have been defined as parent-focused, school-focused, and partnership-focused (Keyes, 2000; 2002). For instance, if parents have a school-focused construct, they expect teachers to have the primary responsibility for their children's educational outcome. If parents endorse the partnership-focused construct, parents expect teachers to share their responsibility in order to work cooperatively for their children's education (Keyes, 2000; 2002). Similarly, teachers also are affected by their view of role construction. For instance, a main role construction is the parent-focused view derived from the parent-cooperative movement that emphasizes empowering parents and sharing the teaching roles. This occurs more often in early childhood education than in elementary education. Elementary schools generally place more emphasis on the school-focused view, which reflects a separation of parents' and teachers' roles and functions between home and school (Keyes, 2000).

Teachers feel confidence in parent involvement if they think the parents have similar educational perspectives and expectations of role construction, such as teaching and rearing children, and sharing responsibilities for their children's learning and development. In addition, if parents have different expectations of the teachers' role, it may affect children's learning and parent-teacher partnerships. For instance, if parents emphasize teachers' knowledge and skills, they expect that teachers should know not only about teaching, but also about caring for and communicating with their children (Keyes, 2002). Therefore, it is important that teachers and

parents understand the unique cultural components of the parents' and teachers' roles so that they can form mutually responsive partnerships to educate their children.

In summary, according to eco-cultural theory, when immigrant and transnational families face new situations, they try to adapt to new socio-cultural contexts (Weisner, 2002). The eco-cultural model has been used to assess and develop immigration programs for the newly arrived immigrant family (Weisner, 2002). Conceptual frameworks for contextual understanding of immigrant families must consider various cultural/ethnic factors related to educational beliefs about parental characteristics and functioning (Chase-Lansdale et al., 2007). It is important for educators to identify various hidden factors within the individual, family, community, and social contexts that influence early immigrant childhood (Moon et al., 2009).

Conclusions

Chase-Lansdale et al. (2007) report, "To date, the major theorists of development among ethnic and minority children have highlighted the importance of intrapersonal processes for healthy development. Yet most of the literature has addressed the self-system of adolescents or elementary school children." (p. 49). Along with the lack of current research studies on socio-emotional development of young immigrant children (Project C-STARS Newsletter, 2007), there is a lack of data on parents' educational beliefs about promoting children's learning and socialization in the process of acculturation. Moon, Kang, and An (2009) underscore that recent immigrant parents are challenged to deal with the process of acculturation which may cause socio-emotional concerns and cultural conflicts in the education of their children: however, this process has not been adequately studied. Moreover, many researchers also call for more in-depth research studies on the relationship between immigrant families' acculturation and its impact on

schooling, along with an examination of the process of their parents' acculturation (Moon et al., 2009). Chase-Lansdale et al. (2007) explain,

We need to understand the ways in which parents in immigrant families facilitate adaptive, healthy intrapersonal processes in their very young children. It is the child's early interpretation of his or her own psychological experiences that can be central to the development of a secure attachment, close relationships, a sense of efficacy, enthusiasm for learning, and a strong sense of race/ethnic sense of self. (p. 49)

School curriculum and practice should be culturally responsive to Korean immigrant children and their parents based on more accurate and reliable information about their cultural/ethnic perceptions and values.

In the next chapter, I describes an empirical approach to determining the belief structure of Korean immigrant parents through surveying and interviewing.

CHAPTER THREE

RESEARCH METHODOLOGY

The purpose of this study was to investigate the relationship between cultural/ethnic factors and Korean parents' educational beliefs about young children's learning and socialization. It aimed to examine the variations in cultural/ethnic perceptions and educational beliefs about childrearing and early schooling among three Korean parent groups, Korean immigrants living in the U.S. (here referred to as KI), Korean parents who have never left their country of origin and have no transnational experiences (referred to as CO), and Korean parents who have lived in the U.S., but have now returned to Korea (referred to as TN). This study explores Korean immigrant parents' cultural/ethnic experiences in regard to educational beliefs and practices in the U.S.

This chapter discusses the following components: an overview of the research design, the research questions, the quantitative study (Phase 1), and the qualitative study (Phase 2).

Overview of Research Design

This chapter describes the research design, which is conducted using a mixed-methods approach for data collection and analysis. According to Keller et al. (2010), the combination of quantitative and qualitative methodology assists in the identification of culture-belief relationships because of the importance of the meanings of those relationships for individuals, which cannot be discerned through quantitative measures. There are two main reasons for using a mixed methods approach for this study. First of all, the quantitative approach (Phase 1) provides a snapshot of the relationships and the variations among cultural/ethnic perceptions and educational beliefs of the three groups investigated here (Keels, 2009; Lasky, 2000; Pang, 1990). For that reason, quantified scores and results were analyzed, using correlations among the variables and regression analysis to suggest a possible explanation of the variation in the

dependent variables. The data analysis in Phase 1 can help to explain a broad picture of Korean parents' cultural/ethnic perceptions in relation to educational beliefs. (Creswell & Clark, 2007; Gamble et al., 2009). But initial quantitative results are insufficient in clarifying a contextual understanding of Korean parents' beliefs, which is necessary to provide current perspectives on meanings of social/cultural experiences and educational practices emerging in daily family lives. Parents develop beliefs through particular experiences in socio-cultural contexts (McGillicuddy-De Lisi & Subramanian, 1996; Weisner, 2002). Therefore, a qualitative understanding of specific experiences emerging in daily routines is necessary to better understand Korean parents' educational beliefs and cultural/ethnic values and the meanings they hold for both (Bernheimer et al., 1990). Thus, the method of inquiry in Phase 2 provides descriptive data that explores a small sub-sample of Korean immigrant families' voices, including feeling, experiences, and concerns in regard to cultural/ethnic similarities and differences in applying their own educational beliefs and practices to the early education of their children in the U.S. (Creswell & Clark, 2007; Patton, 2002). This method is intended to provide insight in to participants' beliefs and attitudes about educational aspects in daily routines (Lincoln & Guba, 1985).

As Figure 1 shows, "the explanatory sequential design" was used for this study (Creswell & Clark, 2007, p. 72). I used sequential qualitative analysis in the explanatory sequential design involving two major phases of quantitative and qualitative data collection and analysis (Creswell & Clark, 2007). The purpose of the sequential mixed methods for data analysis was to use information from the analysis of the first quantitative database (gathered in Phase 1) to inform the second qualitative database (gathered in Phase 2).

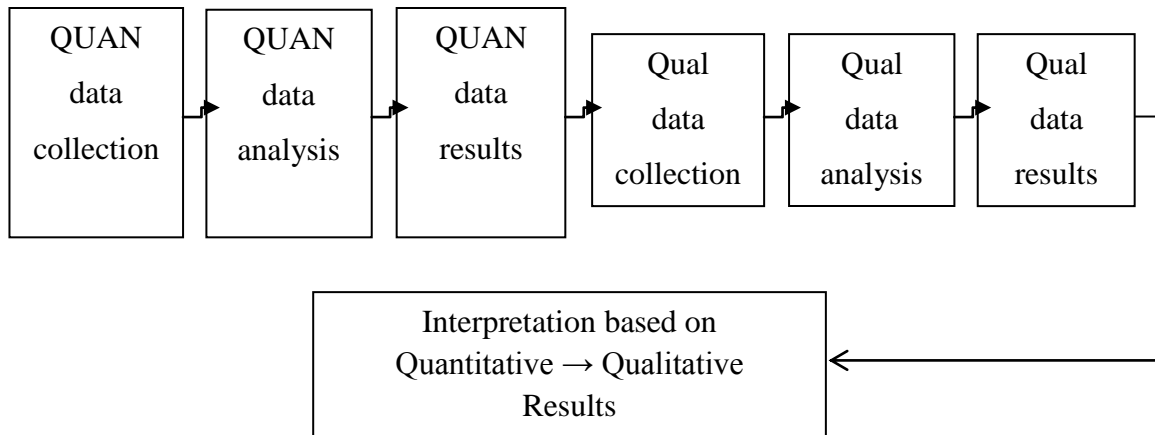


Figure 1. Overview of the Explanatory Research Design

The first procedure (Phase 1) involved conducting initial quantitative data collection and analysis, including coding and performing statistical correlations among the variables. In the second procedure (Phase 2), the qualitative data were collected and analyzed as an extension to the quantitative results. The data from both phases was merged to make a complete picture of data results so that the supportive data (qualitative) expands on the results of the primary data (quantitative). To conduct mixed-analysis, the findings from both data analyses were integrated into a coherent whole at the conclusion of this study (Johnson & Christensen, 2008).

In Phase one, surveys were used to examine the variations in cultural/ethnic identity, cultural competence, and the educational beliefs about childrearing and early schooling by comparing the three Korean parent groups (KI, CO, and TN). I examined the similarities and differences between the three groups and identified statistical relationships among cultural/ethnic factors and educational beliefs about childrearing and early schooling within the Korean immigrant parent group. This inquiry aimed to examine which factors were significantly related to Korean immigrant parents' educational beliefs about childrearing and schooling in the U.S. using the type of group identification as the dependent variables.

In Phase two of the design, semi-structured interviews were used to clarify and expand on the information from the results of the quantitative study but only for Korean families currently living in the U.S. (KI). The data collected from the interviews was intended to deepen my understanding of the findings obtained from the surveys in Phase 1 which related to this particular group (KI). Therefore, the content of the semi-structured interviews was mainly shaped by what I found in the quantitative study. The quantitative data results were the basis for both choosing interviewees and for asking specific questions in the second phase of the study. Appendix A shows a sample of the semi-structured interview questions. The research design in the interview phase was intended to provide data that illuminated my understanding of the experiences of cultural/social similarities and differences between home and school for Korean parents living in the U.S. and the possible challenges and conflicts they face in settings with a more socially and culturally dominant group (Creswell & Clark, 2007; Merriam, 2009), in this case, U.S. schools.

In summary, the variations in cultural/ethnic perceptions and educational beliefs among the three participant groups (KI, CO, and TN) were compared and contrasted in the explanatory design, using quantitative data analysis. Information on the variation and the relationships were also used for constructing the potential questions of the semi-structured interview to be used with the Korean immigrant parent group (KI). The purpose was to uncover the educational beliefs and attitudes toward cultural/ethnic similarities, differences, and potential challenges that Korean immigrant families living in the U.S. have.

Research Questions

Three research questions lead the explanatory sequential design. Questions 1 and 2 were investigated in the quantitative phase (Phase 1). Question 3 was addressed in the qualitative phase (Phase 2). The research questions for this study were:

1. Do the three groups differ in the following variables: (a) cultural/ethnic perceptions of identity, (b) cultural/ethnic perceptions of cultural competence, (c) parents' beliefs about childrearing, and (d) parents' beliefs about early schooling? If so, how do the three groups differ in regard to these variables?
2. What is the relationship between the cultural/ethnic factors significant to Korean immigrant parents and their educational beliefs about childrearing and early schooling?
3. How do Korean immigrant parents currently living in the U.S. understand and respond to cultural/ethnic similarities and differences in schooling?

Quantitative Study: Phase One

Participant Selection

The participants were identified through a combination of cluster sampling for the surveys and purposeful sampling for the interviews. Cluster sampling is important to gather quantitative data because of the feasible method of probability based on the target populations (Fraenkel & Wallen, 2006). For cluster sampling, I made a listing unit – city, school district, school, class (grade or age of child), and parents. I used multi-stage sampling; this strategy is commonly implemented for cluster sampling in survey research (Fraenkel & Wallen, 2006). The participants for the survey of the three groups (KI, Co, and TN) were chosen by the following procedure of cluster sampling:

- I choose two cities in Korea and two cities in the U.S.

- For initial selections, I randomly selected sample school districts of primary units from each cluster city, rather than using all units contained in all selected clusters.
- I contacted schools in the chosen school districts.
- Based on the response rate of the schools willing to participate in this study, possible participants within the selected cluster cities were identified.

This is essentially the process of taking random subsamples in the clusters. The multistage sampling is necessary to substantially reduce sampling costs and to select feasible subjects in the clusters. From the sampling, all parents were asked to complete survey questionnaires, including questions on demographic information (Appendix A) and the following scales: cultural/ethnic perceptions of identity and cultural competence (Zea et al, 2003) (Appendix B), childrearing beliefs at home (Okagaki & Sternberg, 1993) (Appendix C), and parents' beliefs about early schooling (Okagaki & Sternberg, 1993) (Appendix D), and consent forms (Appendix E) which were accompanied by a cover letter and permission letters.

Recruiting Procedures

The participants included three different groups of Korean parents who are currently educating young children (ages 4-8), from preschoolers and kindergarteners to first and second grade students: (a) 79 Korean immigrant parents in the U.S., (b) 98 Korean parents in Korea who have no experiences of educating their children in other countries (CO), and (c) 42 Korean parents in Korea who have returned from the U.S. (TN). Two hundred and seventy eight parents were initially contacted by schoolteachers and principals to request their participation in this study. A total of 231 participants from all three groups responded to the written surveys (83% return rate); twelve participants did not complete the surveys (79% participation of total initial responses).

In order to obtain a representative sample of the three groups, three different recruiting procedures were used for the purpose of this study.

Korean immigrant families (KI). The participants in the U.S. were recruited through personal and professional contacts from Korean communities, such as the Weekend Korean Language Schools, Korean community centers, Korean libraries, and Korean churches frequented by parents and their children in urban areas. This subsample included 79 parents from urban areas in Chicago and Los Angeles where many Koreans currently live (Yau, 2004).

First, the Korean communities were contacted to initiate the recruitment and receive permission to conduct this study. Because family structures vary across the parent groups, the adult family member living in the same household as the child who is the child's primary caregiver was asked to complete the questionnaires. The Korean communities within the selected cluster city were initially contacted by phone or mail. According to their responses, I visited teachers and/or directors of the Korean communities to explain my research study and its purposes. The schedule for dates and meeting times was set up to conduct surveys when teachers and/or directors of the Korean communities gave permission. The teachers and/or directors sent all possible participants cover letters and the announcement about the research study. On the preferred dates and meeting times, the survey questionnaires, including consent forms to be completed independently, were given to the participants by the researcher at the identified locations (Korean language schools, Korean community centers, Korean library, and Korean churches). Completed questionnaires were given to the researcher as parents completed them.

Korean families with no transnational experience (CO – Country of Origin). I used a different procedure to conduct surveys in Korea. Using a list of schools in the selected cities in Korea, I contacted school principals and teachers by phone or mail. Most school principals asked

me to visit them and to explain this research in detail, which I did. The cover letters and consent forms were either sent by email or hand-delivered to the school principals and teachers after they agreed to assist with this research.

Most schools in Korea did not allow me to personally contact parents due to confidentiality concerns for parents and their children. The participants were recruited by official requests from school principals or teachers through public child-care centers, kindergartens, or elementary schools in school districts in urban areas such as Seoul and Il-San. Therefore, teachers and school staff were asked to send the survey questionnaires, including consent forms and cover letters, to parents through their children. Completed questionnaires were sent back to the schools by their children and given to the researcher at the schools. The sample included 98 parents from preschool, kindergarten, and elementary schools in urban school districts in Seoul and Il-San.

Korean families with transnational experience (TN). Most recruiting procedures for this group were the same as for the group of Korean families with no transnational experience. The group of Korean parents and their children who have returned from the U.S. were recruited from the same school districts and by the same methods as participants who had no experience of educating their children in other countries. However, parents for this group were purposely chosen for this study. Some urban cities such as Seoul and Il-San in Korea have special classes for young children who had recently returned from the U.S. and other countries, but the schools had a limited number of these special classes. Because it was difficult to find this group, participants were recruited not only at public schools but also at three different Sunday schools. The sample included 42 parents from preschool, kindergarten, elementary schools, and Sunday schools in urban school districts in Seoul and Il-San.

Although the methods of recruitment in the two countries were different, all participants were selected from urban school districts in both Korea and the U.S. Each method included parents who had four to eight-year-old children in full-time programs (centers that offer care for at least 30 hours per week) or part-time programs (centers that offer care no more than 15 hours per week).

Quantitative Data Collection: Survey

Surveys were administered to collect data related to the following independent and dependent variables for this study.

Independent variables. Three Korean parent groups were used as independent variables: (a) Korean immigrant parents in the U.S. (KI), (b) Korean parents in Korea who have no experiences of educating their children in other countries (CO), and (c) Korean parents in Korea who have returned from the U.S. (TN). Each group was set as an independent variable in order to identify group differences in the following dependent variables (see Table 1).

Dependent variables. The dependent variables of the study are defined as the following: (a) eight domains (42 items for cultural/ethnic identity and cultural competence) from AMAS-ZABB (Zea et al., 2003), (b) four domains (20 items) from Childrearing Beliefs at Home, and (c) six domains (34 items) from Parent's Belief about Early schooling (Okagaki & Sternberg, 1993) (see Table 1). Therefore, according to the three measurements, there were mainly three sets of independent and dependent variables used in this study. Table 1 illustrates additional details of the independent and dependent variables for the study. For the demographic sections, participants were asked to complete the demographic information for 12-17 items (see Appendix A) that were also used as dependent variables: age, gender, numbers and ages of children, educational level, length of residence in the U.S., current location (city), and so on.

Table 1

Three Sets of Independent and Dependent Variables by Three Korean Parent Groups and Their Measurements

	Set 1	Set 2	Set 3
	AMAS-ZABB (42 Items)	Childrearing Beliefs at Home (20 Items)	Parent’s Belief about Early Schooling (34 Items)
KI	ACC & ENC: Cultural Identity (6)	Developing Problem-Solving Skills (5)	Problem-Solving Skills (6) Verbal skills (6)
CO	Ethnic Identity (6) Cultural Competence	Developing Creative Skills (5) Developing Conforming	Creative skills (6) Social skills (6)
TN	(18) Language Competence (12)	Behaviors (5) Developing Practical Skills (5)	Self –management skills (5) Motivation for school tasks (5)

Note. KI = Korean immigrant parents in the U.S.; CO = Korean parents with no transnational experiences in Korea (Country of Origin); TN = Transnational parents in Korea. ACC = Acculturation scale of AMAS-ZABB; ENC = Enculturation scale of AMAS-ZABB (Zea et al., 2003).

Table 2

A Brief Sample for Correlations among Demographic Factors and Childrearing Beliefs at Home in Korean Immigrant Parents

<i>Childrearing Beliefs at Home (20 Items) :Mean</i>	Age	Educational Level	Number of Children	Length of Residence in the U.S.
Developing Problem-Solving Skills (5)				
Developing Creative Skills (5)				
Developing Conforming Behaviors (5)				
Developing Practical Skills (5)				

Note: This is a sample for correlations among variables used in this study. Pearson correlations are calculated for each demographic factor and each variable of educational beliefs about childrearing at home and early schooling in this study. For the six subscales of educational beliefs about early schooling, Pearson correlations are calculated for each demographic factor and each of the following variables: PS: Importance of Problem-Solving Skills; VS: Importance of Verbal Skills; CR: Importance of Creative Skills; SS: Importance of Social Skills; SM: Importance of Self-Management Skills; MO: Importance of Motivation for School Tasks.

In order to identify the relationships among variables, correlations were computed, as illustrated in Tables 2 and 3. For instance, the relationships between socio-demographic factors and childrearing beliefs at home (see Table 2) and between educational beliefs about early schooling and cultural/ethnic perceptions (e.g., Korean/US cultural/ethnic identity and cultural competence)

(see Table 3) were identified.

Table 3

A Brief Sample for Correlations among Cultural/Ethnic Factors (ACC & ENC) and Beliefs about Early Schooling in Korean Immigrant Parent Group

Parent's Belief about Early Schooling (34 Items)	Cultural Identity (6)	Ethnic Identity (6)	Cultural Competence (18)	Language Competence (12)	ACC	ENC
PS (6)						
VS (6)						
CS (6)						
SS (6)						
SM (5)						
MO (5)						

Note: ACC = Acculturation scale of AMAS-ZABB; ENC = Enculturation scale of AMAS-ZABB (Zea et al., 2003). Pearson correlations are calculated for each variable and demographic factor. Significance levels are calculated for each Pearson correlation. For the six subscales of educational beliefs about early schooling, PS: Importance of Problem-Solving Skills; VS: Importance of Verbal Skills; CR: Importance of Creative Skills; SS: Importance of Social Skills; SM: Importance of Self-Management Skills; MO: Importance of Motivation for School Tasks.

Measurement of cultural/ethnic perceptions and values. To measure Korean parents' cultural/ethnic perceptions including cultural/ethnic identity and cultural competence (language and cultural knowledge), a widely accepted scale was used: the Abbreviated Multidimensional Acculturation Scale (the AMAS-ZABB) (Zea et al, 2003). See Appendix B for the items on the AMAS-ZABB.

The AMAS-ZABB (Zea et al, 2003) has been designed and developed to measure cultural adaptation and acculturation of immigrants or non-immigrants across cultural/ethnic groups, especially immigrants who have US-born descendants (Calzada et al., 2009; Zea et al., 2003). Zea et al. (2003) showed strong internal consistencies in the scale; Cronbach's alpha ranged from .83 to .97 and .90 to .97. They also examined reliability for various ethnic populations and concurrent validity with length of residence in the U.S.

All 42 items of the AMAS-ZAABB (Zea et al, 2003) were measured for cultural/ethnic identity and cultural competence (language and cultural knowledge), allowing for an

examination of cultural/ethnic perceptions of Korean parents as a bilinear construct: within the culture of origin and within the host culture (e.g., acculturation and enculturation). The bilinear construct and examination were significant to identifying Korean parents' perceptions along with acculturative changes. The AMAS-ZABB (Zea et al, 2003) is constructed to investigate three domains; multidimensional cultural/ethnic identity, language, and cultural knowledge (Calzada et al., 2009). The results were examined and analyzed for similarities and differences among the three different groups of participants. In addition, the results identified relationships among independent and dependent variables as well as their variations among the three groups in terms of cultural/ethnic factors that affect educational perceptions and practices. Forty-two items are rated on a 4-point Likert scale from 1 (*strongly disagree*) to 4 (*strongly agree*).

Measurement of parents' educational beliefs at home and school. The current study used two existing scales in order to examine Korean parents' educational beliefs: (a) Childrearing Beliefs at Home and (b) Parent's Beliefs about Early Schooling. The items of both scales are rated on a 6-point Likert scale from 1 (not at all important) to 6 (extremely important). The Childrearing Beliefs at Home (originally - the Child-Rearing Beliefs Scales) (Okagaki & Sternberg, 1993) were used to obtain information on parents' beliefs regarding parenting practices for children's learning and socialization at home. This scale consists of four domains including: (a) developing problem-solving skills, (b) developing creative skills, (c) developing conforming behaviors, and (d) developing practical skills. This scale is presented in Appendix C. A sub-scale score was calculated by mean scores and standard deviations for each domain. The results indicate how important each item is for parents to do different things with their children at home.

Parent's Beliefs about Early Schooling (originally –the Attributes of Intelligence Scales) (Okagaki & Sternberg, 1993) were used to obtain information on parents' beliefs regarding characteristics and behaviors young children should have for good learning and its outcomes at school. This scale asked the parents about the important characteristics of intelligence for a first/second grader and includes six domains: (a) importance of problems-solving skills, (b) verbal skills, (c) creative skills, (d) social skills, (e) self-management skills, and (f) motivation for school tasks (see Appendix D). Sub-scale scores were calculated by computing mean scores and standard deviations for each domain. The data collected from this scale indicates how important each item is for parents to do different things with their children for schooling. Table 4 shows the reliability of each scale used in this study.

Table 4

Reliability of Scales

Name of Scale	Reliability
The Abbreviated Multidimensional Acculturation Scale (AMAS)	Cronbach's alpha: .83-.97
The Childrearing Beliefs Scales at Home (CBSH)	Cronbach's alpha: .51/.81
Parent's Beliefs about Early Schooling (PBES)	Cronbach's alpha: .76/.94 Average alpha: .84

Scale items for all three instruments have been standardized in English with people from various countries of origin. For this study, all items have been translated into Korean and reviewed and back-translated by two experts who are bilingual, native speakers of Korean. One translator is a current student in a Master's degree program of Teaching English to Speakers of Other Languages (TESOL) at a local University. The other translator has been studying elementary education in a Master's degree program of Curriculum and Instruction at the same

University. Both translators speak fluent Korean and English and have experiences as translators and English teachers in Korea. The translations were done individually. After one translator did an initial translation, the other translator reviewed the initial translation and developed the final form of the questionnaires. This double translation process aims to increase the content validity and consistency of language between the original and translated Korean versions.

Quantitative Data Analysis

The quantitative data from the survey were analyzed using Statistical Package for the Social Sciences (SPSS) version 19. In order to answer each research question, I used statistical analysis for descriptive and inferential methods. Figure 2 shows the research design for data analysis.

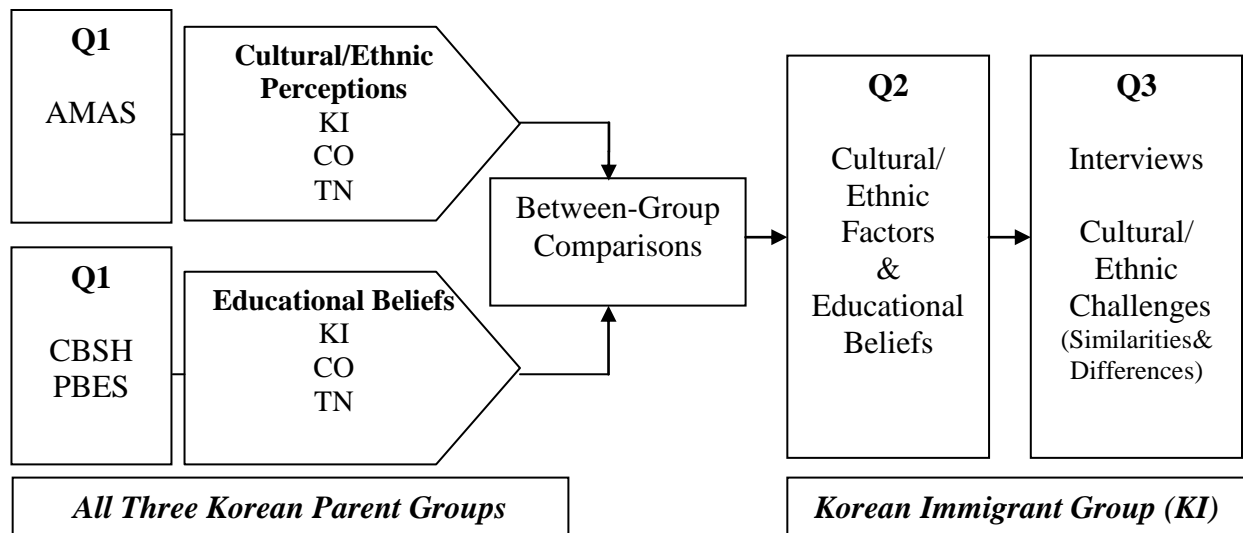


Figure 2. Research Design for Data Analysis

Descriptive statistics consist of methods for organizing and summarizing information that give a good picture of the data (Fraenkel & Wallen, 2006). Descriptive methods were used to analyze the demographic information and raw data from each scale, using the mean (M), standard deviation (SD), range, and percentage (percentile rank). Relationships among the

variables were categorized and summarized by correlation coefficients expressing the degree of relationships. Pearson product-moment coefficient was used for correlation coefficient.

Inferential statistics consist of methods for measuring the reliability of conclusions about a population based on information obtained from a sample of the population (Fraenkel & Wallen, 2006). Along with descriptive analysis, Cronbach's Alpha coefficients of reliability were calculated for all survey results. I generated each subscale by calculating means and standard deviations of items and estimated the internal reliabilities of these scales. Using the Cronbach alpha statistic, internal reliabilities of each scale in each of the three groups were estimated to ensure the meaning across the groups. A Cronbach alpha value that was equal to or greater than .70 indicates that the items or instruments measuring variables were reliable (Fraenkel & Wallen, 2006).

Inferential methods were used to analyze data from the surveys to identify the degree of measurement error, test of population mean differences, and multiple comparisons. Inferential statistical tools, including post-hoc pairwise comparisons and analysis of variance (ANOVA) were used. Table 5 shows the tools for data analyses.

Questions 1, "Do the three groups differ in the following variables: (a) cultural/ethnic perceptions of identity, (b) cultural/ethnic perceptions of cultural competence, (c) parents' beliefs about childrearing, and (d) parents' beliefs about early schooling?" If so, "how do the three groups differ in regard to these variables?" were answered by examining cultural/ethnic perceptions (e.g., cultural/ethnic identity, language competence, and cultural knowledge), using the AMAS-ZABB scale (Zea et al., 2003) and by examining the subject groups' responses on the two scales of parents' beliefs: (a) Childrearing Beliefs at Home and (b) Parent's Beliefs on Early Schooling (Okagaki & Sternberg, 1993). Mean (M) and Standard Deviation (SD) were computed

for each variable. Analysis of variance (ANOVA) was used to investigate significant differences among the three groups. Post-hoc pairwise comparisons were also conducted to examine group differences on each dependent variable (see Table 5).

Table 5

Data Analysis Tools (Fraenkel & Wallen, 2006)

Tools	Data Analysis
Mean (M) & Standard deviation (SD)	The tools will be computed for each subscale and illustrated by using tables and graphs in order to identify differences and similarities among variables.
Post-hoc pairwise comparison	It will be conducted to examine group differences in each dependent variable.
Analysis of variance (ANOVA)	It will be used to determine significant differences between means of three groups. Variations will be analyzed both between and within each of the groups. It will be used to indicate whether correlations exist among the dependent variables.
Pearson product-moment correlation coefficient	<p>It represents the extent to which individuals occupy the same relative position in two distributions.</p> <p>Pearson correlations will be calculated for each of the dependent variables and demographic variables in order to examine bivariate relationships between each of variables in the scales and each of the demographic variables.</p> <p>The correlation coefficient explains whether the linear relationships are positive or negative and express the strength of a correlation. This is used to describe the association and the degree of relationship between different types of variables.</p>

Question #2, “What is the relationship between the cultural/ethnic factors significant to Korean immigrant parents and their educational beliefs about childrearing at home and early schooling?” was answered by summarizing the subjects’ data from both demographic information and correlations from all three scales, using mean scores and correlation coefficients.

The relationships among the variables were investigated by calculating Pearson correlations on the subjects' scores with demographic information (e.g., age, educational level, number of children, and length of residence in the U.S.) and each domain from the two scales of parents' beliefs (see Table 2).

The demographic factors representing a structure of eco-cultural contexts were examined in relation to the two sets of variables. As Table 2 illustrates a brief sample for correlations among variables, the first set of correlations examined variables of childrearing beliefs at home. The second set of correlations examined variables of parents' beliefs about early schooling. In order to further comment on the relationships among the variables, Pearson correlations were computed for the subjects' mean scores on each of the dimensions in the scale of parents' beliefs about early schooling (e.g., problem-solving skills, verbal skills, creative skills, social skills, academic and social/behavioral objectives, etc.) and each of the cultural/ethnic sub-scales in the AMAS-ZABB scale (Zea et al., 2003) (see Table 3). A set of additional correlations was generated to examine which dimensions of cultural/ethnic perceptions may be contributing to the results of parents' beliefs.

The question regarding individual differences in each domain was answered by calculating Pearson correlation coefficient among variables. ANOVA was computed to determine individual dependent measures contributing to the multivariate effects.

Qualitative Study: Phase Two

The Research Approach

Creswell and Clark (2007) explained, "The combination of qualitative and quantitative data provides a more complete picture by noting trends and generalizations as well as in-depth knowledge of participants' perspectives." (p. 33). The results from quantitative data may be

insufficient in themselves to explain perceptual variations, similarities and differences in cultural/ethnic perceptions and educational beliefs (Creswell & Clark, 2007). Following Weisner's eco-cultural theory (2002), I used some discourses about Korean immigrant families' daily routines as a component of analysis to understand their educational beliefs and values that may be associated with their own socio-cultural circumstance and meanings. An interpretive paradigm was used to explain Korean parents' perceptions and their in-depth meanings in terms of cultural/ethnic similarities and differences and acculturation gaps that they experience in parenting experiences at home and their children's schooling. In addition, this study aimed to explore their discourses including feelings, preferences, and experiences of schooling in regard to cultural discrepancies between home and school.

Participant Selection

Purposeful sampling was critical for the interview phase of this study in order to collect specific data related to the purpose of the research (Merriam, 2009; Patton, 2002). Romero et al. (2000) indicated that cultural/ethnic perceptions (e.g., acculturation, identity, cultural preference) are significant factors for immigrants to maintain their own cultural/ethnic socialization and values. Information collected from informants provides an understanding of immigrant parents' perceptions of cultural/ethnic similarities and differences in their approach to their children's schooling (research question 3). The data collected from the interviews extended an understanding of the findings obtained from the surveys. Korean immigrant parents were purposely chosen from the sample of 79 Korean immigrant parents (KI) in the U.S. Since the qualitative phase of this study was dependent on the findings that emerge from the quantitative phase, I determined the criteria from the purposeful selection based on the following criteria: (a) length of residence in the U.S., (b) plans to return to Korea, and (c) citizenship status. These

criteria are derived from existing research studies indicating that length of residence in the U.S. is correlated positively to acculturation levels and negatively to enculturation levels (Zea et al, 2003) and were found to be significant factors of cultural/ethnic perceptions linked to educational beliefs in Phase 1 of this study. The relationships and variations resulting from the quantitative data analysis became the basis for choosing interviewees for asking specific questions. For instance, the criteria were related to the significant similarities and differences found in levels of acculturation and enculturation in the Korean immigrant parents (KI).

Recruiting Procedures for Interviews

In an explanatory sequential design, selecting participants from the first quantitative phase is necessary for collecting the qualitative data that provides in-depth meanings corresponding to the quantitative results (Creswell & Clark, 2007; Fraenkel & Wallen, 2006). To recruit parents from the Korean immigrant group for interviews, all participants who completed survey questionnaires were also asked to sign consent forms for interviews. All participants who consented to participate in interviews were considered potential interviewees for this phase. After the initial quantitative results were derived from the survey, a total of four interviewees were selected by the following criteria: (a) length of residence in the U.S., (b) plans to return to Korea, and (c) citizenship status. Those criteria were the key factors for differences in levels of acculturation and enculturation. Creswell and Clark (2007) explained,

The qualitative data collection will be from a much smaller sample than the quantitative data collection. The intent is not to merge or compare the data, as in the concurrent procedures, so unequal sizes are not as much of an issue in the sequential designs. (p. 123)

Interviewees participating in the study were categorized into the following two parts:

- Two interviewees (A and B) were identified as being permanent immigrant residents of the U.S. for longer periods than the average length of residence of the Korean immigrant parents in this study (11 years 9 months), and have no plans to return to Korea.
- Two interviewees (C and D) were identified as being immigrant families with no U.S. citizenship (or no rights of permanent residence in the U.S.) who have lived in the U.S. for shorter periods than the sample average (e.g., one is 2 years and 2 months and another is 5 years 10 months), and have plans to return to Korea.

Suggestions from the qualitative phase were used to initially explore Korean immigrant parents' experiences with their children's schooling in natural settings. The purpose for conducting individual interviews with a small number of respondents was to gain insights into the cultural/ethnic similarities and differences that Korean immigrant families may experience between home and school. This qualitative approach was limited to a small number of interviewees. The purpose of collecting data from interviewees was not generalizability, but rather to provide in-depth information that is beyond the scope of a survey.

Each subject who was selected for the interviews were contacted individually by either phone or mail to set meeting times and plans. The time schedule and locations for conducting the interviews were set up according to their preferences. Parents were interviewed at their home or preferred place such as library, church, or cafeteria in order to provide a safe setting to disclose feelings and their own dialogues derived from their experiences.

Qualitative Data Collection: Interviews

Question #3, "How do Korean immigrant parents understand and respond to cultural/ethnic similarities and differences in schooling?" was answered through semi-structured interviews. The interviews were designed to uncover Korean parents' parenting perceptions

attained from their own socio-cultural experiences in educating their children. There are two interview methods in this paradigm: (a) the narrative interview method will be used to collect participants' personal stories about schooling and parenting and (b) the conceptual interview method will be used to identify the parents' educational beliefs and understanding of socio-cultural similarities and differences (or conflicts). Table 6 provides a general framework of interview procedures.

Table 6

A General Framework of Interview Procedures

Interview Method	Categories and Contents	Method	Purpose
The Narrative Interview	Participants' personal stories about parenting and schooling Experiences of cultural/ethnic similarities and differences between home and school	Tape recording semistructured interview, open-ended questions	To provide general information about parenting and schooling
The Conceptual Interview	Participants' educational beliefs & understanding of cultural/ethnic similarities and differences (or challenges)	Tape recording semistructured interview, open-ended questions	To disclose participants' voices

I chose a semi-structured interview because of its characteristics that reveal more open-ended questions and less structured data as well as more descriptive data (Kvale & Brinkmann, 2009). Merriam (2009) explained, "This format allows the researcher to respond to the situation at hand, to the emerging worldview of the respondent, and to new ideas on the topic." (p. 90). Based on a general framework of interview questions (see Table 6), I prepared three major interview categories for data analysis: (a) personal experiences of childrearing at home, (b) educational beliefs and personal practices for schooling, and (c) understanding of cultural/ethnic

differences and similarities between home and school. The interview protocol (Appendix F) contains interview questions in regard to the cultural model theory. Cultural models are analytic tools for understanding parents' beliefs and experiences in regard to daily family routines within cultural/ethnic groups (Weisner, 2002). Therefore, the interview categories were based on cultural model theory including beliefs, values, goals, and strategies shared by their ecological/cultural group for the purpose of this research.

I set up five steps for questioning during the interview: (a) introductory, (b) follow-up, (c) probing, (d) specifying, and (e) direct questions. Merriam (2009) also indicated that probes and follow-up questions are important to seek more information and clarity about an interviewee's opinions and thoughts. These were composed of who, what, when, and where questions which seek more clear and elaborative responses. Table 7 shows more details of the steps and questions. The interviewees were asked open-ended questions in order to solicit responses that reflect their beliefs and attitudes.

I interviewed participants from the Korean immigrant group in their native language, Korean. If necessary, I interviewed them in both English and Korean because some Korean parents may be more fluent in English. All interviewees were asked to describe their beliefs, educational experiences, and daily practices with their children. Additionally, all interviews were conducted by the same interviewer.

Table 7

The Five Steps & Types of Questions (Merriam, 2009).

Types of Questions	Examples
1) introductory	Tell me about a typical day. What are you likely to do first in supporting your child in schooling? Tell me about your favorite time you spent with your children What is the first thing you do when your children are back from school?
2) follow-up	What was it like for you when...? What is your opinion as to whether you...? When do you feel it? Where do you find information about...? Who is supposed to help when you are...?
3) probing	Give an example of... Tell me more about that... How is that? In what ways? (It ranges from silence to short or single words, and complete sentences. It combines with some gestures -nodding head, etc.).
4) specifying	What other things do you do...? What kind of challenges or conflicts do you experience when...? What kind of things do you change or hold for...?
5) direct	What else would you like to share about your perceptions and practices with your child? Tell me about your current concerns about...

Interview procedures. I called each parent before conducting interviews. Interviewing was conducted at the parent's house or in the library or other public place depending on the family's preferences and work schedules.

I developed an interview protocol that lists the main interview questions in regard to the quantitative results obtained in the first phase personalizing the questions based on the demographic information collected. Demographic information is "routine sorts of questions" about individual interviewee's eco-cultural characteristics, including age, number of children, age

of children, current living city, current nationality, purpose of immigration, and length of residence in the U.S. (Fraenkel & Wallen, 2006, p. 458). According to eco-cultural theory, daily routines of families may be changed by their own eco-cultural environments and social/cultural experiences. (Bernheimer et al., 1990). Based on the demographic information of each interviewee, I prepared introductory questions that may help the interviewees tell their individual experiences (e.g., Tell me about a typical day for your four-year-old son) and expand into follow-up questions (e.g., How do you devote your time to your son's social activities?, What was the biggest transition in educating your son when you moved from Korea?).

To motivate the interviewees to be actively involved in the interviewing, I explained the process of an interview and the general purpose of the study. I used audio tape recording and note taking during interviews. While interviewing, I used memoing as a tool to keep track of my ideas, including my insights on themes and patterns in the data. A transcription of the interviews was completed immediately after the interviews. The data from the interviews included direct quotations from participants about their experiences, feelings, knowledge, and perceptions. After transcription was complete, all participants received the data transcriptions to verify what was said and whether the data is correctly documented. Audio recording (depending on their preference) was used for interviewing and analysis.

Qualitative Data Analysis: Content Analysis

I used content analysis to obtain insights into how Korean immigrant parents understand and respond to cultural/ethnic similarities and differences in schooling between home and school (Fraenkel & Wallen, 2006). Content analysis was used by sorting themes that emerged from participants' comments on each question. I summarized key data immediately following each

interview and then made a list of major interview categories from the interviews, field notes, journal, and tape recording. Open-ended questions were also coded by the interview categories.

Data coding process. While transcribing and reviewing the raw data, I used the following procedure: 1) organizing the data, 2) immersion in the data, and 3) generating categories and themes (Maxwell, 2005; Merriam, 2009). After completing the transcription, I followed a procedure that included 1) coding the data, 2) offering interpretations through analytic memos, 3) searching for alternative understandings and meanings, and 4) writing the report (Marshall & Rossman, 2006). The following procedures (Johnson, & Christensen, 2008; Miles & Huberman, 1994) guided the coding of the data:

- Reading and rereading transcripts
- Segmenting findings into meaningful units of similarities and differences in cultural/ethnic experiences in schooling (e.g., segmenting importance of maintaining Korean culture and of social interaction through finding daily routines of individual families). I used codes for segmenting (e.g., using words and colors).
- Finding overlapping topics in the data that were reduced through section, summary, or paraphrase. “The process of data reduction will be continued for selecting, focusing, simplifying, abstracting and transforming the data” in transcription until a final report is completed (Miles & Huberman, 1994, p. 11).
- Creating category systems: Description of each category, including key characteristics and issues on cultural/ethnic similarities and differences between home and school.

According to the semistructured interview questions, I organized the information into the categories (e.g., organizing their personal stories into "parenting" and "schooling") (see Table 6).

- Description of how to flag on each theme that explains meanings and perspectives with the categories. I displayed the data by matrices and charts to assemble organized information into the categories.
- Identifying themes in the data and relationships among categories: Descriptions of links with other categories for identifying themes (e.g., coexisting of two different cultural values linked to educational practices for both maintaining Korean culture and emphasizing social interactions with American peers).
- Providing consistency of labeling and interpreting through an independent coder that supports the credibility of this study.

I had an independent coder for assessing the trustworthiness of data coding. An independent coder had access to all research questions and interview protocols and was asked to code the raw data and provided a brief description of the context. The independent coder was a doctoral student who took a qualitative course and is a native Korean speaker who had childrearing experiences in the U.S.

Data interpretation procedures. After finishing the data coding process, I read the interview data carefully to identify issues on cultural/ethnic similarities and differences between home and school. I had meetings with the independent coder in order to discuss individual coding. I also tried to find connections between the findings and the existing reports on Korean immigrant families and between the findings and the theoretical frameworks that I used in this study. In order to interpret the data, I focused on the meanings and relationships found with the quantitative results.

In order to report findings, I summarized each category and links among categories. For the trustworthiness of data, I adopted both participant feedback and peer review with a Korean

doctoral student who was asked to independently code the data. Johnson, & Christensen (2008) explained, “By sharing your interpretations of participants’ viewpoints with the participants and other members of the group, you may clear up areas of miscommunication.” (p. 277). I shared transcriptions and my initial interpretation for verification. Another way I used peer review was through the independent coder.

In summary, this chapter presented detailed descriptions of the sample, data collection, procedures, scales and instruments used, and the data analysis methods implemented in the study. The next chapter will present the results and findings derived from the data analysis.

CHAPTER FOUR

FINDINGS

The purpose of this study is to identify variations in cultural/ethnic perceptions and educational beliefs about childrearing and early schooling among three Korean parent groups: (a) Korean immigrant parents in the U.S. (KI), (b) Korean parents with no transnational experiences outside of the country of origin, Korea (CO), and (c) transnational parents in Korea (TN). Survey data were used to quantitatively investigate the relationship between cultural/ethnic factors and parents' educational beliefs about young children's learning and socialization. Probing further through interviews, this study qualitatively explores four Korean immigrant parents' cultural/ethnic experiences in regard to educational beliefs and practices in the U.S.

This chapter presents research findings derived from the explanatory sequential design for data analysis and results, consisting of a two-phase procedure. In the first phase, I conducted quantitative data analysis. The quantitative survey data were the primary source of data for this study and were subsequently followed by qualitative analysis of the data from interviews in the second phase. The focus of the second, qualitative, phase of the study was based on the quantitative results from the first phase.

The following components are presented in this chapter: demographic information, quantitative results, qualitative results, and sequential data analysis and findings.

Demographic Information

The demographic information and raw data were analyzed by using the mean, standard deviation (SD), range, and percentage (percentile rank).

Response Rate

Approximately 278 parents were initially contacted by schoolteachers and principals to

request their participation in this study. A total of 231 Korean parents from all three groups were respondents on the written surveys. Twelve surveys were discarded because they were incomplete, resulting in a total of 219 participants completing all surveys for this study (79% of total initial contacts).

The participants included three different groups of Korean parents who are currently educating young children (ages 4-8), from preschoolers and kindergarteners to first/second grade students:

- 79 Korean immigrant parents (KI) (81% of total initial responses in this group),
- 98 Korean parents in Korea, who have no experiences of educating their children in other countries (CO – country of origin) (89% of total initial responses in this group), and
- 42 Korean parents in Korea who have returned from the U.S. (TN – Transnational parents) (60% of total initial responses in this group)

Overview of Demographic Information

A description of the participants by age, number of children, and length of residence in the U.S. is found in Table 8. The average age for all participants was 38.8 years (SD = 3.61) and ranged from 29-49 years. For Korean immigrant parents (KI), the average age was 38.8 years. For Korean parents with no transnational experiences (CO), the average age was 38.5 years. For transnational parents (TN), the average age was 39.4 years. The average number of children of all participants was 1.97 and ranged from 1 to 5. For Korean immigrant parents (KI), the average number of children was 1.95. For Korean parents with no transnational experiences (CO), the average number of children was 1.89. For the transnational parents (TN), the average number of children was 2.14. For the Korean immigrant group, the average length of residence in the U.S.

was 11 years 9 months and ranged from 2 months to 33 years. For the transnational group, the average length of residence in the U.S. was 5 years 8 months and ranged from 1 month to 20 years.

Table 8

Socio-Demographic Information: All Three Korean Parent Groups (N = 219)

Parent Group		Age	Number of Children	Length of Residence (US) (Months)
KI	Mean	38.75	1.96	142.90
	SD	4.017	.692	95.704
	Minimum	30	1	2
	Maximum	47	5	396
CO	Mean	38.48	1.90	--
	SD	3.098	.663	--
	Minimum	31	1	--
	Maximum	49	3	--
TN	Mean	39.36	2.14	69.95
	SD	3.913	.647	59.669
	Minimum	29	1	1
	Maximum	49	4	240
Total	Mean	38.75	1.97	117.37
	SD	3.606	.675	91.509

Note. For three parent groups, KI = Korean immigrant parents; CO = Korean parents in Korea, who have no experiences of educating their children in other countries; TN = Transnational parent group in Korea who have returned from the U.S.

Descriptive information for gender, marital status, educational level, current citizenship status, and SES can be found in Table 9. Of the sample population, 84% were female (n = 184) and 16% were male (n = 35). Ninety-one percent of the participants were married, 7.8% were single and 1.4% were divorced or separated. Eleven percent of the participants had a high school diploma, 60% had a bachelor's degree, 21.8% had a master's degree, and 7.3% had a doctorate degree. One hundred eighty-six participants (84.5%) had Korean citizenship, whereas 32

participants (14.6%) had U.S. citizenship. The majority of the participants (85%) reported middle level SES; 16% reported to be at either the working or upper socioeconomic levels.

Table 9

Overall Socio-Demographic Information: Gender, Marital Status, Educational Level, Current Citizenship, and SES (N = 219)

		N	%
Gender	Male	35	16
	Female	184	84
Marital Status	Single	17	7.8
	Married	198	90.8
	Divorced/Separated	3	1.4
Educational Level	High School	23	10.5
	Bachelor's	132	60.3
	Master's	48	21.9
	Doctorate	16	7.3
Citizenship Status	Korean	186	84.9
	US	32	14.6
	Other (no answer)	1	.5
SES	Working	20	9.1
	Middle	185	85
	Upper	14	6.4

As presented in Table 10, for the immigrant parent group (KI), the majority (92.5%) of the participants was first generation immigrants to the U.S., 2.5% were considered to be second generation, and 2.5% were considered to be third generation or more. The primary purpose reported for immigration by the immigrant parent group (KI) was for education for the parents or the children (57.5%). The remaining respondents in this group indicated that they immigrated for business purposes (3.87%) or for other reasons (37.5%). A few goose families participated in this study (only 6.3%). Approximately half of the immigrant families (52%) reported that they plan

to return to Korea someday. Of the total number of Korean immigrant parents in this study, 95.5% were foreign-born and originally from Korea. This is consistent with previous research on the demographic changes of Korean immigrants in the U.S. (Song, 2010).

Table 10

Socio-Demographic Information: Generation, Plans to Return to Korea, Goose Family, Purpose of Immigration (Korean Immigrant Group) (N = 79)

		N	%
Generation Level	1 st generation	74	92.5
	2 nd generation	2	2.5
	more than 2 nd generation	2	2.5
Plans to Return to Korea	Yes	27	33.8
	No	52	65.0
Goose Family	Yes	5	6.3
	No	74	92.5
Purpose of Immigration	Education	46	57.5
	Business	3	3.8
	Other	30	37.5

Note. For generation levels, 1st generation (if you are not born in the U.S.) and 2nd generation (if you are born in the U.S. but your parent(s) are not). For the purpose of immigration, other indicates the dual purposes for marriage, job, etc.

The Quantitative Data Results: Survey

Analyses were conducted with the SPSS 19 statistical package. In order to answer each research question, I used statistical analysis for descriptive and inferential methods. The Mean and Standard Deviation (SD) were computed for each subscale.

Three survey instruments were used for data collection in this study. All participants took approximately 20-25 minutes to respond to the survey questionnaires. Participants responded to 42 items on the AMAS-ZABB scale (Zea et al., 2003) which measured cultural/ethnic identity and cultural competence (language and cultural knowledge) on a four-point Likert: scale from 1 (strongly disagree) to 4 (strongly agree). The AMAS-ZABB scale is a bilinear measurement of

cultural/ethnic perceptions: acculturation (e.g., identification with US-American culture) and enculturation (e.g., identification with the culture of origin – Korean culture). The results indicated the degree to which Korean parents agree with each item. Item scores were averaged to form a total mean score for each subscale. Higher mean scores on each subscale indicated higher levels of acculturation or enculturation, including cultural/ethnic identity and cultural competence (language and cultural knowledge).

The participants also responded to 20 items on the Childrearing Beliefs at Home scale and 34 items on the Parent's Beliefs on Early Schooling scale (Okagaki & Sternberg, 1993) on a six-point Likert scale from 1 (*not at all important*) to 6 (*extremely important*). The results indicated how important each item is for parents in the context of educating their children at home or at school, respectively. Higher subscale scores indicated strong levels of agreements with each item of parental beliefs about childrearing and early schooling.

Survey questionnaires are included in the Appendices. See Appendix A for socio-demographic information, Appendix B for the AMAS-ZABB scale, Appendix C for the Childrearing Beliefs at Home scale, Appendix D for Parent's Beliefs on Early Schooling scale, and Appendix E for cover letters, permission letters, and consent forms.

Validity

Concurrent validity for use of the scoring method in the AMAS-ZABB scale (Zea et al., 2003) was examined by comparing mean scores of each category obtained with the participant use of self-labels. In order to examine the concurrent validity of the AMAS-ZABB scale (Zea et al., 2003), I first compared the mean scores of the three groups: (a) Korean immigrant parents (KI), (b) Korean parents with no transnational experiences (CO), and (c) transnational parents (TN). As expected, results indicated consistent and statistically significant differences between

the groups. First, Korean immigrants (KI) scored higher on scores that measure acculturation levels and lower on scores that measure enculturation levels than two other parent groups (CO and TN) as illustrated in Table 11. Tables 12 and 13 show the concurrent validity of each subscale in detail: ENC (e.g., Korean identity, Korean language competence, and cultural knowledge) and ACC (e.g., US-American identity, English competence, and US-American cultural knowledge). This finding supports the concurrent validity of the AMAS-ZABB scale, using the same method that Zea et al. (2003) used to examine its adequate validity in other studies.

Table 11

Mean Scores and Standard Deviation Related to ACC and ENC (N = 219)

Parent Group		ACC	ENC
KI	Mean	2.2297	3.4696
	SD	.59402	.43927
CO	Mean	1.4433	3.5097
	SD	.34086	.32356
TN	Mean	1.9478	3.6327
	SD	.46381	.32044
Total	Mean	1.8237	3.5188
	SD	.58833	.37195

Note. ACC = Acculturation scale of AMAS-ZABB; ENC = Enculturation scale of AMAS-ZABB (Zea et al., 2003). KI = Korean immigrant parents in the U.S.; CO = Korean parents with no transnational experiences in Korea (Country of Origin); TN = Transnational parents in Korea.

Table 12

Mean Scores and Standard Deviation Related to ENC: Korean Identity, Language Competence, and Cultural Knowledge (N = 219)

Parent Group		Identity	Language (Speaking)	Language (Comprehensive)	Cultural Knowledge
KI	Mean	3.4642	3.7316	3.7532	3.0652
	SD	.70041	.48557	.46253	.65455
CO	Mean	3.6161	3.7816	3.7526	3.0150
	SD	.62094	.41027	.44475	.51878
TN	Mean	3.7343	3.8571	3.8512	3.1988
	SD	.39183	.34012	.34947	.62037
Total	Mean	3.5840	3.7781	3.7717	3.0684
	SD	.62127	.42779	.43478	.59160

Note. ENC = Enculturation scale of the AMAS-ZABB (Zea et al., 2003). For the three parent groups, KI = Korean immigrant parent group; CO = Korean parent group with no transnational experiences; TN = Transnational parent group.

Table 13

Mean Scores and Standard Deviation Related to ACC: US-American Identity, English Language Competence, and Cultural Knowledge (N = 219)

Parent Group		Identity	Language (Speaking)	Language (Comprehensive)	Cultural Knowledge
KI	Mean	1.7932	2.5089	2.5506	2.2199
	SD	1.06691	.75093	.65826	.52031
CO	Mean	.2296	1.8122	2.1582	1.8724
	SD	.41829	.71440	.53292	.45067
TN	Mean	.9210	2.4000	2.5298	2.2110
	SD	.92568	.58100	.57964	.59692
Total	Mean	.9262	2.1763	2.3710	2.0627
	SD	1.06622	.77565	.61766	.53264

Note. ACC = Acculturation scale of the AMAS-ZABB (Zea et al., 2003). For the three parent groups, KI = Korean immigrant parent group; CO = Korean parent group, who had no experiences of educating their children in other countries; TN = Transnational parent group.

Secondly, I also created and examined a correlation matrix for all major variables and length of residence in the U.S. I hypothesized that the acculturation scales are positively correlated to length of residence in the U.S. and the enculturation scales are negatively correlated

to length of residence in the U.S. Results indicated that the acculturation scales (US-American identity, English language, and American cultural competence) were significantly and positively associated with length of residence in the U.S. ($r = .568, p < .01$), whereas the enculturation scales (Korean cultural/ethnic identity, Korean language, and Korean cultural competence) were negatively associated with length of residence in the U.S. ($r = -.329, p < .01$). There was significant consistency in the correlation matrix for all variables and length of residence in the U.S. The results indicate that there is concurrent validity on AMAS-ZABB as compared with length of residence in the U.S. as well as significant correlations with a measure that has previously been validated in other studies (Miyoshi, 2011; Zea et al., 2003). This suggests that the AMAS-ZABB scale (Zea et al., 2003) has sufficient validity to be used with the Korean sample population. Overall, the findings from both examinations supported the concurrent validity of the AMAS-ZABB scale for the Korean sample population (Zea et al., 2003).

Reliability

In order to assess internal consistency, Cronbach's Alpha coefficients of reliability were calculated for each scale for the full sample population and for immigrant parents (KI). I generated each subscale by calculating means and standard deviations and determined the internal reliabilities of all three scales. Cronbach alpha coefficients showed strong internal consistencies for all three scales with this study's sample Korean population (Fraenkel & Wallen, 2006): (a) the AMAS-ZABB scale ($\alpha = .91 - .98$), (b) Childrearing Beliefs at Home ($\alpha = .65 - .88$), and (c) Parent's Beliefs on Early Schooling ($\alpha = .85 - .89$). For the immigrant parent group in the U.S., Cronbach's Alpha coefficients of reliability showed acceptable (e.g., alphas above .65 are generally deemed acceptable) to strong internal consistencies for all three scales: (a) the AMAS-ZABB scale ($\alpha = .91 - .97$), (b) Childrearing Beliefs at Home ($\alpha = .67 - .88$), and (c) Parent's

Beliefs on Early Schooling ($\alpha = .82 - .89$). Additionally, Cronbach's Alpha coefficients of reliability for the two other Korean parent groups (CO and TN) showed acceptable to strong internal consistencies for all three scales: (a) the AMAS-ZABB scale ($\alpha = .87 - .99$), (b) Childrearing Beliefs at Home ($\alpha = .66 - .88$), and (c) Parent's Beliefs on Early Schooling ($\alpha = .76 - .90$).

Research Question 1: Group Differences

Question 1, "Do the three groups differ in the following variables: cultural/ethnic perceptions of identity and cultural competence (acculturation and enculturation) and parents' beliefs about childrearing at home and early schooling? If so, how do the three groups differ in regard to these variables?" was answered by examining the levels of acculturation and enculturation (e.g., cultural/ethnic identity, language competence, and cultural knowledge), using the AMAS-ZABB scale (Zea et al., 2003) and examining the total group responses on the two scales of parents' beliefs: (a) Childrearing Beliefs at Home and (b) Parent's Beliefs on Early Schooling (Okagaki & Sternberg, 1993).

Post-hoc pairwise comparison was conducted to explore the group differences in each dependent variable, using scores of mean differences at 95% confidence interval level ($p < .05$). ANOVAs (Analysis of Variance) were conducted with cultural/ethnic perceptions (acculturation and enculturation) as dependent variables on the AMAS-ZABB scale (Zea et al., 2003) and educational beliefs as dependent variables on the two scales of parents' beliefs: (a) Childrearing Beliefs at Home and (b) Parent's Beliefs on Early Schooling (Okagaki & Sternberg, 1993).

Differences in cultural/ethnic perceptions. Data were analyzed, using ANOVAs in order to test for group differences in cultural/ethnic perceptions on the AMAS-ZABB scale (Zea, et al., 2003) (See Table 14). There were no significant differences in Korean cultural/ethnic

identity and cultural competence (language and cultural knowledge) among the three groups: (a) Korean immigrant parents in the U.S. (KI), (b) Korean parents with no transnational experiences in Korea (CO), and (c) transnational parents in Korea (TN). Post-hoc pairwise comparison tests indicated that Korean immigrant parents (KI) agreed significantly less with Korean cultural/ethnic identity than CO and TN did ($p < .05$). As presented in Table 15, mean scores for both Korean cultural/ethnic identity and cultural competence (Korean language and cultural knowledge) were highest for the transnational parent group (TN) followed by CO and KI. There were significant differences only for Korean identity between groups ($F(2, 53.468) = 81.971, p < .05$).

Korean parents in this sample generally agreed with all items of the subscales of Korean cultural/ethnic identity and cultural competences. This set of Korean cultural/ethnic perceptions appears to be somewhat equally valued across groups. As indicated on Table 15, transnational parents (TN) were more likely to value specific items of each subscale for enculturation more on average than parents of one or two other groups (KI and CO), although the significance levels were low.

Table 14

Results of ANOVA with AMAS-ZABB (ACC & ENC) (N = 219)

	Groups	Sum of Squares	df	Mean Square	F	Sig.
US Identity	Between	106.935	2	53.468	81.971	.000
	Within	140.892	216	.652		
Korean Identity	Between	2.184	2	1.092	2.878	.058
	Within	81.959	216	.379		
EN LAN (Speaking)	Between	23.827	2	11.914	23.976	.000
	Within	107.329	216	.497		
EN LAN (Comprehensive)	Between	8.047	2	4.024	11.569	.000
	Within	75.121	216	.348		
KO LAN (Speaking)	Between	.434	2	.217	1.188	.307
	Within	39.461	216	.183		
KO LAN (Comprehensive)	Between	.328	2	.164	.868	.421
	Within	40.881	216	.189		
US Cultural Knowledge	Between	6.422	2	3.211	12.513	.000
	Within	55.426	216	.257		
Korean Cultural Knowledge	Between	.995	2	.497	1.426	.242
	Within	75.303	216	.349		

Note. ACC = Acculturation scale of the AMAS-ZABB; ENC = Enculturation scale of the AMAS-ZABB (Zea et al., 2003). EN LAN competence = English Language Competence; KO LAN competence = Korean Language Competence.

* $p < .05$.

Table 15

Post-Hoc Pairwise Comparisons: Korean Cultural/Ethnic Perceptions (ENC)

Dependent Variable	(I) Group (total)	(J) Group (total)	Mean Difference (I-J)	Std. Error	Sig.	95% CI	
						LB	UB
Korean Identity	1	2	-.152	.093	.104	-.336	.032
		3	-.270*	.118	.023	-.502	-.038
	2	1	.152	.093	.104	-.032	.336
		3	-.118	.114	.299	-.342	.106
KO LAN (Speaking)	1	2	-.049	.065	.440	-.177	.077
		3	-.126	.082	.126	-.286	.035
	2	1	.050	.065	.440	-.077	.177
		3	-.076	.079	.339	-.231	.080
KO LAN (Comprehensive)	1	2	.001	.066	.993	-.129	.130
		3	-.098	.083	.239	-.262	.066
	2	1	-.001	.066	.993	-.130	.129
		3	-.099	.080	.220	-.257	.060
Korean Cultural Knowledge	1	2	.050	.089	.575	-.126	.226
		3	-.134	.113	.237	-.356	.089
	2	1	-.050	.089	.575	-.226	.126
		3	-.184	.109	.093	-.398	.031

Note. ENC = Enculturation scale of the AMAS-ZABB (Zea et al., 2003). For the three parent groups, 1 = KI (Korean immigrant parent group); 2 = CO (Korean parent group with no transnational experiences); 3 = TN (Transnational parent group). CI = confidence interval; LB = low bound; UB = upper bound. EN LAN competence = English Language Competence; KO LAN competence = Korean Language Competence. * $p < .05$.

As presented in Table 14, there were significant differences for US-American cultural/ethnic identity and cultural competence (language and cultural knowledge) between groups. As presented in Table 16, Post-hoc pairwise comparison tests indicated that Korean immigrant parents rated significantly stronger agreements with US identity and cultural/ethnic competence than the two other Korean parent groups did (CO and TN) ($p < .05$). There were significant differences for English competence (speaking and comprehension) ($p < .05$) and US cultural knowledge ($p < .05$) between KI and CO and between TN and CO. However, there were no significant differences for English competence (speaking and comprehension) ($p = .42$, p

= .85) and US cultural knowledge ($p = .93$) between KI and TN.

There were significant variations in the US-American cultural/ethnic perceptions among the groups. US-American cultural/ethnic perception (acculturation) appears to be somewhat differently valued among three groups. As indicated on Table 16, Korean immigrant parents were more highly acculturated into the US-American culture than the two other groups (CO and TN). However, Korean immigrant parents did not differ from transnational parents on English Competence (speaking and comprehension) and American cultural knowledge.

Table 16

Post-Hoc Pairwise Comparisons: US-American Cultural/Ethnic Perceptions (ACC)

Dependent Variable	(I) Group (total)	(J) Group (total)	Mean Difference (I-J)	Std. Error	Sig.	95% CI	
						LB	UB
Identity	1	2	1.564*	.122	.000	1.322	1.804
		3	.872*	.154	.000	.568	1.176
	2	1	-1.564*	.122	.000	-1.804	-1.323
		3	-.691*	.149	.000	-.984	-.398
EN LAN (Speaking)	1	2	.697*	.107	.000	.487	.907
		3	.109	.135	.420	-.157	.374
	2	1	-.697*	.107	.000	-.907	-.487
		3	-.588*	.130	.000	-.844	-.332
EN LAN (Comprehensive)	1	2	.392*	.089	.000	.217	.568
		3	.021	.113	.853	-.201	.243
	2	1	-.393*	.089	.000	-.568	-.217
		3	-.372*	.109	.001	-.586	-.157
Cultural Knowledge	1	2	.347*	.077	.000	.197	.498
		3	.009	.097	.927	-.182	.199
	2	1	-.347*	.077	.000	-.498	-.197
		3	-.339*	.093	.000	-.523	-.154

Note. ACC = Acculturation scale of AMAS-ZABB (Zea et al., 2003). For the three parent groups, 1 = KI (Korean immigrant parent group); 2 = CO (Korean parent group with no transnational experiences); 3 = TN (Transnational parent group). CI = confidence interval; IB = low bound; UB = upper bound.

EN LAN competence = English Language Competence.

* $p < .05$.

Differences in educational beliefs about childrearing at home. For the scale of Childrearing Beliefs at Home (Okagaki & Sternberg, 1993), data were analyzed using ANOVAs in order to test for group differences in childrearing beliefs at home. There were significant differences in beliefs about the importance of developing creative skills between groups ($p = .008$) (see Table 17). Post-hoc pairwise comparison tests (Table 18) indicated that there were significant differences in mean scores for childrearing beliefs about “importance of developing problem-solving skills” and “importance of developing creative skills” between transnational parents (TN) and Korean parents with no transnational experiences in Korea (CO) ($p < .05$). Post-hoc pairwise comparison tests indicated that transnational parents agreed significantly more with two subscales of childrearing beliefs about the importance of developing problem-solving skills and of developing creative skills than Korean parents with no transnational experiences in Korea did ($p < .05$).

But there were no significant differences in mean scores for childrearing beliefs between Korean immigrant (KI) and Korean parents with no transnational experiences in Korea (CO), except for one subscale, childrearing beliefs about the “importance of developing conforming behaviors” ($p < .05$). Korean immigrant parents considered conformity more important than Korean parents with no transnational experiences in Korea. There were no group differences in childrearing beliefs between immigrant (KI) and transnational parents (TN). Thus, although this set of beliefs about childrearing at home appears to be somewhat equally valued across the parent groups, transnational parents seem to value specific items of the subscales slightly more on average than parents of the other groups (KI and CO).

Table 17

Results of ANOVA with Childrearing Beliefs at Home (N = 219)

Groups		Sum of Squares	df	Mean Square	F	Sig.
Dev. Problem-Solving Skills	Between	2.146	2	1.073	2.176	.116
	Within	106.511	216	.493		
Dev. Creative Skills	Between	6.627	2	3.313	4.996	.008
	Within	143.269	216	.663		
Dev. Conforming Behaviors	Between	3.166	2	1.583	2.103	.125
	Within	162.586	216	.753		
Dev. Practical Skills	Between	2.246	2	1.123	1.639	.197
	Within	147.999	216	.685		

Note. * $p < .05$

Table 18

Post-Hoc Pairwise Comparisons among the Three Groups for Parents' Beliefs about Childrearing at Home (N = 219)

Dependent Variable	(I) Group	(J) Group	Mean Difference (I-J)	Std. Error	Sig.	95% CI	
						LB	UB
Dev. Problem-Solving Skills	1	2	.116	.106	.277	-.093	.325
		3	-.150	.134	.264	-.415	.114
	2	1	-.116	.106	.277	-.325	.093
		3	-.266*	.129	.041	-.521	-.011
Dev. Creative Skills	1	2	.223	.123	.072	-.019	.466
		3	-.239	.156	.126	-.546	.068
	2	1	-.223	.123	.072	-.466	.020
		3	-.462*	.150	.002	-.758	-.166
Dev. Conforming Behaviors	1	2	.262*	.131	.047	.004	.521
		3	.078	.166	.639	-.249	.404
	2	1	-.262*	.131	.047	-.521	-.004
		3	-.185	.160	.250	-.499	.131
Dev. Practical Skills	1	2	-.024	.125	.851	-.270	.223
		3	-.269	.158	.090	-.580	.043
	2	1	.024	.125	.851	-.223	.270
		3	-.245	.153	.109	-.546	.056

Note. For the three parent groups, 1 = KI (Korean immigrant parent group); 2 = CO (Korean parent group with no transnational experiences); 3 = TN (Transnational parent group). CI = confidence interval; LB = low bound; UB = upper bound. * $p < .05$.

Differences in educational beliefs about early schooling. For the scale of Parent's Beliefs on Early Schooling (Okagaki & Sternberg, 1993), there were several significant differences between groups ($p < .05$) (See Table 19). Post-hoc pairwise comparison tests (Table 20) indicated that mean scores for each subscale of beliefs about early schooling were highest for transnational parents (TN) followed by the two other parent groups: Korean immigrant parents (KI) and Korean parents with no transnational experiences (CO). This data suggested that the transnational parent group had significantly stronger agreement with all subscales for important beliefs about early schooling than the two other parent groups did (KI and CO) ($p < .05$). These

results for differences in educational beliefs about early schooling corresponded to the results for differences in educational beliefs about childrearing. Thus, transnational parents (TN) were more likely to value specific items of both the subscales slightly more on average than parents of one or two other groups (KI and CO).

Between transnational parents (TN) and Korean immigrant parents (KI), there were several significant differences in mean scores for the five subscales regarding the importance of: (a) problem-solving skills, (b) verbal skills, (c) creative skill, (d) self-management skills, and (e) motivation for school tasks ($p < .05$) (see Table 20). Transnational parents believed the items on these five subscales for beliefs about early schooling to be more important than did Korean immigrant parents. Post-hoc pairwise comparisons confirmed the existence of within-group differences for all of these five subscales. The only subscale in which there were no statistically significant differences between TN and KI ($p = .099$) was the scale of beliefs about the importance of social skills.

Between transnational parents (TN) and Korean parents with no transnational experiences (CO), there were significant differences in mean scores for three subscales: (a) the importance of creative skills, (b) the importance of social skills, and (c) the importance of motivation for school tasks. Transnational parents believed the items of the three subscales for beliefs about early schooling to be more important than Korean parents with no transnational experiences (CO) ($p < .05$).

Between Korean immigrant parents (KI) and Korean parents with no transnational experiences (CO), there were no significant differences in mean scores for the subscales of beliefs about early schooling, with the exception of the subscale of beliefs about the importance of self-management skills. Post-hoc pairwise comparison tests indicated that Korean parents with

no transnational experiences (CO) agreed significantly more with beliefs about the importance of self-management skills than Korean immigrant parents (KI) did. But Korean parents with no transnational experiences (CO) scored similarly to immigrant parents (KI) on the five other subscales of beliefs about early schooling.

In summary, the parents in this sample generally believed all items of subscales for beliefs about childrearing and early schooling to be very important. Transnational parents in Korea considered educating their children to be very important and more important than the other two parent groups (KI and CO). Thus, although this set of beliefs appears to be highly and somewhat equally valued across groups, transnational parents are likely to value specific items slightly more on average than parents of the other groups.

Table 19

Results of ANOVA with Parent's Beliefs on Early Schooling (N = 219)

	Groups	Sum of Squares	df	Mean Square	F	Sig.
Problem-Solving Skills	Between	5.234	2	2.617	3.259	.040
	Within	173.476	216	.803		
Verbal Skills	Between	4.655	2	2.328	3.444	.034
	Within	145.971	216	.676		
Creative Skills	Between	4.396	2	2.198	3.844	.023
	Within	123.486	216	.572		
Social Skills	Between	4.582	2	2.291	3.455	.033
	Within	143.223	216	.663		
Self-Management Skills	Between	9.551	2	4.776	6.742	.001
	Within	153.001	216	.708		
Motivation for School Tasks	Between	3.665	2	1.832	3.289	.039
	Within	120.352	216	.557		

Note. * $p < .05$.

Table 20

Post-Hoc Pairwise Comparison for Parents' Beliefs about Early Schooling (N = 219)

Dependent Variable	(I) Group (total)	(J) Group (total)	Mean Difference (I-J)	Std. Error	Sig.	95% CI	
						LB	UB
Problem-Solving Skills	1	2	-.211	.135	.121	-.478	.056
		3	-.428*	.171	.013	-.765	-.091
	2	1	.211	.135	.121	-.056	.478
		3	-.217	.165	.191	-.543	.109
Verbal Skills	1	2	-.200	.124	.109	-.445	.045
		3	-.403*	.157	.011	-.713	-.094
	2	1	.200	.124	.109	-.045	.445
		3	-.203	.152	.182	-.502	.096
Creative Skills	1	2	-.018	.114	.872	-.244	.207
		3	-.369*	.144	.011	-.654	-.085
	2	1	.018	.114	.872	-.207	.244
		3	-.351*	.139	.013	-.626	-.076
Social Skills	1	2	.136	.123	.270	-.107	.379
		3	-.258	.156	.099	-.565	.049
	2	1	-.136	.123	.270	-.379	.107
		3	-.394*	.150	.009	-.690	-.098
Self-Management Skills	1	2	-.335*	.127	.009	-.586	-.084
		3	-.555*	.161	.001	-.872	-.239
	2	1	.335*	.127	.009	.084	.586
		3	-.220	.155	.157	-.526	.086
Motivation for School Tasks	1	2	-.078	.113	.490	-.301	.144
		3	-.359*	.143	.012	-.641	-.079
	2	1	.078	.113	.490	-.144	.301
		3	-.281*	.138	.042	-.553	-.010

Note. For the three parent groups, 1 = KI (Korean immigrant parent group); 2 = CO (Korean parent group with no transnational experiences); 3 = TN (Transnational parent group). CI = confidence interval; LB = low bound; UB = upper bound.

Note. * $p < .05$.

Research Question 2: Correlations

Question #1 gives us a look at the total sample population while Question #2 focuses specifically on the Korean immigrant parent group (KI). Question #2, “What is the relationship between the cultural/ethnic factors significant to Korean immigrant parents (KI) and their educational beliefs about childrearing at home and early schooling?” was answered by examining the subjects’ data from both socio-demographic information and correlations from all three scales, using mean scores and correlation coefficients.

Pearson correlations were calculated for each of the dependent variables and socio-demographic factors: parental age, educational level, number of children, current nationality, and length of residence in the U.S. as illustrated in Table 21. Variables were grouped into four domains: (a) socio-demographic factors, (b) cultural/ethnic perceptions, (c) parents' beliefs about childrearing, and (d) parents' beliefs about early schooling. Relationships among the variables were categorized and summarized by correlation coefficient expressing the degree of relationships. Pearson product-moment coefficient was used for correlation coefficient.

Relationships of cultural/ethnic perceptions. In general, Korean cultural/ethnic perceptions (e.g., Korean cultural/ethnic identity, knowledge, and competence) were not strongly related to the socio-demographic factors included in this study. As presented in Table 21, the relationships between socio-demographic factors and Korean cultural/ethnic perceptions (e.g., Korean cultural/ethnic identity and cultural competence) were generally low, with a few exceptions. Results indicated that Korean cultural knowledge and enculturation were negatively and significantly associated with three of the socio-demographic factors: (a) length of residence in the U.S. ($r = -.445, p < .01$; $r = -.329, p < .01$), (b) citizenship status ($r = -.326, p < .01$; $r = -.274, p < .05$), and (c) plan to return to Korea ($r = -.264, p < .05$; $r = -.226, p < .05$).

However, the strength of the relationships among the variables was low. Parents who have lived in the U.S. for a longer time, have no plans to return to Korea, and are U.S. citizens were more likely to indicate a low level of Korean cultural knowledge and enculturation.

Table 21

ENC: Correlations among Cultural/Ethnic Perceptions and Socio-Demographic Factors in Immigrant Parents (N = 79)

		1	2	3	4	5	6
Korean Identity	r	.078	-.034	-.078	-.100	-.141	-.082
	sig.	.504	.769	.494	.381	.215	.475
KO LAN (Speaking)	r	.090	-.046	.079	-.201	-.131	-.124
	sig.	.443	.689	.490	.078	.250	.275
KO LAN (Com.)	r	.001	-.091	.075	-.200	-.176	-.213
	sig.	.994	.429	.509	.080	.120	.060
Korean Cultural Knowledge	r	-.079	-.204	.090	-.445**	-.326**	-.264*
	sig.	.499	.073	.428	.000	.003	.019
ENC	r	.028	-.132	.039	-.329**	-.274*	-.226*
	sig.	.812	.249	.730	.003	.015	.045

Note: ENC = Enculturation scale of AMAS-ZABB (Zea et al., 2003); KO LAN competence = Korean Language Competence; KO LAN (Com.) = Korean Language Competence (Comprehensive).

Note. For socio-demographic factors, 1: Age; 2: Number of Children; 3: Educational Level; 4: Length of Residence in the U.S.; 5: Citizenship Status (0=Korean; 1=US); 6: Plans to return to Korea (0=Yes; 1=No).

** . Correlation (r) is significant at the 0.01 level (2-tailed).

* . Correlation (r) is significant at the 0.05 level (2-tailed).

* $p < .05$, ** $p < .01$ (2-tailed).

In general, there were no strong relationships between U.S. cultural/ethnic perceptions and socio-demographic factors. Results indicated US cultural/ethnic perceptions were significantly associated with some socio-demographic factors: (a) parental age, (b) number of children, (c) current nationality, (d) plan to return to Korea, and (e) length of residence in the U.S. ($p < .01$). In general, the relationships among the variables were low or medium in strength as

illustrated in Table 22. For instance, some positive relationships were found between acculturation and several socio-demographic factors: (a) parental age ($r = .302, p < .01$), (b) number of children ($r = .257, p < .01$), (c) current citizenship status ($r = .522, p < .01$), (d) plan to return to Korea ($r = .496, p < .01$), and (e) length of residence in the U.S. ($r = .568, p < .01$). The results indicated that the relationships were moderately positive only between acculturation and current nationality and between acculturation and length of residence in the U.S., suggesting that parents who have US citizenship and who have lived in the U.S. for a longer time were more likely to indicate a higher level of US acculturation including US cultural identity, cultural knowledge, and cultural competence ($r = .568, p < .01$).

Table 22

ACC: Correlations among Cultural/Ethnic Perceptions and Socio-Demographic Factors in Immigrant Parents (N = 79)

		1	2	3	4	5	6
Identity	r	.319**	.088	-.173	.518**	.519**	.518**
	Sig.	.005	.443	.128	.000	.000	.000
EN LAN (Speaking)	r	.163	.312**	.179	.396**	.443**	.320**
	Sig.	.162	.005	.113	.000	.000	.004
EN LAN (Com.)	r	.152	.233*	.084	.432**	.314**	.260*
	Sig.	.194	.040	.462	.000	.005	.021
Cultural Knowledge	r	.212	.277*	.127	.371**	.224*	.315**
	Sig.	.067	.014	.264	.001	.047	.005
ACC	r	.302**	.257*	.015	.568**	.522**	.496**
	Sig.	.008	.023	.896	.000	.000	.000

Note: ACC = Acculturation scale of AMAS-ZABB (Zea et al., 2003); EN LAN competence = English Language Competence; EN LAN (Com.) = English Language Competence (Comprehensive).

Note. For socio-demographic factors, 1: Age; 2: Number of Children; 3: Educational Level; 4: Length of Residence in the U.S.; 5: Citizenship Status (0=Korean; 1=US); 6: Plans to return to Korea (0=Yes; 1=No).

** Correlation (r) is significant at the 0.01 level (2-tailed).

* Correlation (r) is significant at the 0.05 level (2-tailed).

* $p < .05$, ** $p < .01$ (2-tailed).

Relationships of educational beliefs about childrearing at home. In general, results indicated that educational beliefs about childrearing at home were not strongly associated with the socio-demographic factors, with three exceptions. Beliefs about the importance of developing conforming behaviors were significantly associated with only three socio-demographic factors (See Table 23-1): (a) educational levels ($r = -.231$, $p < .05$), (b) current citizenship status ($r = .312$, $p < .01$), and (c) length of residence in the U.S. ($r = .257$, $p < .05$), although these relationships were low. Immigrant parents with more schooling rated these beliefs about conformity as less important values than parents with less education ($r = -.231$, $p < .05$).

Immigrant parents with US citizenship and residence in the U.S. for a longer time rated these beliefs about conformity as more important values than parents with Korean nationality and residence in the U.S. for a shorter time. In contrast, as illustrated in the following Tables 24 and 25, results indicated that educational beliefs about childrearing at home were not strongly associated with either Korean or US cultural/ethnic perceptions (ENC or ACC) ($*p < .01$; $**p < .05$).

Table 23-1

Correlations among Socio-Demographic Factors and Childrearing Beliefs at Home (N = 79)

		Age	Number of Children	Educational Level	Length of Residence (US)	Citizenship Status
Dev. Problem-Solving Skills	r	.143	-.154	-.035	-.073	-.021
	Sig.	.222	.179	.758	.523	.857
Dev. Creative Skills	r	.157	-.069	-.043	-.003	-.047
	Sig.	.178	.549	.708	.978	.679
Dev. Conforming Behaviors	r	.129	-.047	-.231*	.257*	.312**
	Sig.	.270	.682	.040	.023	.005
Dev. Practical Skills	r	.193	-.148	-.216	.128	.076
	Sig.	.098	.195	.056	.264	.504

Note. For Citizenship Status: 0=Korean; 1=US.

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

* $p < .05$, ** $p < .01$ (2-tailed).

Relationships of educational beliefs about early schooling. In general, results indicated that educational beliefs about early schooling were not significantly associated with the socio-demographic factors, with a few exceptions (see Table 23-2). As illustrated in Table 23-2,

beliefs about the importance of verbal skills were negatively and significantly associated with only one socio-demographic factor: number of children ($r = -.229, p < .05$), suggesting that immigrant parents who have more children were less likely to assign importance to this belief than parents with fewer children.

Table 23-2

Correlations among Socio-Demographic Factors and Parent's Beliefs on Early Schooling in Immigrant Parents (N = 79)

		Age	Number of Children	Educational Level	Length of Residence (US)	Citizenship Status
PS	r	.075	-.120	-.130	.021	-.046
	Sig.	.521	.297	.253	.855	.689
VS	r	.076	-.229*	-.036	-.029	-.122
	Sig.	.515	.044	.755	.804	.283
CR	r	-.013	-.055	.215	-.146	-.162
	Sig.	.914	.631	.057	.204	.154
SS	r	.137	-.068	-.136	.068	.070
	Sig.	.240	.554	.232	.554	.539
SM	r	.010	-.268*	-.155	-.034	.037
	Sig.	.932	.018	.173	.769	.746
MO	r	.084	-.188	-.087	.012	-.040
	Sig.	.473	.099	.444	.919	.726

Note. For the six subscales of educational beliefs about early schooling, PS: Importance of Problem-Solving Skills; VS: Importance of Verbal Skills; CR: Importance of Creative Skills; SS: Importance of Social Skills; SM: Importance of Self-Management Skills; MO: Importance of Motivation for School Tasks.

Note. For Citizenship Status: 0=Korean; 1=US.

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

* $p < .05$, ** $p < .01$ (2-tailed).

Table 24

ENC: Correlations among Cultural/Ethnic Perceptions and Childrearing Beliefs at Home

		Dev. Problem- Solving Skills	Dev. Creative Skills	Dev. Conforming Behaviors	Dev. Practical Skills
Korean Identity	r Sig.	-.161 .157	-.101 .374	-.035 .757	-.013 .911
KO LAN (Speaking)	r Sig.	.049 .669	.067 .560	.070 .538	.058 .614
KO LAN (Comprehensive)	r Sig.	-.046 .690	.039 .730	.031 .783	-.014 .900
Korean Cultural Knowledge	r Sig.	.123 .278	-.019 .870	-.127 .263	.075 .513

Note. ENC = Enculturation scale of AMAS-ZABB (Zea et al., 2003); KO LAN competence = Korean Language Competence.

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

* $p < .05$, ** $p < .01$ (2-tailed). N = 79

Table 25

ACC: Correlations among Cultural/Ethnic Perceptions and Childrearing Beliefs at Home

		Dev. Problem- Solving Skills	Dev. Creative Skills	Dev. Conforming Behaviors	Dev. Practical Skills
US Identity	r	.002	-.081	.207	.027
	Sig.	.984	.481	.067	.816
EN LAN (Speaking)	r	.055	.036	.163	.007
	Sig.	.631	.751	.151	.952
EN LAN (Comprehensive)	r	.057	-.047	.121	-.026
	Sig.	.619	.680	.288	.822
Cultural Knowledge	r	.043	-.080	.014	.036
	Sig.	.709	.483	.900	.754

Note. ACC = Acculturation scale of AMAS-ZABB (Zea et al., 2003); EN LAN competence = English Language Competence

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

* $p < .05$, ** $p < .01$ (2-tailed). $N = 79$

There were no significant relationships between cultural/ethnic perceptions (ACC and ENC) and beliefs about early schooling (see Table 26). Results indicated that neither Korean nor US cultural/ethnic identity and cultural competence were related to beliefs about early schooling. However, although the relationships were low and not significant, results indicated consistent correlations between the following variables: acculturation was negatively correlated to and enculturation was positively correlated to the following five beliefs: (a) importance of verbal skills ($r = -.121$; $r = .082$), (b) creative skills ($r = -.025$; $r = .134$), (c) social skills ($r = -.073$; $r = .099$), (d) self-management skills ($r = -.04$; $r = .033$), and (e) motivation for school tasks ($r = -.183$; $r = .074$) (see Table 26).

Table 26

Correlations between AMAS-ZABB (ACC & ECC) and Subscales of Parent's Beliefs on Early Schooling in Immigrant Parents (N = 79)

		PS	VS	CR	SS	SM	MO
ACC	r	.019	-.121	-.025	-.073	-.040	-.183
	Sig.	.868	.286	.825	.524	.728	.105
ECC	r	.035	.082	.134	.099	.033	.074
	Sig.	.761	.474	.239	.385	.773	.519

Note: ACC = Acculturation scale of AMAS-ZABB; ECC = Enculturation scale of AMAS-ZABB (Zea et al., 2003). For the six subscales of educational beliefs about early schooling, PS: Importance of Problem-Solving Skills; VS: Importance of Verbal Skills; CR: Importance of Creative Skills; SS: Importance of Social Skills; SM: Importance of Self-Management Skills; MO: Importance of Motivation for School Tasks.

** . Correlation is significant at the 0.01 level (2-tailed).

* . Correlation is significant at the 0.05 level (2-tailed).

* $p < .05$, ** $p < .01$ (2-tailed). N = 79

The Qualitative Data Results: Content Analysis

In this section, I explain Korean immigrant parents' (KI) cultural/ethnic experiences related to educational beliefs and practices about childrearing and early schooling shared through the interviews. In the quantitative phase, broad trends of the Korean parents' cultural/ethnic perceptions in relation to educational beliefs were explained by the survey results. However, qualitative data helps to clarify a contextual understanding of the Korean immigrant parents' (KI) educational beliefs.

The qualitative interview data showed, through the cultural/ethnic experiences in the U.S., the Korean immigrant parents (KI) develop particular educational beliefs that are in some cases similar to and in other cases different from the other two parent groups in Korea (CO and TN). The particular educational beliefs of the Korean immigrant parents (KI) articulate important values and concerns that often arise between beliefs stemming from their own socio-cultural contexts and from their experiences with the mainstream schooling of their children in the U.S.

Through interviews, I attempted to identify their educational beliefs by linking them to specific cultural/ethnic experiences emerging in daily routines in order to gain a contextual understanding of Korean immigrant families.

Many researchers report that immigrant families' beliefs and expectations derived from their own experiences in their homelands are not well understood by U.S. teachers. Additionally, parents and teachers may have culturally different perspectives on good parenting and schooling (Han, 2010; Huntsinger & Jose, 2009; Lee & Landreth, 2003). As mentioned in the quantitative phase, the Korean immigrant parents (KI) have distinct cultural/ethnic perceptions, that is, a dual process of acculturation and enculturation that differs from the two other groups, the Korean parents with no transnational experiences in Korean (CO) and transnational parents (TN). According to eco-cultural theory (McGillicuddy-De Lisi & Subramanian, 1996; Weisner, 2002), as immigrant families are acculturated into the mainstream culture, they construct their own educational beliefs and practices for their children that may correspond to the dominant school culture and curriculum. The dual process of acculturation and enculturation may lead Korean immigrant families to have certain cultural/ethnic perceptions and conflicts that arise between home and school. This dual process might also be a factor that explains how immigrant parents may or may not maintain cultural/ethnic perceptions on childrearing and early schooling. It is necessary for teachers to understand the Korean immigrant families' beliefs and values that affect their children's learning and socialization and the gap that may exist between home and school (Calzada et al., 2009; Keels, 2009). To this end, I interviewed four Korean immigrant parents living in the U.S. in hopes of shedding light on their perceptions related to this potential gap.

Socio-Demographic Information of Participants Selected for Interviews

The results from the quantitative phase were used to select interviewees and create

interview questions (see Appendix F) in order to collect specific data connected to questions raised by the quantitative findings. The participants were chosen from eleven volunteers in the sample of 79 Korean immigrant parents living in the U.S. Among the eleven volunteers, only four immigrant parents were able to participate in the interviewing.

According to the findings from the quantitative phase, the following criteria were related to the significant similarities and differences found in levels of acculturation and enculturation in the Korean immigrant parents (KI): (a) length of residence in the U.S., (b) plans to return to in Korea, and (c) citizenship status. Interviewees were categorized into the following two parts:

- Two interviewees (A and B) were identified as being permanent immigrant residents of the U.S. for longer periods than the average length of residence of the Korean immigrant parents in this study (11 years 9 months), and have no plans to return to Korea.
- Two interviewees (C and D) were identified as being immigrant families with no U.S. citizenship (or no rights of permanent residence in the U.S.) who have lived in the U.S. for shorter periods than the sample average (e.g., one is 2 years and 2 months and another is 5 years 10 months), and have plans to return to Korea.

Three of the interviewees each have two children; except for one parent who has three. The criteria are not meant to indicate that the four interviewees' individual differences in socio-cultural backgrounds as far as length of residence in the U.S., plans to return to Korea, and citizenship status are the major factors that affect cultural/ethnic perceptions in educating their children. Rather, individual differences in the criteria refer to particular experiences in the socio-cultural contexts. As parents in socio-cultural contexts of particular human ecologies are likely to show variations in beliefs about childrearing and schooling for young children, the four interviewees provide detailed explanations about their own childrearing beliefs and practices.

In addition, the consistent results in the quantitative phase show negative relationships between acculturation and some educational beliefs and positive relationships between enculturation and some educational beliefs, although the correlations were low and not significant (see Table 29). An important finding in this study is that as Korean immigrant parents are acculturated and enculturated, they are likely to encounter changes in cultural/ethnic perceptions that lead to different educational beliefs and practices. This study shows the four interviewees' cultural values and various perspectives on their children's learning and early schooling.

Thus, I purposely selected the interviewees to represent the cultural/ethnic typicality and a range of perspectives on educational beliefs and practices. Individual interviews with a limited number of respondents are designed to attain insights into the cultural/ethnic similarities and differences that may lead Korean immigrant parents (KI) to face individual challenges for educating their children between home and school. The discourses of the four interviewees are not generalizable to all Korean immigrant parents' (KI) cultural/ethnic perceptions linked to educational beliefs in the U.S., but they can give insight into potential cultural/ethnic similarities and differences in perceptions related to childrearing and early schooling.

Research Question 3: Cultural/Ethnic Similarities and Differences

Question #3, 'How do Korean immigrant parents understand and respond to cultural/ethnic similarities and differences in schooling?' was explored through semi-structured interviews. The semi-structured interviews aimed to uncover Korean immigrant parents (KI)' childrearing beliefs and practices attained from their own cultural/ethnic experiences in educating their children. I categorized the response data in the following way: (a) personal stories about daily family routines and (b) cultural/ethnic similarities and differences in educating

children between home and school.

Daily family routines. In the first section, daily family routines are outlined. I capture the particular educational beliefs that are identified by interviewees' descriptions of childrearing at home. I elaborate on four aspects of their educational beliefs and practices: (a) common daily routines, (b) the importance of maintaining Korean culture, (c) the importance of social interactions, and (d) the emphasis on academics at home.

Common daily routines. According to the answers provided by the semi-structured interview questions, "Tell me about your typical day" and "How do you spend your time with your child during the week and the weekend?" I found several common daily routines among the interviewees. All four of the Korean immigrant families were likely to set up certain daily routines derived from their country of origin, Korea. Families linked their prior experiences in schooling in Korea to their experiences in the U.S. Interviewee C said, "I can tell you that my daughter, in fact, is proud of being a Korean. I am raising my kids in the typical Korean childrearing style..." They retained the following daily routines as part of their educational environments:

- Getting information for educating their children from internet resources and books, especially from Korean internet sites and books written in Korean language
- Having children do homework, school projects, and extra worksheets for mathematics and Korean language at home
- Tutoring or private lessons for music, swimming, English, and Korean language
- Keeping regular hours for watching Korean TV shows or drama episodes, Korean movies, DVDs for Korean educational programs, online educational programs, etc.
- Sending their children to Korean language schools every Saturday

- Going to indoor or outdoor activities with their children during weekends

In explaining their daily routines, the Korean immigrant parents emphasized that parents should play a primary role in providing the variety of educational environments that foster their children's learning and motivations for learning and socialization. Interviewee B mentioned the importance of being "role models for my kids" and then explained,

I believe that my childrearing styles including my behaviors and attitudes toward people in the U.S. will be very important for my kids. My children will be learning and making friends as well as I am doing good with our neighbors and friends in our family life.

In addition, the interviewees stated that extra learning activities or private tutoring sessions at home are necessary not only for children's learning but also for their socialization. They preferred to hire tutors to assist their young children if they found their children had special needs or special talents in, for example, Korean language, English, mathematics, reading, music, swimming, Korean martial art, etc. All four of the Korean immigrant parents provided three important childrearing beliefs that lead to ways in which they supported children's learning and development in their daily routines. These are a belief in maintaining Korean culture, a belief in the importance of social interactions, and the importance of academics at home. The details of these three educational beliefs are described in each of the following sections.

Importance of maintaining Korean culture. According to their discourses about daily routines, the Korean immigrant parents seemed to consider that Korean culture and identity are important to their family lives and education of their children in the U.S. They made an effort to provide full opportunities for their children to learn Korean culture and language. Three of these immigrant parents stated that they send their children to Korean language schools every Saturday; one mother (Interviewee C) teaches her children Korean language and culture at home.

Interviewees A, B, and D were working as volunteer teachers at Korean language schools. They believed that it is an important way for their children to construct cultural/ethnic identity and to identify the importance of family connections. These parents said that Korean language schools provided their children with good exposure to Korean culture and communities such as "Korean church, library, after school program, Korean community service center, etc." At home, the parents stated that they usually speak Korean to their children, although their children do not fully understand their conversation and prefer to speak English. Interviewees A and C commented that when the parents speak to their children in Korean, their children speak both Korean and English in their communications. Interviewee B said,

I don't want to push too much on my children to speak Korean at home, but I think they need to learn Korean language and culture because of the importance of family connection between parents and children and between children and the family members in Korea [e.g., grandparents and relatives].

Interviewees C and D believed that their children should learn Korean language, including using *honorific expressions* [adding si-, sae-, yo to the end of the verb], words, and behaviors for people's age levels and situations [greeting with a low bow to older/elder people - teachers, and/or parents] in daily routines so that they can learn Korean cultural manners and behaviors in culturally appropriate ways. Interviewee D said that, "Learning both languages is very important for the global society and a wonderful benefit for my children to learn both cultures and cultural manners."

The parents used various mass media for their children to learn Korean language and culture at home. For instance, the families explained that they set aside at least one or two hours for watching Korean educational programs or Korean animation movies, which are popular in

Korea, every day or every weekend. Interviewees A and B watched Korean drama episodes or TV shows when they did housework at home for not only their own entertainment but also for family time. They also wanted their children to watch Korean educational programs to learn Korean language, such as "Hangul Na Ra (Internet resources for Korean Language books)" and "Pororo (Educational TV programs for kids)." Interviewee B was concerned that her first daughter did not want to learn Korean language at home or to go to a Korean language school on Saturday. The mother added,

But she likes watching Korean TV shows and educational programs at home. So I allow my daughters to watch Korean TV shows and educational programs almost every day in order to motivate their interests in learning Korean language and culture in the daily life.

Interviewee D stated that she even brought back Korean books and DVDs of Korean educational programs when she visited Korea each year.

Importance of social interactions. As the Korean immigrant parents (KI) maintain Korean culture and identity, they commented on the importance of social connections with American people through various social activities and interactions. They wanted their children to be actively involved in mainstream American society as global members or leaders. The Korean immigrant parents set regular hours for their children to experience social interactions with peers and adults from various cultural/ethnic backgrounds including Korean-Americans and native-born American friends. They tried to provide their children with regular opportunities for playtime with their peers or adults for social interactions. Interviewee A explained,

I expect my children to have more opportunities to learn not only English but also American culture and cultural etiquette through learning and playing with American tutors... My children enjoy playing outside and painting with the tutors. I am so happy

with that.

Interviewee B explained,

I regularly take my daughters to a public library or swimming pool for fun with peers and volunteer teachers... I try to help them be more socialized in their own peer groups. As a mother, I also try to talk to their mothers for social connections while my daughters are swimming. This is a very important aspect of my parenting to develop my children's social connections.

The mother added,

I was concerned about my first daughter's introspective nature which may not be good for socialization in this society. She was not fluent speaking English at that time... too shy to play with friends...incommunicative girl when she was in the preschool and kindergarten years. I was so afraid of my daughter being socially isolated from her peer groups.

Interviewees C and D expressed that social settings are good for family time and social interactions. Interviewee C commented that, "One thing I appreciate is the good social/cultural environment that leads me to spend more time with my children and husband in the U.S. than I did in Korea. This is very good for getting close to family members." Both interviewees C and D complained that when in Korea, they did not have time for their families even during the weekend as much as they do in the U.S. They liked that their children had more time with their families. They believed that the cultural experiences of family time and playing with friends in the U.S. were very important for their children's socio-emotional development and character education. They also said that these experiences enhanced their children's sense of self-confidence and self-esteem. For instance, interviewee D stated,

There are many cultural differences in Korean culture....but, as we know we're living in

multi-ethnic societies here that differ from our culture [Korean culture], American people seem to value getting involved in various social activities through which people are knowing each other. I think this is very important [for my kids to know people from different backgrounds]. It is also essential for children's socio-emotional development [such as self-confidence and self-esteem] that affect psychological and social behaviors and attitudes toward people and objects [that are essential parts of character education in Korea].

The emphasis on academics at home. The Korean immigrant parents valued extra learning activities for mathematics, English, and other subjects at home. Although all four of the Korean immigrant parents seemed to value play-centered learning activities for early schooling, they believed that as their children grew, they needed more supports for children's academic learning processes at home. All four of the Korean immigrant parents had their children do extra worksheets for mathematics and English at home so that their children can maintain the certain levels of learning achievement in schooling that they expected. For instance, interviewees A and B commented that when their children are in third grade, they will make more efforts to support their children's academic learning than they do now. Interviewee A said,

Guiding my children towards good academic achievement is important for them to have a sense of self-confidence at school. I had no regard for academic learning and achievement when my daughter was in kindergarten, but I am more concerned about my daughter's grades on each subject more than before, especially mathematics in a second grade now.

Interviewee C also said,

I think it is a very important time for my kids [a kindergarten son and a second-grade

daughter] to develop good characters and personalities through reading a variety of books and playing with peers. I really support them to explore what they are interested in until my kids reach fourth grade. What they experience before fourth grade is an important foundation for their academic learning and achievement.

The parents believed that success does not necessarily come from academic learning achievement, but academic learning achievement is a way to improve their children's self-confidence, in other words, to have successful socialization through schooling.

Interviewee C explained that her children did worksheets for mathematics, English, and Korean at home every day. She commented, "If I were in Korea, I could definitely focus more on the academic learning process and achievement... I would send my children to a private business institution, Hagwon, which is a common daily routine after school in Korea." She also added that,

But I wouldn't do it anymore as much as I did for my children in Korea... I don't provide any special support for their academic learning at home. I think they are doing well at academic learning and enjoy interacting with friends. My only concern is their language barrier.

Interviewee D did not agree with the emphasis on only academic learning and commented,

I really appreciate that my children went to a good kindergarten in Korea, which offered wonderful child-centered curriculum and constructive learning approaches for young children. They provided my children with various activities for learning and development that were wonderful experiences for my children. I really prefer the kinds of teachers and schooling for my children's good characteristics and learning for the future.

She complained that her children do not have the opportunity of receiving the same quality of schooling here as they did in Korea. Based on the parents' prior experiences of their children's

schooling in their own social contexts, they explained different beliefs about academic learning in early schooling.

From the discourses about the parenting practices for their children's learning between home and school, the Korean immigrant parents (KI) provided different reasons or different purposes for the provision of tutoring and extra learning activities. For instance, interviewee A said that because she did not have enough time to play with her children and to provide her children with enough opportunities to learn, tutoring was a way for her three children to have diverse opportunities for learning and play. She commented that her children need regular meetings with English native tutors for enhancement of English language proficiency, although her children have good grades on English at school. She seemed to be satisfied with American schooling for her children's learning and development, but still did not feel confident of her children's English language proficiency, which she believed is a major concern in mainstream American schooling. She believed that tutoring is the way that she can help her children overcome a lack of English language proficiency that may affect their overall learning and development at school. It is also necessary for her children to keep up with the curriculum because the mother thinks she is not capable enough to teach English, compared with native-born American tutors.

Interviewee B was concerned about the status of social/ethnic minorities in the U.S. In order to cope with perceived disadvantages from being part of an ethnic minority group, she provides tutoring for her children to achieve a better social status and become more active socio-cultural members of American mainstream society. She explained that her children have been tutored by her and her husband at home because of an importance of basic knowledge and skills in early schooling. For instance, she said, "in order to adjust our lives to mainstream American

culture and be a leader as a minority in this society, academic learning and achievement is necessary [for my kids] and will be helpful to enhance their socio-emotional development."

Interviewee C insisted that she has changed educational beliefs about tutoring since her family moved to the U.S. She explained that tutoring is less important to her children's learning than she thought in Korea and commented,

I would not provide my children with tutoring because I believe young children should be supported by various cultural/social experiences through playing with people and travels that will be the most important resources for learning. I knew that before I came to the U.S., but I feel more confident about my opinion. I learned from sharing thoughts and experiences with my American friends in the U.S.

She emphasized that, as a mother, providing various cultural/social experiences is the most important role for learning and development as part of her efforts to build good values in her children. On the other hand, she commented that tutoring is necessary for her children's Korean language proficiency. She said, "Because my family plans to return to Korea this year, I am very concerned about my children's Korean language proficiency because it is much lower than Korean children at the same age level."

Interviewee D commented that her purpose in tutoring is to further facilitate her children's interests and motivation in certain learning areas or play. The mother explained that her experiences of tutoring in music were very helpful for her children's emotional development and character education in Korea [music appreciation is used for part of socio-emotional and character education in Korea]. She said that, "Music lessons are very helpful for my son because he has shown special responses to music ever since he was a very little boy." She commented that private violin and piano lessons motivated her son and daughter to interact with tutors from

different social/cultural backgrounds. The interaction helped them enhance their abilities to concentrate on learning activities in school. She believed that tutoring not only improves academic learning but also socio-emotional development.

Understanding and responding to cultural/ethnic aspects of education. In the following section, I discuss the interview data related to the ways that the Korean immigrant parents (KI) understand and respond to the cultural/ethnic similarities and differences between home and school in regard to educational beliefs about early schooling. In regard to the cultural/ethnic similarities and differences, I also explore potential challenges that Korean immigrant families face between home and school. The four Korean immigrant parents (KI) shared their perceptions about their children's early schooling. There are four meaningful categories of perceived similarities and differences between home and school that emerged:

- (a) Emphasis in school curriculum,
- (b) Teachers' positive feedback for children,
- (c) Level of competition in school environments and assessment,
- (d) Respect for teachers.

The Korean immigrant parents (KI) expressed that they were satisfied with American schooling, but they still felt uncomfortable with some differences related to educational beliefs and practices between home and school. Thus, their perspectives on challenges in educating their children are illustrated by their comments on each of the four categories.

Emphasis in school curriculum. All four of the Korean immigrant parents (KI) explained that they were satisfied with their children's schooling, which provides various educational activities and cultural/social experiences. In comparison with their cultural experiences of schooling in Korea and current information about Korean educational trends, the

Korean immigrant parents commented that both Korean and US schooling emphasize the learning process and achievement in mathematics and the dominant language, English/Korean. Parents were likely to adopt similar ways practices for facilitating their children's learning based on their experiences with schooling in Korea (e.g., extra learning activities or tutoring at home). Some parents said that worksheets assigned for homework and reading were easy and clear for their children. In regard to the learning process and achievement for mathematics and English/Korean proficiency, interviewees A and C commented that school assignments led their children to have "a sense of self-confidence" in learning because "it was very easy for my kids [to complete their homework assignment by themselves]." For instance, interviewee C explained, "He [a kindergartner] brings home worksheets and his teacher's feedback from school and is proud of himself because he got very good comments on school work."

On the other hand, there were different perspectives on the learning process and homework assignments. Ambiguous worksheets for homework were frustrating for parents. Interviewee C, who was a teacher in an elementary school in Korea, mentioned that the assignments for homework were very easy and did not adequately motivate their children to continue further learning activities between home and school. She stated that,

My children bring some worksheets from school every day, but I don't know how to use these papers to enhance [learning].... They don't have textbooks that can tell me the whole process of learning like the Korean textbooks do. Pieces of the papers are not suitable for the learning process. It is a piece of cake for my daughter and son. I can't find certain learning objectives from them... That is an easy way that my children finish homework so fast that does not motivate them I think ...mmm It is ambiguous to me to understand the content knowledge and learning process in class. I just throw them away after

checking how my children did homework... Is it a cultural difference?"

She felt that she was not fully involved in her children's learning process between home and school. She added, "I am O.K. with that now. It's not a big deal because I want my children to get more chances to learn through fun experiences with friends outside, which they didn't get enough of in Korea." But she wanted to understand the school curriculum and its content. I will discuss this further in the next section on the parents' responses to cultural differences in teachers' feedback and school systems.

Teachers' positive feedback for children. The Korean immigrant parents (KI) seem to be very satisfied with teachers' feedback. They explained that teachers give their children positive and affirmative responses to their learning and activities at school. The parents praised teachers in general for expressing admiration for their children's work on learning and school activities. Interviewee A explained the effect of the teachers' positive feedback on her children's socio-emotional development like this,

It leads children to enhance their senses of self-confidence and self-esteem that we value for childrearing and early schooling. I can see how different he looks after he gets affirmative feedback from his teacher. [He said] 'I can do it... I did well on ...' and I feel very good about it for my son.

Interviewee C commented that she likes the teachers' positive attitudes toward all children and the school curriculum, which provides various learning activities and considers individual differences. She said,

I think this is a cultural difference [between Korea and U.S.]...American people have very optimistic characteristics.... I was very impressed by the teacher's reactions to my son who didn't speak English at all and didn't know what he had to do for class. At that

time, my son was even speaking Korean in class, but he didn't complain to me about school. When my son went to pre-K, [he said] 'My teacher understands my Korean language and my classmates ask me about some Korean words, such as [mom and dad]' I knew his teacher had helped my son to positively adjust to new environments at school since we moved from Korea.

Interviewee D commented that,

I really appreciate teachers' very positive feedback and kindness, which make my children feel comfortable and confident in what they are doing at school. They encourage my children to play, learn, and explore what they have in school. I love them.

On the other hand, there was something that made the parents feel uncomfortable or disempowered in being actively involved in schooling. Interviewees A, C, and D commented that they need accurate information and opinions about their children's school lives from teachers. For instance, when the parents asked teachers about their children's learning progress, activities, and peer relationships in parent-teacher conferences, [teachers generally said] 'Everything is good' and 'Your child is doing wonderfully in class', which were not sufficient feedback for the parents to know how their children were doing at school. The parents expected that the teachers would share accurate information in more detail about their children's learning processes and socialization so that they could effectively support the children's schooling. Interviewee A explained,

Sometimes, I didn't agree with...I didn't think my daughter was doing well in mathematics and English. At that time, my daughter told me she didn't fully understand the teacher' directions or guidelines for learning and classroom activities. But her teacher used to tell me that my daughter is doing well at all classroom activities and learning. I

knew my daughter was getting better step by step... but not that much...

Interviewee A thought her daughter's needs and lack of learning and school activities were not well identified by the teacher. She added,

I was very worried about my daughter's feeling and attitudes toward learning and her adjustment to school. I know that she has a low level of English proficiency because we speak Korean at home. That might affect everything related to her learning and school adjustment. I offered my daughter some extra work for mathematics and English and tried to help her get a sense of self-confidence and self-esteem through high levels of learning achievement and good social interactions with peers.

The mother wanted specific comments on her children's school lives through formal and informal assessments, rather than simply saying 'good job'.

Less competitive school environments and assessment. The Korean immigrant parents (KI) commented that US-American schooling provides less competitive educational environments than they are satisfied with. For instance, interviewee C mentioned,

It seems that everybody can get an A grade on it. It's O.K. because nobody can get bad grades like 'you are at the bottom of the class or behind in the class'. So it [school environment and assessment] will be good for all kids [especially, for my son with a lack of English proficiency] to have a very comfortable environment.

On the other hand, interviewees C and D explained that, in Korea, most parents do have more advanced preparation for learning or preliminary learning for their children that leads to high competition in learning situations. For instance, interviewee C commented that most young children in Korea completely learn Korean language for reading and writing before kindergarten or the elementary school years. As a result, most teachers in Korea expected that young children

fully achieve certain language levels and teach them in advanced levels. Interviewee C described that, in Korea, children's learning achievement and progress are assessed by tests and exams for all subject areas that are designed to challenge young children and their parents to the extreme. Interviewees C and D complained about the competitive school environments that force children to overachieve in Korean schools. In comparison with the Korean educational environments, all four of the Korean immigrant parents prefer the less competitive, less stressful American educational systems and curriculum for their children.

On the other hand, they were conflicted about the rigor. Interviewee A commented, "The school curriculum includes a very slow learning process. It looks like repetition again and again." Interviewees C and D were concerned about their children's low-level learning achievement compared to Korean children in Korea. Interviewee C and D explained that there were big gaps of learning achievement between Korea and the U.S. Because they planned to return to Korea, they were concerned about differences in content knowledge, learning achievement, school environment, and assessments for learning. Interviewee C mentioned that, "We will go back to Korea the end of this year, but my daughter and son have much lower levels in subject areas than Korean students in Korea, especially Korean language, mathematics, and social studies." She added,

Schools in Korea provide many tests and assessments that identify individual students' learning progress and achievement at school. I am not sure that my children can keep up with classes and adjust to a new Korean school environment because I am concerned about many of the tests they will have to take in school. They will have less time to make various social experiences with peers that they do in the U.S. Especially for my son at kindergarten, he doesn't experience those kinds of tests here [in the U.S.].

The Korean immigrant parents (KI) seemed to be satisfied with less competitive educational environments and unsatisfied with low-level learning in school curriculum.

Respect for teachers. All four of the Korean immigrant parents mentioned that they have respect for their children's teachers' opinions. When asked, "If you find some different opinions about your children's learning and development from teachers, how do you deal with the differences?", they responded that teachers are the professionals, who understand and facilitate their children's learning and development.

Interviewee A commented that if she has conflicts with her children's teachers in regard to educational practices, she would wait for the teachers' feedback to help resolve the problems. She said,

I haven't got that kind of issue yet... Before complaining to or negotiating with teachers, I will wait and try to find what I can do to help teachers understand my concerns for my children unless my children do not have serious problems at school.

She added, "In fact, I am afraid of having those kind of issues between us. I am hesitant to complain to teachers. If I complain to teachers, it may affect teachers' attitudes or images toward my children." She commented that respect for teachers in schooling is very important for fostering good relationships between teachers and parents and between teachers and children since that may affect children's learning and school life.

Interviewee D commented, "I really appreciate her help and endurance for my son." She explained her past experiences with her 8-year-old son who had difficulty listening and concentrating on class activities. The mother received a report that her son did not follow teachers' directions for classroom activities, such as rules for using computers. She said, "I felt embarrassed and didn't understand my son's behaviors at school. As far as I know, he is

compliant and humble to people... But I trusted her thoughts." After the mother had several parent-teacher conferences, she and the teacher finally found the reasons for the behavior. First of all, her son did not understand each step on using computers in class because of his language barriers which raised anxiety for classroom activities. The mother described, "My son told me he did follow the directions according to what he understood." Through the process of parent-teacher conferences, she suggested to the teacher that she would do activities with her children to help build skill in following directions.

When I came back from the meeting with the teacher, my son, daughter, and I played several different games with my children to learn ways of following directions. For example, we set up rules or direction including several steps to practice [how to appropriately react to classroom activities or successfully follow his teacher's directions].... we are on our way home from the market or music lessons. My son and daughter had to follow directions, such as [turning around three times, singing a song with hopping, and...]. We change the directions every day... After we did this for one month, his teacher told me my son got much better than before. I complimented my son on how he improved... I had wonderful opportunities to understand his teacher's difficulties in understanding my son's behaviors and the hidden reasons for them (i.e. lack of English proficiency and psychological anxiety). I really appreciate the teacher's help and patience with my son's problems because that is very important for him.

In addition, interviewee A, C, and D strongly insisted that teaching how to respect teachers is an important strategy for parenting that affects children's character and moral education and future learning. For instance, interviewee C explained that, "I, as a parent and a teacher in Korea, used to tell my children that you show your respect for teachers' directions and feedback at school."

She explained that teaching respect for teachers at home and school is a preliminary parenting practice for not only children's learning but also their self-identity. She said, "I am telling my children that if you are doing well at school as you are at home, your father and I are proud of you." She added, "In fact, I experienced that children who pay attention to [obey] what teachers say in class are more likely to show the greatest joy in growth and development."

In conclusion, the Korean immigrant parents believed that parental supports should be provided to assist their children toward competence and towards meeting their needs, and challenges. All four of the parents were satisfied that the schools provide comfortable environments and same opportunities for their children's learning activities, despite the differences in expectations of children's learning achievement levels and teachers' feedback between teachers and the parents. They really appreciated teachers' positive comments and encouragement because it leads to their children's adjustment to the school environment for learning and socialization.

Following eco-cultural theory (Weisner, 2002), I used the families' daily routines and activities as predictable resources for a contextual understanding of their beliefs and values. Although they are acculturated into American schooling and mainstream culture, they are likely to maintain some aspects of the educational beliefs and practices derived from Korean culture and educational practices. The parents adopt parenting practices in relation to Korean culture and educational experiences in Korea so that they facilitate their children's learning and development between home and school. It means that they sustain certain levels of enculturation into their Korean culture of origin and experiences linked to the traditional way of educating their children. In the individual interviews with the four different parents, the individual parents' beliefs and expectations of their children's learning and overall schooling are shaped by their experiences in

schooling. The parents valued the importance of social connections with mainstream American culture and society for their children's future. As a result, they faced cultural challenges between maintaining Korean culture and assimilating to new American culture and society in regard to educating their children. The daily routines linked to educational beliefs vary across cultural/social backgrounds and experiences and may be changed by new eco-cultural environments and social/cultural capacity.

This study has examined data on three research questions related to Korean parents' cultural/ethnic perceptions and educational beliefs about childrearing and early schooling. Research question 1 examined intercultural group differences in: (a) cultural/ethnic perceptions of identity, (b) cultural/ethnic perceptions of cultural competences, (c) parents' beliefs about childrearing, and (d) parents' beliefs about early schooling. Question 2 looked at the relationship between the cultural/ethnic factors significant to Korean immigrant parents and their educational beliefs about childrearing and early schooling. Question 3 examined a subgroup of Korean immigrant parents' understanding and responses to cultural/ethnic similarities and difficulties in early schooling. The explanatory sequential mixed methods design was to collect data and analyze the results for each question. In the next section, I review summary of the overall study and conclusion, discuss the implications of the findings, and make recommendations.

CHAPTER FIVE

SUMMARY, CONCLUSIONS, IMPLICATIONS, AND RECOMMENDATIONS

This chapter presents a brief summary of this research study, conclusions, and implications of the findings. In addition, recommendations for actions that are based upon the findings and relevant literature and suggestions are discussed for future research.

Summary of the Overall Study

This study used a mixed methods approach for identifying variations in the cultural/ethnic perceptions of Korean parents' educational beliefs about childrearing and early schooling related to their current socio-cultural contexts. The participants included three different groups of Korean parents who are currently educating young children (age 4-8), from preschoolers and kindergarteners to first/second grade students: (a) 79 Korean immigrant parents in the U.S. (KI), (b) 98 Korean parents with no transnational experiences outside of the country of origin, Korea (CO), and (c) 42 transnational parents now living in Korea (TN).

"The explanatory sequential design" used in this study consists of the quantitative and qualitative phases for data collection and analysis (Creswell & Clark, 2007, p. 72). In the quantitative phase, this study investigated how the three Korean parent groups (KI, CO, and TN) differ in cultural/ethnic perceptions and educational beliefs. The cultural/ethnic perceptions of the three Korean parent groups were articulated as acculturation and enculturation (e.g., cultural/ethnic identity, language competence, and cultural knowledge), using the AMAS-ZABB scale (Zeal et al., 2003). Their educational beliefs were examined by looking at the total group responses on the two scales of parents' beliefs about childrearing and early schooling (Okagaki & Sternberg, 1993). The relationships between cultural/ethnic factors and Korean immigrant parents' educational beliefs were quantitatively identified by the survey data. Probing further

through interviews, this study qualitatively explored the cultural/ethnic experiences of four parents from the Korean immigrant group in regard to the educational beliefs and practices embedded in their own daily family routines.

Two theoretical frameworks shaped this study: socio-cultural constructivist views and eco-cultural theory. Socio-cultural constructivist theory was a major theoretical foundation used to explain cultural effects on individual immigrant families' beliefs, values, goals, and practices while they undergo cultural/ethnic transformations from home (the culture of origin) to mainstream America (Fosnot, 1996; Oxford, 1997). In order to effectively understand children's learning and development, teachers need to understand cultural beliefs, values, and behavioral patterns which community members (e.g., the child's family and neighbors) develop within their own social contexts (Calzada et al., 2009). In addition, according to Lamb and Sternberg's (1992) perspectives on the culture-belief structure, parents develop their own beliefs through particular experiences in the socio-cultural contexts of particular human ecologies (McGillicuddy-De Lisi & Subramanian, 1996). Parents' educational beliefs about children's learning and development vary across culture, ecologies, and social systems. It is important to develop conceptual frameworks for enhancing and/or sustaining culturally responsive early childhood education so that teachers effectively work with parents from culturally and ethnically diverse backgrounds by understanding that similarities and differences exist within and between cultural groups.

Thus, it is important to note ways that immigrant parents develop cultural/ethnic perceptions linked to educational beliefs that affect children's learning and development as well as to understand cultural differences in educating young children. This present research can provide a pathway to improving culturally responsive educational programs and professional development through deeper understanding of the cultural/ethnic concerns, challenges and

satisfactions Korean families encounter between home and school (Bernheimer, Gallimore, & Weisner, 1990; Weisner, 2002).

Conclusions

Korean Parents' Cultural/Ethnic Perceptions: Group Differences

The quantitative results showed similar enculturation levels and somewhat varied acculturation levels across the three Korean parent groups (KI, CO, and TN). These findings can be a primary resource for a conceptual foundation of the culture-belief structure; for instance, how they value Korean identity, language, and cultural knowledge in educating their children in their own socio-cultural contexts. In the next section, these findings are probed further through the qualitative interview data; for instance, we'll look at how and why Korean immigrant parents carry out certain daily family routines for educating their children (e.g., setting up certain regular hours for tutoring Korean language and cultural/ethnic commitments to their own Korean communities in the U.S.).

These findings also support the importance of the socio-cultural context and values that influence parenting beliefs and practices (Lamb & Sternberg, 1992; Sigel & Kim, 1996) so that teachers can effectively collaborate with Korean immigrant parents for facilitating their children's learning and development in school. In the following sections, quantitative findings provide the Korean parents' unique cultural/ethnic perceptions in detail.

Korean cultural/ethnic perceptions or enculturation. There was very little intracultural variation in Korean cultural/ethnic perceptions (enculturation). The overall findings indicate that Korean cultural/ethnic perceptions were somewhat equally valued across the three groups (KI, CO, and TN). In other words, there were no significant group differences in enculturation levels (Korean cultural/ethnic identity, Korean language competence, and Korean

cultural knowledge) (see Table 14). These findings suggest that Korean parents, whether immigrants living in the U.S. or transnationals (KI and TN), are just as likely to retain Korean cultural/ethnic perceptions and values as Koreans with no transnational experience (CO), although they (KI and TN) have cross cultural experiences. The findings suggest that the Korean parents participating in this study maintained Korean cultural/ethnic perceptions and values that they had already formed in the country of origin, Korea. However, the survey results indicate that Korean immigrant parents' Korean cultural/ethnic identity has been somewhat changed as they experience ongoing cultural/social transformation into American culture, but the significance levels were low (see Table 15). These findings indicate that Korean immigrant parents have no significant changes in their cultural/ethnic identity in the new socio-cultural context. They do not reject their ethnic identity nor do they completely embrace the new dominant American culture (assimilation) defined by Berry (1997), rather they learn to nurture both.

US-American cultural perceptions or acculturation. In regards to acculturation, it was noteworthy that there were significant intracultural variations in US-American cultural/ethnic perceptions (US-American cultural/ethnic identity, English language competence, and cultural knowledge) among the three groups (KI, CO, and TN). These findings indicate that the Korean immigrant parents (KI) were more highly acculturated into US-American culture than the two other groups (TN and CO). This key finding was shown in all items of the subscales measuring American cultural/ethnic perceptions (see Table 16). This suggests that Korean immigrant parents' American cultural perceptions (acculturation) were more influenced by the dominant socio-cultural context and values in the U.S., when compared with two other groups (CO and TN). The results provide supporting evidence that as Korean immigrant families experience a

multifaceted process of cultural socialization in their own community, they are likely to be acculturated into the American culture (Romero et al., 2000; Zea et al., 2003).

In more detail, the Korean immigrant parents (KI) showed no significant differences in English competence (speaking and comprehension) and U.S. cultural knowledge compared to transnational parents (TN) (see Table 16); the significant differences between KI and TN were only on US-American identity ($p = .00$). The significant differences in US-American cultural identity indicate that as Korean immigrant parents (KI) undergo socio-cultural transitions and exposure to American culture, they are more likely to accept some components of US-American identity than transnational parents (TN).

These findings show that Korean immigrant parents form a US-American identity, maybe as a way to keep from being marginalized. Jensen, Arnett, and Mckenzie (2011) explain that forming a new cultural identity is a very complex process for immigrant families and depends on how they perceive the cultural/social context and its values. Thus, the Korean immigrant parents encounter complexity of cultural identity formation that may affect social connections to their own local community members.

These findings also show that after the transnational parents (TN) returned to Korea, they maintained their English language competence and cultural knowledge while retaining traditional Korean cultural/ethnic perceptions. Retaining English competence is likely due to the “cultural capital” English is given in our global society. Jensen et al., (2011) noted, "Moreover, exposure to English is expected to rise exponentially in the years to come." (p. 288). English language has become a global language in the world. In Korea, English is the most popular foreign language and English language acquisition and proficiency are considered as the primary way to be global citizens (Lee & Shin, 2008).

In sum, as the Korean immigrant (KI) and transnational parents (TN) form new cultural/ethnic perceptions through experiences of socio-cultural transitions across cultures, they are also likely to maintain Korean cultural/ethnic perceptions and orientations. Although the Korean immigrant parents have encountered the dual processes of acculturation and enculturation, they continue to value Korean cultural/ethnic perceptions and orientation, rather than discarding them to completely conform to the dominant culture. These findings provide a snapshot of characteristics of Korean parents' culture-belief structure. The Korean population in the U.S. has a strong propensity to retain a collectivistic cultural orientation and is less likely to be totally acculturated than some of the other ethnic groups living in the U.S., for instance, Latinos (Bae & Brekke, 2002; Lee & Landreth, 2003; Lee, & Shin, 2008; Yeh, 2003). However, there is evidence of other subgroups living in contemporary immigrant communities that shows a rising importance of cultural/ethnic perspectives on hybridity. For instance, the work of Isik-Ercan (2012) showed that Turkish immigrant parents living in the U.S. create intentional cultural/ethnic activities through which their children's bilingual and bicultural identities are strengthened. The immigrant parents strive to develop various cultural/ethnic activities and orientations to promote children's cognitive and socio-emotional development in the complex process of acculturation and enculturation. The result is the development of *the hybrid community*. Thus, teachers might rethink the connection between immigrant children's cognitive and socio-emotional skills to their academic learning and development (Isik-Ercan (2012). In fact such learning and development might be enhanced by using socio-cultural practices of the hybrid community.

Korean Parents' Educational beliefs: Group Differences

The Korean parents in this study, in general, believed that all the items specified in the two scales for parents' educational beliefs were very important. The Korean parents' educational beliefs about childrearing and early schooling appeared to be highly and somewhat equally valued across the parent groups. There were some intracultural variations on educational beliefs about childrearing at home and early schooling illustrated in the following sections.

Differences between Korean immigrant (KI) and transnational parents (TN). In general, there were no significant differences in childrearing beliefs between KI and TN. The results indicate that the beliefs about childrearing at home appeared to be somewhat equally valued between KI and TN. These findings were also shown between KI and CO as explained in the following section. These findings indicate that the Korean immigrant parents (KI) did not have substantial changes on childrearing beliefs at home compared to their CO and TN counterparts. They (KI) are more likely to maintain their childrearing beliefs derived from the culture of origin, Korea, rather than to create new childrearing beliefs derived from socio-cultural experiences in the U.S.

However, there were several significant differences in the five subscales of beliefs about early schooling (see Table 20). For instance, the transnational parents (TN) valued the five items of beliefs about early schooling more highly than the Korean immigrant parents (KI) did. Only one subscale, focusing on the importance of social skills, showed no significant differences between KI and TN. This finding suggests that both the parent groups (KI and TN) somewhat equally and meaningfully valued the importance of social skills for their children's early schooling. These findings suggest that as the Korean parents, both immigrants and transnationals (KI and TN), undergo socio-cultural transitions across cultures and acculturate to the U.S., they are more likely to value social skills in their children than Korean parents with no transnational

experiences (CO). Thus the Korean immigrant parents (KI) believe that social skills are very important factors for their children's early schooling as their children are exposed to US-American culture and socialization in early schooling. These findings were supported in the qualitative phase of this study in the Korean immigrant families' daily routines for the importance of developing and supporting social interactions. In addition, Korean immigrant parents seem to encounter more changes in their educational beliefs about early schooling than their childrearing beliefs at home as compared to transnational parents (TN)'s.

Differences between transnational parents (TN) and the country of origin (CO).

There were significant differences between the transnational and country of origin parents in two subscales of childrearing beliefs at home: importance of developing problem-solving and creative skills. There were also significant differences between them in beliefs about early schooling for three subscales: importance of (a) creative skills, (b) social skills, and (c) motivation for school tasks. Transnational parents (TN) valued these three subscales of beliefs about early schooling more highly than Korean parents with no transnational experiences (CO) did. These findings suggest that although two parent groups (TN and CO) are currently "living" Korean culture and values in Korea, the TNs prior experiences of cultural transitions and acculturation to mainstream American culture influence specific educational beliefs.

Transnational parents (TN) seem to be more sensitive to their children developing problem-solving, creative skills, social skills, and motivation for school tasks for their children in early schooling than country of origin (CO) parents do.

Differences between Korean immigrant (KI) and the country of origin (CO). Both parent groups (KI and CO) somewhat equally valued the subscales of beliefs about childrearing at home. In general, Korean immigrant parents (KI) scored similarly to Korean parents with no

transnational experiences in Korea (CO) on five subscales of beliefs about early schooling. However, there were some significant differences in childrearing beliefs related to “importance of developing conforming behaviors” and beliefs about the “importance of self-management skills” for early schooling. Korean immigrant parents (KI) valued conformity more highly than Korean parents with no transnational experiences in Korea (CO). Korean immigrant parents (KI) considered self-management skills less important than Korean parents with no transnational experiences in Korea (CO).

In summary, this study indicates that the Korean parents (KI, CO, and TN) in different socio-cultural contexts had not only similarities but also differences in educational beliefs about childrearing and early schooling, although some significance levels were low. When compared to Korean parents with no transnational experiences (CO), Korean immigrant parents (KI) and transnational parents (TN) are more influenced by experiences of socio-cultural transitions in the U.S. in regard to educational beliefs about childrearing at home and early schooling. This is not surprising since the CO parents have not had the cross-cultural experience.

Relationships among Cultural/Ethnic Factors and Educational Beliefs

The results showed, in general, there were no strong relationships between cultural/ethnic perceptions and the socio-demographic factors. Educational beliefs about childrearing and early schooling were not strongly related to the socio-demographic factors, with a few exceptions. In the following section, information about the relationships among the variables is explained in detail.

The significant socio-demographic factors. There were three significant socio-demographic factors ($p < .01$ or $p < .05$) that were negatively related to Korean cultural knowledge and enculturation; however, the relationships were weak ($r < -.5$) (see Tables 21 and

22). The data suggest that parents who have lived in the U.S. for a longer time, have no plans to return to Korea, and are U.S. citizens are more likely to indicate a low level of Korean cultural knowledge and overall enculturation levels (ENC).

Acculturation was significantly and positively associated with five socio-demographic factors, but these correlations were relatively weak ($p < .01$, $r \leq .5$): (a) parental age, (b) number of children, and (c) plans to return to Korea (see Table 22). The two other significant socio-demographic factors showed positive, but moderate, relationships with US acculturation: (d) citizenship status ($r < .522$) and (e) length of residence in the U.S. ($r < .568$). This suggests that parents who have U.S. citizen status and have lived in the U.S. for a longer time are more likely to indicate a high level of U.S. acculturation (ACC). These findings support evidence that acculturation and enculturation are related to length of residence in the U.S. indicated by many research studies (Miyoshi, 2011; Yoon et al, 2008; Zea et al, 2003). Additionally, the present study indicates that Korean immigrant parents (KI) who have no plans to return to Korea and who have U.S. citizenship status are likely to perceive US-American identity and cultural knowledge to be important to their lives. Among socio-demographic factors, therefore, three factors: (a) citizenship status ($r < .522$), (b) length of residence in the U.S. ($r < .568$), (c) no plans to return to Korea ($r < .496$ for ACC; $r < .518$ for US-American identity) were significant to Korean immigrant parents' formation of US-American cultural/ethnic perceptions in the culture-belief structure. These are very significant factors that make Korean immigrant parents perceive the U.S. American culture to be valuable to their lives. These findings suggest that these factors may be major reasons why Korean immigrant parents construct distinctive cultural/ethnic perceptions that differ from those of the other two Korean parent groups (CO and TN) who do not have ongoing acculturation process to the U.S. American culture.

Relationships of educational beliefs. In general, educational beliefs about childrearing at home were not strongly associated with either Korean or US-American cultural/ethnic perceptions. The relationships corresponded to the findings for the group differences in the Korean parents' cultural/ethnic perceptions (ACC and ENC) and educational beliefs about childrearing. In other words, the Korean parents' childrearing beliefs at home appeared to be highly and somewhat equally valued across the three groups; between KI and TN; between KI and CO, although there were significant differences in Korean/US-American cultural/ethnic identity across the three groups. These findings suggest that the parents are likely to develop their childrearing beliefs and practices based on their own culture of origin, Korea, and maintain them, rather than newly creating or changing them to conform to mainstream culture and values in the U.S. setting. Given this, how do Korean immigrant parents face cultural/ethnic concerns for educating their children in light of their dual process of acculturation and enculturation? These concerns were explored by through the qualitative interviews that through parent discourse began to illuminate an understanding about the importance of maintaining Korean culture, while incorporating U.S. culture. I will discuss this issue in detail in the following section.

Educational beliefs about early schooling were not strongly associated with either Korean or US-American cultural/ethnic perceptions in this study (ENC/ACC). However, the Korean parents' beliefs about early schooling appeared to be somewhat equally valued across the three groups. These findings also show that Korean immigrant parents are likely to maintain the educational beliefs derived from the country of origin, Korea. Thus Korean immigrant parents may have cultural/ethnic concerns about educating their children between home and school because of the dual process of acculturation and enculturation.

In summary, although the Korean immigrant parents were more likely to maintain their own parenting beliefs and practices derived from their homeland, they were encountering some changes of their parenting beliefs and practices based on experiences from mainstream American culture and values. These findings suggest that the Korean immigrant parents may face challenges when educating their children through the dual process of acculturation and enculturation.

Understanding and Responding to Cultural/Ethnic Similarities and Differences

In the quantitative phase, the findings provide a broad conceptual foundation of Korean parents' cultural/ethnic perceptions in relation to their educational beliefs. It appears that as the Korean immigrant parents experience socio-cultural transformations across cultures, they construct particular cultural/ethnic perceptions (e.g., a dual process of acculturation and enculturation) in relation to educational beliefs and practices for facilitating their children's learning and socialization in American school settings. However, the quantitative findings are not sufficient for providing a deeper contextual understanding of Korean immigrant parents' particular educational beliefs and practices and how these play out in their everyday lives. Thus, the qualitative phase utilized the findings from the quantitative phase to guide the interview process. The qualitative interview data allows us a window into four Korean immigrant parents' understanding of and responses to specific cultural/ethnic similarities and differences between home and school.

In the following section, I illustrate the qualitative findings that explain the important cultural/ethnic values and concerns that arise between beliefs stemming from their own socio-cultural contexts and from their experience with the mainstream schooling of their children. The

findings are divided into two parts: (a) integration between two different cultural/ethnic perceptions and (b) concerns about US-American schooling and teachers.

Integration process for two different cultural/ethnic perceptions, Korean and American. In their daily routines, I found that the Korean immigrant parents provided their children with socio-cultural and academic learning experiences in regard to both Korean and US-American cultural/ethnic values and social demands. According to Berry's (1997) four possible patterns of acculturation, immigrant families encounter one of those processes: (a) assimilation (holding on to the dominant culture and rejecting their culture of origin or the minority culture), (b) separations (holding on to their culture of origin and avoiding new dominant cultures, (c) marginalization (no interests in retaining their culture of origin and rejecting or being rejected by the new dominant culture), and (d) integration. These findings suggest that the Korean immigrant parents have the integration responses to two different cultural/ethnic values, rather than either of the other three acculturation patterns. In other words, the Korean immigrant parents sustain their cultural/ethnic identification and values derived from the culture of origin, Korea, while they adapt to the mainstream American. For instance, all four of the interviewees believed that it is important to set up daily routines derived from the country of origin; they provided their children with regular hours for learning Korean language and fulfilling socio-cultural commitments to local Korean communities for their children. (e.g., tutoring or private lessons for both English and Korean languages, watching Korean TV shows and online educational programs, sending children to Korean language schools every weekend, etc.). The importance of maintaining Korean culture and identification was evident in their daily family routines.

On the other hand, they also valued the importance of social interactions and connections with community members so that their children would become active social members in the U.S.

Their beliefs were reflected in routine practices such as setting up regular hours for play with peers from various cultural/ethnic backgrounds and providing their children with regular hours for playtime with American peers or tutors for social connections and enrichment activities for English proficiency. They believed that various cultural/social experiences should be provided to their children for facilitating their children's learning and socio-emotional development in the US-American context. Those beliefs were parallel to the quantitative findings. For instance, there were several significant differences in early schooling values between KI and TN, but both Korean immigrant (KI) and transnational parents (TN) equally valued the importance of social skills for early schooling more than did the country of origin group (CO). Thus, they believe they need to make social connections through mutual interactions with people in their communities to advance their children's socialization.

In addition, while making socio-cultural connections, the interviews revealed, that these Korean immigrant parents had concerns in educating their children in the U.S. Some parents felt disempowered because of their social/ethnic minority status and lack of English language proficiency. In order to cope with the social disadvantages of being part of an ethnic minority group, they emphasized academics at home. However, there were varied beliefs about the emphasis on academics at home among the interviewees. Some parents believed that it is important to support their children's learning process at home (e.g., doing extra worksheets for English, mathematics, and other subjects in schooling, etc.) and wanted their children to have high academic achievement in school. Others believed that rather than providing parental support for academic success, that the cultural experiences of family time and playing with friends were most important for their children's socio-emotional development (e.g., enhancement of sense of self-confidence and self-esteem) and character education. These findings indicate that while all

four of the Korean immigrant parents were concerned about their children's learning and development, they had varied educational beliefs and practices in regard to parental supports.

In summary, the qualitative findings extend the quantitative results in that even though the Korean immigrant parents (KI) are acculturated into US-American culture at different levels, they were likely to maintain certain enculturation levels (e.g., Korean identity, Korean language competence, and cultural knowledge), which were parallel to the enculturation levels of the two other groups (CO and TN) (see tables 14 and 15). Therefore, rather than choosing one dominant cultural aspect, they were likely to develop two aspects of the culture-belief structure to successfully educate their young children in the U.S. while maintaining Korean heritage and values. Thus they wanted to provide various opportunities and rich learning environments for their children to learn both socio-cultural values, Korean and American, and two languages in the U.S. The Korean immigrant families in this study had ongoing dual processes of enculturation and acculturation in developing culture-belief structure, which appear to be the meaningful units for educating their children (Weisner, 2002). Considering their children as dual language learners and social members living in the U.S., they were likely to create a coexistence of two cultural/ethnic perceptions (Korean and US-American) and link these to their educational beliefs and related child-rearing practices. This appears to be an important feature of the culture-belief structures for Korean immigrant families, rather than undergoing an assimilation process in which many immigrants fully integrate themselves into the dominant country (Calzada et al., 2009). It supports the findings of Isik-Ercan (2012) on hybrid immigrant communities. This “hybridization” might be indicative of contemporary strides in American society in general, and education in particular, to support and respect multi-culturalism. This is worth further examination.

Concerns about US-American schooling and teachers. There were similar and different beliefs and attitudes toward early schooling among the four participants. Their varied beliefs were revealed by their daily family routines as well as their primary concerns about educating their children in US-American schools. In the following section, these findings are explained by their personal histories and cultural experiences within the presently constructed cultural and social context.

Beliefs and attitudes toward early schooling. The Korean immigrant parent interviewees in this study had mixed feelings about early schooling in the U.S. In general, they were satisfied with school curriculum and teachers' optimistic feedback and attitudes, which helped their children not be excluded from classmates and classroom activities. Benefits from educational programs for early schooling mentioned by the parents included good socio-cultural environments (important for socialization) that help their children develop a sense of self-confidence and self-esteem as well as being active social members. They felt appreciative of teachers' positive reactions to their children who lacked English language proficiency. Otherwise, some parents complained about a lack of concrete feedback from their children's teachers (e.g., "Everything is good", "good job", "doing wonderfully in class", etc.) that were "not sufficient" to explicitly understand and respond to how their children were doing at school. They wanted more specific explanations about their children's school lives in order to effectively facilitate their children's learning and development.

There were some similarities and differences in perspectives on American schooling and curricula among the participants. In general, all four of the parents agreed that the less competitive school environment, less competitive assessment, and less stressful American educational systems were very good for their children, when compared to competitive-based

Korean education. However, some parents pointed out some dissatisfaction with school curricula that were less than desirable. Most of the parents felt that the contents of school curriculum and curricular materials were too easy to motivate their children's learning. Two of the four Korean immigrant parents, who planned to return to Korea and had had children experiencing Korean schooling in Korea, felt that the U.S. school curricula were ineffective or impractical to facilitate learning. They complained about school assignments. They did not feel that their children had meaningful assignments that would motivate their children to learn. These findings indicate that their expectations of their children's schooling were derived from either their prior experiences of education or their beliefs about educational practices in Korea. Parents who stated they intend to return to Korea may be concerned about their children's adjustments to the educational systems and curricula when they return to Korea.

Responding to teachers and teaching. The Korean parents' beliefs and attitudes toward teachers were congruent with the cultural/ethnic perceptions and values derived from the culture of origin, Korea. All four of the parents emphasized respect for teachers as they did in Korea. For instance, a parent mentioned that teaching respect for teachers at home is "a preliminary parenting practice for only children's learning but also their self-identity". The respect appeared to be experienced as mutual. The Korean immigrant parents explained that teachers in early schooling were caring and respectful for their family. However, the parents did not feel comfortable in discussing issues of concern with teachers. They commented that even if they had conflicts with their teachers in regard to expectations of teachers' roles in facilitating their children's learning, they were likely to wait for some changes and accept teachers' decision-making about their children's learning in schooling.

Implications

The National Association for the Education of Young Children (NAEYC) has defined developmentally and culturally appropriate practice (DCAP) for early childhood programs (Copple & Bredekamp, 2009; Graves, Gargiulo, & Sluder, 1996). As part of the position statement on DCAP, early childhood educators are urged to display sensitivity to individual differences and respect for individual cultural/social/ethnic characteristics in effectively facilitating learning and development in young children. However, teachers seem to be challenged to support immigrant families in terms of contextual understanding of cultural/ethnic aspects in education. A recent qualitative study with Korean immigrant parents (Kim, 2011) calls for teachers' cultural competence and meaningful supports for in-depth understanding of socio-cultural barriers that cause Korean immigrant mothers to feel "burdened" (p. 133) and "anxious" (p. 137). The researcher explains that Korean immigrant mothers struggle with different cultural/ethnic views of their children's behaviors and academic/socio-emotional gaps between the Korean community and the dominant community. Thus Kim (2011) suggests, "Understanding the children's complicated situation and listening to what values are cherished in their homes can help teachers prepare to understand their families and support those children in order to facilitate their school adjustment." (p. 139). In addition, understanding the complexity of the enculturation/acculturation process for many families could encourage teachers to talk openly with parents about that balance, thus opening up the lines of communication.

The study describes the implications for culturally responsive early childhood schooling and professional development for teacher education in which Korean immigrant families should be provided with multi-faceted supports. This present study will help illuminate a key issue that research should focus more on the significantly growing population of Korean immigrant

children and families, and hopefully provides insight into understanding the diverse needs and perspectives of other ethnic minority groups. Research findings in this present study suggest effective approaches for both educators and policymakers to understanding the cultural/ethnic aspects and educational perceptions of Korean immigrant parents, who are rarely considered in schooling. This study can contribute to current information that would enlighten policy issues for the immigrant children and families who are not as well known in American schooling.

Conceptual Foundations: A Culture-Belief Structure

This study intends to provide a conceptual foundation from which educators might expand current practices, including a way to develop an in-depth contextual understanding of Korean parents and their children in the U.S. A fundamental premise that all beliefs and values people construct are anchored in a socio-cultural context and its functions (Sigel & Kim, 1996) was used for a conceptual approach to a contextual understanding of Korean parental beliefs about childrearing and early schooling. To construct the conceptual foundations of Korean immigrant parents, the culture-belief structure, which refers to the relation of beliefs to culture, was used as a critical unit to identify cultural/ethnic perceptions, values, and characteristics in relation to educational beliefs derived from both the country of origin and their own socio-cultural contexts.

To build a culture-belief structure, teachers should acknowledge the importance of socio-cultural context and its values that reflect the primary meanings of Korean immigrant parents' educational belief and practices. As identified by the quantitative data, the Korean parents showed a unique culture-belief structure, i.e., there were similar enculturation and different acculturation levels among three groups. This suggests that Korean immigrant parents construct their own understanding and beliefs by reflecting on their prior cultural/ethnic experiences in the

country of origin, Korea (enculturation) (Oxford, 1997) and develop the particular structure of cultural understanding and beliefs by social interactions and cultural interplay in a new socio-cultural context (acculturation) (Berry, 1997). The culture-belief structure helps teachers understand how/why Korean immigrant parents support their children's learning and socio-emotional development in particular ways. Rather than working from overgeneralized knowledge about immigrant families', examining the culture-belief structure by identifying the similarities and differences in cultural/ethnic perceptions and parenting beliefs between and within an ethnic group, might be instrumental in enhancing cultural sensitivity and competence in educational policy and practice.

As Korean parents experience various cultural/ethnic/social transformations, they are likely to experience an integration process, rather than an assimilation process into mainstream American culture that reflect their educational beliefs as meaningful culture-belief structure across socio-cultural contexts. In other words, Korean immigrant parents seem to have the "hybrid" community that "highlights the complexity surrounding contemporary immigrant cultures" and have more than one cultural identity in the dominant culture (Isik-Ercan, 2012, p. 293). In other words, Korean immigrant parents maintain their own culture-belief structure, which they have constructed through socio-cultural experiences in the country of origin. The culture-belief structure seems to be a major foundation with which they newly construct particular beliefs and values emerging through experiences of socio-cultural transformations in the dominant culture (McGillicuddy-De Lisi & Subramanian, 1996). Korean immigrant parents play cultural roles in supporting their children's learning and socialization within hybrid Korean immigrant communities. This study sheds some light on an important perspective - Korean parents' (at least in this study) educational beliefs and practices derived from the culture of

origin are found in many ways as the parents adapt to new pressures within the framework of cultural and personal histories for educating their children in the U.S. The beliefs that the parents in this study exercise in their daily routines reflect the experiences of generations before them, as well as their own personal history within the present culture (e.g., respect for teaches, keeping Korean language competence and cultural knowledge in their daily lives).

Understanding Korean immigrant families within their culture-belief structure can make for more positive family services and parent-teacher collaboration in schooling. In order to understand the culture-belief structure related to children's developmental pathways and learning of Korean families specifically, and possibly immigrant families generally, inquiring about daily activities could serve as a critical resource. Exploring the culture-belief structure can help teachers comprehend Korean parents' educational beliefs about good parenting and teaching in order to enhance culturally responsive teaching for their children. It is significant for teachers and policymakers to acknowledge that parents, as the primary socialization agent of their children, are deeply involved in and help create their children's socio-cultural worlds in a variety of ways.

A Pathway to a Contextual Understanding of Korean Immigrant Parents and Children

This study of Korean immigrant parents' beliefs and attitudes toward childrearing and early schooling upholds Lamb and Stenberg' perspectives (1992) that people construct social organizations within the contexts of cultural groups. These, then, create particular types of experiences that reflect certain beliefs about the nature of learning and development. Thus, this study of Korean parents' cultural/ethnic perceptions linked to educational beliefs poses challenging conceptual issues and cultural/ethnic discrepancies between two environments, home and school)

As indicated by recent research studies (Bernstein, Park, Shin, Cho, & Park, 2011; Kim, 2011; Moon, 2001), social/cultural challenges that the Korean immigrant families encounter emerge from the complexity of constructing an image of the new culture and difficulty in retaining their own culture of origin. As shown in the quantitative phase, Korean immigrant parents faced a dual process of acculturation and enculturation (integration process, rather than assimilation into the dominant culture). Similarly, they also develop particular educational beliefs about childrearing at home and early schooling that are in many cases similar to the other two parent groups in Korea (CO and TN) as well as, in some cases, different from them.

In regard to socio-cultural transformations across cultures, many researchers indicate that Korean immigrants who encounter acculturative stress and depression symptoms were at “almost twice the rate of depression found in the general US population” (Bernstein, Park, Shin, Cho, & Park, 2011, p. 31). In comparisons to other racial/ethnic groups, including other Asian immigrant groups, Korean immigrants showed higher depression levels. In the present study, the dual process indicates that the Korean immigrant may make more efforts to support their children's learning and socialization for not only embracing U.S. American cultural values but also social for the demands for educating their children and retaining Korean cultural/ethnic values and educational beliefs (Choi, Miler, & Wilbur, 2009; Miyoshi, 2011). It may lead them to have acculturative. Choi et al. (2009) explain that many of the Korean immigrant women aged 20-64 struggled with the acculturation process that may cause them to suffer with depressive symptoms or mental health risks according to the acculturation patterns outlined by Berry (1997) (e.g., assimilation, separation, marginalization, or integration). Thus the present study suggests that Korean immigrant families should be provided with culturally meaningful supports for

minimizing challenges derived from a dual process of acculturation and enculturation for well-being lives.

Korean immigrant parents are challenged by cultural/ethnic differences in educational beliefs and practices between home and school. As explained by the interviews in the qualitative phase, the interviewees described low satisfaction with school curriculum for academic learning. Even though some of the Korean immigrant parents were dissatisfied with recent educational trends in Korea and preferred the play-centered curricula in the U.S., they still valued the benefits for academic achievement from Hagwons in the U.S. They may be challenged to find satisfaction with the educational goals and appropriate practices for their children in a new social context because of the complexity of the cultural transition, i.e. different demands derived from two socio-political contexts.

In addition, the Korean immigrant parents hope that the educational institutions (e.g., Korean language school and tutoring at private institutions) can mediate cultural/ethnic conflicts that their children face as well as deepen their children's commitment to Korean peer networks in the U.S. (Zhou & Kim, 2007). This finding is aligned with Kim (2011) and she indicates, "The social and cultural barriers caused by their immigrant status profoundly influenced their reasons for sending their children to a Korean heritage language school." (p. 133) and "Korean immigrant parents believe that heritage language instruction maintains their children's cultural identity and provides career benefits for their children as bilingual speakers." (p. 134). The four Korean immigrant parents in the present study set up certain daily routines for their children to learn Korean language at home and in Korean language schools. They wanted to provide better educational environments for their children with more social interactions embedded with Korean cultural values so as to help their children mediate cultural/ethnic conflicts between children and

parents and between home and school. For instance, Korean immigrant children learn Korean language that reflects Korean cultural values and manners, such as, using honorific words with attitudes toward people that are highly valued in the country of origin.

Meanwhile, teachers also experience the complexity of understanding immigrants' cultural knowledge and values (Han, 2010). Kincheloe (2005) emphasized that teachers should attain "a more complex conceptual understanding of the multiple contexts in which education takes place and the plethora of forces shaping the process" (p. 101). In this study, the Korean immigrant parents showed varied reasons for the importance of social interactions and the emphasis on academics at home. Teachers have responsibility to examine cultural/ethnic knowledge so that they understand particular reasons for parenting beliefs and practices for immigrant children's learning and social competence. But teachers' knowledge about culturally diverse immigrants is mainly derived from mainstream American social/cultural contexts, or from generalized cultural views, rather than from experiences and specific social contexts of immigrants (Han, 2010). The Korean immigrant parents in this study consistently mentioned that they receive insufficient feedback from their children's teachers. Some parents believed that it might be cultural differences in ways of showing teachers' insights about their children's learning process; others indicated the teachers did not fully understand children's needs for successful learning achievement.

Although the immigrant parents had allegations surrounding teachers' feedback and insights about their children's learning and development, they did not try to ask teachers for clarification around what was meant by "everything is good" for their children or how they are "doing wonderfully in class". From their discourses in this present study, I could not find evidence for mutual and in-depth communications between teachers and parents. It happened

only on a surface level (e.g., comments on children's tests and simplified positive feedback for school activities during parent-teacher conferences). Experiential knowledge attained by ongoing mutual communications in direct and indirect ways is a significant resource for developing a contextual understanding of Korean immigrant parents and their children. Through communication, teachers can understand the particular ways in which Korean immigrant parents share their feelings and insights about early schooling and teachers. Because the Korean immigrant parents have integration responses to two different cultures and hold onto Korean notions of not “challenging” a teacher, teachers might develop ways to ask parents directly about their concerns. In addition, Korean immigrant parents may not culturally know what actions and roles are appropriate or acceptable for their children’s schooling. This uncertainty may result in confusion about expectations. Teachers can support this by holding individual and/or group meetings that provide an overview and explanation of curriculum, goals, etc.

Teachers should acknowledge educational practices’ complexity and uniqueness (Kincheloe, 2005); not only widely known cultural/ethnic knowledge (common sense) but also existing educational practices and beliefs should be reconsidered. With in-depth understanding of immigrant children's socialization, deeply influenced by both the culture of origin and the dominant culture in the U.S., teachers can create and modify school curriculum to better meet immigrant children’s needs. Genishi and Goodwin (2008) clarify,

Our education systems often seem to promote universal justifications for educational practices that are based on the view that children are a homogenous group that should aspire to the acquisition of a set of common attributes that are deemed to be necessary for all. The basis of this premise needs to be interrogated and challenged, with alternative viewpoints being canvassed and discussed in a collaborative forum. (p. ix)

The importance of studying Korean immigrant parents' educational beliefs about their children lies in the impact of the attitudes on parenting practices and parent involvement in early schooling. Moreover, the parents' cultural insights in relation to educational beliefs in the culture-belief structure provide meaningful feedback about current early schooling, including teachers' behaviors and school curriculum.

Recommendations

Recommendations are presented for teachers and future research studies in the following sections.

Recommendations for General Classroom Teachers in Early Schooling

- In voicing Korean immigrant parents' concerns about educating their children in mainstream American schooling, the teachers should encourage them to address their stated concerns about cultural/ethnic challenges in schooling. A contextual understanding of Korean immigrant families through a culture-belief structure would add to teachers' cultural competence and help identify different cultural expectations and educational concerns. As mentioned in the qualitative phase, Korean immigrant parents did not try to communicate with teachers directly when they had concerns and different opinions about their children's learning and development from those of teachers. This attitude toward teachers is derived from a culture of origin value, that is, respect for teachers valued in Korea. A Korean immigrant parent believed respect for teachers' opinions are important for relationships between teachers and parents and between teachers and children. Thus, they believe questioning a teacher might be misconstrued as disrespectful. Teachers should continue to ask the Korean immigrant parents to explicate their values for effective collaboration with them.

- Teachers should continue to communicate with Korean immigrant parents. Keeping multiple lines of communication open is crucial to the successful implementation of mainstreaming practices and parent involvement for them. Rather than simple feedback or parent-teacher conferences in formal school setting mentioned by the Korean immigrant parents, teachers should create formal and informal ways in which Korean immigrant parents can feel comfortable and respectful in responding to teachers' feedback and teaching. The teachers should clearly define their roles and responsibilities so that all stakeholders have input and value.
- Teachers should be introduced to how socio-cultural practices in hybrid communities are associated with immigrant children's learning and socialization (Isik-Ercan, 2012). A contextual understanding of these practices might help teachers set up educational goals with Korean immigrant parents to help nurture a new cultural identity and facilitate their children's socialization in the hybrid community. In so doing, teachers might draw from children's strengths derived from the multicultural richness of the hybrid community.
- Teachers should constantly analyze their own attitudes, contents, and materials for teaching. When Korean immigrant children bring their own cultural backgrounds into the classroom, teachers should culturally respond to their unique cultural values and help children share them with peers, creating a caring community of learners (NAEYC, 2009). To be reflective practitioners, they need to be willing to scrutinize their own behaviors and philosophies related to diverse cultural/ethnic experiences of immigrant children and their families.

Recommendations for Administrators, Policymakers, and Professional Development programming for Teachers

Administrators and policymakers should continue to hold cultural competence and culturally responsive school settings for immigrant children and families as a high priority. For instance, they should prepare coursework for preservice teachers to support mainstreaming practices in classrooms that understand and appreciate hybrid, integrated communities. They should also provide relevant training and mentoring opportunities that includes intracultural similarities as well as differences for new teachers. For instance, Korean immigrant parents are likely to feel conflicted about different educational beliefs and practices between home and school (e.g., less emphasis on academic learning in schooling, lower-level learning achievements, vs. play-based less competitive classroom). In order to overcome the gaps, they used tutoring in informal educational institutions or home. In addition, the Korean immigrant parents were dissatisfied by the lack of detailed information about their children's learning and school life, but felt they could not ask for that information directly for fear that teachers would feel disrespected. Thus teachers might open communication by understanding Korean immigrant parents' perspectives on challenges in educating their children in terms of cultural/ethnic differences between home and school.

Administrators who design and implement professional development programs for teachers should consider integrating individual family service and interventions for both Korean immigrant children and their parents concerning cultural/social disconnections between home and school into required courses in teacher training. Korean immigrant children may be likely to face difficulties in cultural/social understanding in early schooling that affect their own cultural/ethnic identity (Kim, 2011). As Isik-Ercan (2012) explains the importance of the specific socio-cultural practices within hybrid Turkish immigrant communities in the U.S. Korean immigrant families need to be provided with culturally responsive supports for their “cultural

hybridity” derived from dual processes of acculturation and enculturation and cultural/ethnic differences in educational beliefs and practices. For instance, teachers can use integrative individual family service and interventions by providing individual mentorship to support children's socialization between home and school. Korean immigrant families could be supported by reflecting on their cultural roles in minimizing cultural/ethnic challenges that their children can face in hybrid communities. Korean immigrant parents can learn how to create cultural practices that fit into their own immigrant communities and the mainstream cultures in order to provide their children with better educational environments.

Emphasizing the importance of opportunities for teachers to develop culturally relevant pedagogy for teaching and supporting immigrant children and parents in class, teachers can explore cultural participation in “community-centered activities”, such as Korean language schools (Kea, Campbell-Whatley, & Richards, 2006, p. 11). The community-centered activities might allow teachers to provide Korean immigrant children with culturally/ethnically meaningful activities shared with peers in school. Through these activities, teachers can encourage them to develop their own cultural/ethnic values and “dual” identity while encountering the complex process of acculturation and enculturation between home and school/community. Moreover, teachers need to create meaningful activities by joining Korean immigrant parents outside of formal school settings. Thus teachers can obtain accurate information to understand immigrant parents' educational beliefs about childrearing and early schooling so that they can become more sensitive to their children's learning, behaviors, and social activities in schooling.

Limitations and Delimitations of the Study and Recommendations for Future Research

There are several limitations to the present study. In terms of sampling and methodological weaknesses of this study, the following suggestions and modifications are

recommended for future studies. First of all, this sample for the qualitative phase consisted of three Korean parent groups: (a) 79 Korean immigrant parents in the U.S. (KI), (b) 98 Korean parents in the country of origin, Korea (CO), and (c) 42 transnational parents in Korea (TN). Difficulties in recruiting samples of Korean immigrant and transnational families resulted in this study having varied and relatively small sample sizes of less than 200 for each group. As recommended by Yoon, Lee, and Goh (2008), future studies should be conducted with similar and larger sample groups of participants; a sample size 200 or larger is recommended. So it will increase the stability of the findings.

The demographic composition of the sample used in the quantitative analysis also requires attention. For instance, all participants were from specific geographic locations and limited socio-ecological areas; they were living in urban cities in both Korea and the U.S. Moreover, the participants in KI, in general, were first generation immigrants (the average length of residence was 11 years 9 months and ranged from 2 months to 33 years) from the Midwest and West California. Therefore, future research might investigate samples from schools and communities located in rural and suburban areas, as well as from a range of cities across the U.S. Due to these limitations for sampling, generalizability from phase one of the results should be done with caution. Korean Immigrant groups from different sociocultural backgrounds and US-born immigrant generations may provide new information for specific interpretations of the present findings. In spite of these limitations, the present research is generally worthwhile to study a contextual understanding of an ethnic minority group, Korean immigrant families, through identifying a culture-belief structure of Korean parents (KI, CO, and TN), including cultural/ethnic perceptions linked to educational beliefs as well as Korean immigrant families' transitional experiences between home and school. Your third point should become your second.

Second, this study also provides empirical information for future research and a broad conceptual foundation by identifying that the relationships among variables and intracultural variations in cultural/ethnic perceptions linked to educational beliefs within an ethnic group. Further studies need to determine the extent to which culturally responsive practices can be used in early schooling through information about contextual understanding of Korean immigrant families. It is important to explore Korean immigrant families' specific experiences and challenges emerged in their daily lives so that the socio-cultural practices in the contemporary immigrant communities should be addressed for teacher education programs.

In fact, this study focuses on only four immigrant parents' cultural/ethnic experiences. As Patton (2002) mentioned qualitative research needs enormous amount of qualitative data to analyze and figure out what the data mean, more immigrant parents should be interviewed in multiple times for confirmability and dependability of data. Further studies should be conducted with Korean immigrant families (e.g., a pair of parent and child) because of the importance of hearing children's voices. Ethnographic research would illuminate more specific data on the immigrant children's feeling, thoughts, and experiences that should be applied to culturally responsive education (Igoa, 1995). Researchers need to examine how the current socio-cultural practices support Korean immigrant children's learning and socialization in school settings. The information from Korean immigrant children's voices might be a critical resource for effectively working with Korean immigrant parents and teaching in culturally diverse contexts. In other words, it could add to a comprehensive cultural model for rethinking culturally responsive practices for teachers' professional development.

Third, there are methodological concerns that should be discussed for future research. For analyses of group differences, analysis of variance (ANOVA) tests were used to examine mean

differences in cultural/ethnic perceptions (acculturation and enculturation) and educational beliefs among the three parent groups (KI, CO, and TN). Also, Post-hoc pairwise comparisons were conducted to examine group differences for each dependent variable. As noted by Yoon, Lee, and Goh (2008), invariance tests could be more appropriate because of considerations of the sample size, rather than using multivariate factor analysis of variance (MANOVA) that could be useful to identify relationships among variables, along with group differences. Therefore, because of small sample sizes, factor analyses on the measurements were not conducted (Yeh, 2003). Hence, the study does not indicate specific differences of cultural/ethnic identity and competence on each domain of the educational beliefs scale. For future research, multivariate factor analysis of variance (MANOVA) should be used to determine differences of cultural/ethnic identity and competence on each domain of the educational beliefs. Hierarchical regression analysis can be used to identify the effects of demographic variables, ethnic identity, cultural knowledge, and language competence on the importance of parents' beliefs about socialization and schooling. It will determine which independent variables have significant predictive effects on educational beliefs and practices. In addition, multiple regression analysis can be used to provide sufficient predictions of the response variables to identify the cultural/ethnic factors in order to develop a conceptual foundation of Korean parents' cultural/ethnic perceptions linked to educational beliefs and practices. For instance, to further examine the relations between these socio-demographic variables and each of the belief scales, researchers can conduct three multiple regression analyses.

Fourth, this study shows that transnational parents highly valued most of the items related to cultural/ethnic perceptions (enculturation) and educational beliefs about childrearing and early schooling more so than the two other groups (KI and CO) did. Further research should identify

transnational parents' cultural/ethnic experiences in transitional processes across nations. These results are noteworthy because this is a new issue of global education since transnational families are one of the fastest growing populations in the U.S. (Cho et al., 2010; Lee & Shin, 2008). Their socio-cultural affiliation with both Korean and US-American culture may be meaningfully related to both KI and CO in regard to the transitional experiences, adjustment to a new culture, and social connections. Transnational families' socio-cultural affiliation may show significant cultural/ethnic factors for global education that influence immigrant families' cultural/ethnic perceptions linked to educational beliefs and needs.

In summary, immigrant children bring special and unique experiences to school. Individual children may be different and unique, even those from the same cultural/ethnic group because of the special meanings and priorities given by individual family processing of acculturation and enculturation.

The Korean immigrant parents in this study wanted to teach their children important cultural/ethnic values and Korean language for family unification. In regard to their cultural/ethnic perspectives on education in the U.S., they also wanted to provide their children with better educational environments and opportunities for social connections with people in the dominant culture. This was expressed by making meaningful life choices within their daily routines to secure their children's learning and socialization so that they are better situated in their current U.S. classrooms/communities. In effect, the Korean immigrant families I spoke with became acculturated to be members of the mainstream culture while they maintained the meaningful values, viewpoints, and customs, of Korea.

Given these implications, this study provides researchers and educators with an alternate approach to a contextual understanding of Korean immigrant parents in order to foster and/or

further culturally responsive practices for their children in school. Research is necessary to analyze significant similarities and differences in cultural/ethnic beliefs about educating children not only across cultures but also within a cultural/ethnic group because of cultural heterogeneity in global communities. Identifying the culture-belief structure of immigrant parents in an ethnic minority group can be a resource for a deeper contextual understanding of parenting beliefs and practices. Thus, teachers will be better able to make meaningful relationships and thoughtful responses to Korean immigrant parents regarding their children's learning and socialization. This study is a preliminary step in this direction. It should be further developed by voicing immigrant families' stories and experiences in their communities so that teachers can help create educational pathways that make strong connections between teachers and parents.

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APPENDICES

APPENDIX A - SOCIO-DEMOGRAPHIC INFORMATION

DIRECTIONS: Please check the items that describe who you are or fill in the requested information.

1. Age _____
2. Gender: ___ Male ___ Female
3. Marital status: ___ Single ___ Married ___ Divorced/Separated
4. The number of your children _____
5. Your child's age and grade 1. ___ / ___ 2. ___ / ___ 3. ___ / ___ 4. ___ / ___ 5. ___ / ___
6. What is your education level?
___ High school diploma
___ Bachelor's degree
___ Master's degree
___ Doctorate

7. In what country were you born? _____
8. In what state/province are you currently living? _____
9. What is your current nationality? _____
10. What nationality do you want to raise your children with?
___ Korea ___ both Korea and the U.S. America (Dual nationality)
___ the U.S. America ___ Other (specify) _____

11. How would you describe the socioeconomic Status of your family?
___ Working class
___ Lower middle class ___ Middle class ___ Upper middle class
___ Lower Upper class ___ Middle Upper class ___ Upper class
12. What is your annual family income?
___ less than \$20,000 ___ \$60,001-80,000
___ \$20,001-40,000 ___ \$80,001-100,000
___ \$40,000-60,000 ___ over \$100,000 ___ Other (specify) _____

***This is only for people who lived or currently live in the U.S.**

- *13. If you live (or lived) in the United States, how long have you lived there? _____ years
- *14. What generation are you?
___ 1st generation (if you are NOT born in the U.S.)
___ 2nd generation (if you are born in the U.S. but your parent(s) are not)
___ more than 2nd generation
- *15. Do you plan to return to Korea? ___ yes ___ no
- *16. Are you goose families? ___ yes ___ no
- *17. What is your purpose of coming to the U.S.?

DEMOGRAPHIC INFORMATION: 해당 사항에 기입하여 주세요.

1. 나이 _____
 2. 성: ____남자 ____여자
 3. 결혼: ____미혼 ____결혼 ____이혼 및 별거
 4. 자녀 수: _____
 5. 자녀 (나이/학년): 1. ____/____, 2.____/____, 3.____/____, 4.____/____, 5.____/____
 6. 당신의 교육 정도: (What is your education level?)
____ 고졸 (High school diploma) ____ 석사 학위 소유자 및 재학 중(Master's degree)
____ 대졸 (Bachelor's degree) ____ 박사 학위 소유자 및 재학 중(Doctorate)
 7. 당신의 출생 국가: (In what country were you born?) _____
 8. 현 거주 지역: (In what state/province are you currently living?) _____
 9. 현 국적: (What is your current nationality?) _____
 10. 당신이 원하는 자녀의 국적: (What nationality do you want to raise your children with?)
____ 한국 (Korea)
____ 미국 (the U.S. America)
____ 한국과 미국 (이중 국적) (both Korea and the U.S. America -Dual nationality)
____ 기타 (자세히 기입해 주세요) _____
 11. 당신의 사회 경제적 계층은? (How would you describe the socioeconomic Status of your family?)
: (하 중 상 에 O 표시해 주세요.)
____ 하층 (Working class)
____ 중층 (Middle class): 하 (Lower middle class) 중 (Middle class) 상 (Upper middle class)
____ 상층(Upper Class): 하 (Lower upper class) 중 (Middle upper class) 상 (Upper class)
 12. 당신의 연간 소득은? (What is your annual family income?)
____ less than \$20,000 ____ \$60,001-80,000
____ \$20,001-40,000 ____ \$80,001-100,
____ \$40,000-60,000 ____ over \$100,000 ____ Other (specify) _____
- *아래 사항은 미국에 거주했던 경험이 있거나 또는 현재 거주하고 있는 분들만 기입해 주세요.**
- *13. 미국에 거주했거나 또는 현재 거주하고 있다면, 당신의 거주 기간은 몇 년인가요?
(How long have you lived there?) _____년 _____개월
 - *14. 미국에서의 이민 또는 거주 세대 (What generation are you?)
____ 1세대 (미국에서 태어나지 않은 세대- 1st generation (if you are NOT born in the U.S.)
____ 2세대 (당신은 미국 태생이지만 부모님은 미국 태생이 아닌 세대
- 2nd generation (if you are born in the U.S. but your parent(s) are not)
____ 2세대 이상 (more than 2nd generation)
 - *15. 한국으로 돌아 갈 계획이 있습니까? (Do you plan to return to Korea?) ____ 예 ____ 아니오
 - *16. 당신은 기러기 가족입니까? (Are you goose families?) ____ 예 ____ 아니오
 - *17. 당신과 당신의 가족이 미국에 오게 된 목적은 무엇입니까? (What is your purpose for coming to the U.S.?) 해당 사항의 번호에 모두 O 또는 기입해 주세요.
1) 교육 2) 사업 3) 기타 _____

**APPENDIX B - ABBREVIATED MULTIDIMENSIONAL ACCULTURATION SCALE
(AMAS-ZABB)**

Abbreviated Multidimensional Acculturation Scale (AMAS-ZABB)

The following section contains questions about your *culture of origin* and your *native language*. By *culture of origin* we are referring to the culture of the country either you or your parents came from.

DIRECTIONS: Please mark the number from the scale that best corresponds to your answer.

Strongly Disagree	Disagree Somewhat	Agree Somewhat	Strongly Agree
1	2	3	4

1. I think of myself as being U.S. American.	1	2	3	4	NA
2. I feel good about being U.S. American.	1	2	3	4	NA
3. Being U.S. American plays an important part in my life.	1	2	3	4	NA
4. I feel that I am part of U.S. American culture.	1	2	3	4	NA
5. I have a strong sense of being U.S. American.	1	2	3	4	NA
6. I am proud of being U.S. American.	1	2	3	4	NA
7. I think of myself as being Korean.	1	2	3	4	-
8. I feel good about being Korean.	1	2	3	4	-
9. Being Korean plays an important part in my life.	1	2	3	4	-
10. I feel that I am part of Korean culture.	1	2	3	4	-
11. I have a strong sense of being Korean.	1	2	3	4	-
12. I am proud of being Korean.	1	2	3	4	-

DIRECTIONS: Please circle the response from the scale that best corresponds to your answer.

Not at all	A little	Pretty Well	Extremely Well
1	2	3	4

HOW WELL DO YOU <u>SPEAK ENGLISH</u>				
13. at school or work	1	2	3	4
14. with American friends	1	2	3	4
15. on the phone	1	2	3	4
16. with strangers	1	2	3	4
17. in general	1	2	3	4

Not at all	A little	Pretty Well	Extremely Well
1	2	3	4

HOW WELL DO YOU <u>UNDERSTAND</u> ENGLISH				
18. on television or in movies	1	2	3	4
19. in newspapers and magazines	1	2	3	4
20. words in songs	1	2	3	4
21. in general	1	2	3	4
HOW WELL DO YOU <u>SPEAK</u> KOREAN				
22. with family at home	1	2	3	4
23. with friends from the same country as you	1	2	3	4
24. on the phone	1	2	3	4
25. with strangers	1	2	3	4
26. in general	1	2	3	4
HOW WELL DO YOU <u>UNDERSTAND</u> KOREAN				
27. on television or in movies	1	2	3	4
28. in newspapers and magazines	1	2	3	4
29. words in songs	1	2	3	4
30. in general	1	2	3	4
HOW WELL DO YOU KNOW:				
31. American national heroes	1	2	3	4
32. popular American television shows	1	2	3	4
33. popular American newspapers and magazines	1	2	3	4
34. popular American actors and actresses	1	2	3	4
35. American history	1	2	3	4
36. American political leaders	1	2	3	4
HOW WELL DO YOU KNOW:				
37. national heroes from Korean culture	1	2	3	4
38. popular television shows in Korean	1	2	3	4
39. popular newspapers and magazines in Korean	1	2	3	4
40. popular actors and actresses from Korean culture	1	2	3	4
41. Korean history	1	2	3	4
42. political leaders from Korean culture	1	2	3	4

Abbreviated Multidimensional Acculturation Scale (AMAS-ZABB)-Korean

아래의 문항들은 당신의 민족 문화와 모국어에 관한 질문입니다. 이 설문지에서 사용되는 민족 문화란 당신이나 당신의 부모님이 태어난 나라의 문화를 말합니다. 다음의 척도에서 당신의 의견에 가장 일치하는 숫자에 O 표시를 하십시오.

전혀 동의하지 않는다.	다소 동의하지 않는다.	다소 동의한다.	매우 동의한다.
1	2	3	4

6번까지의 문항을 읽으신 후 해당사항이 없다고 생각하시면 응답하지 않으셔도 됩니다.

	1	2	3	4	
1. 나는 나 자신을 미국인으로 생각한다.					NA
2. 나는 미국인이라는 것을 기쁘게 생각한다.					NA
3. 미국인이라는 것은 내 삶에 중요한 부분을 차지 한다.					NA
4. 나는 미국 문화의 일부분이라고 생각한다.					NA
5. 나는 미국인임이 확실하다.					NA
6. 나는 미국인이라는 것이 자랑스럽다.					NA
7. 나는 나 자신을 한국인으로 생각한다.					-
8. 나는 한국인이라는 것을 기쁘게 생각한다.					-
9. 한국인이라는 것은 내 삶에 중요한 부분을 차지 한다.					-
10. 나는 한국 문화의 일부분이라고 생각한다.					-
11. 나는 한국인임이 확실하다.					-
12. 나는 한국인이라는 것이 자랑스럽다.					-

당신의 의견에 가장 일치하는 대답을 아래의 척도에서 골라 O 표시를 하십시오.

전혀 못한다	아주 조금	잘한다	매우 잘 한다
1	2	3	4

	1	2	3	4
*당신이 영어로 말(대화) 할 때 얼마나 잘 합니까?				
13. 학교에서 혹은 직장에서				
14. 미국인 친구들과				
15. 전화상에서				
16. 낯선 사람과				
17. 일반적으로				

전혀 못한다 (모른다)	아주 조금	잘 한다 (안다)	매우 잘 한다 (안다)
1	2	3	4

*당신은 영어 를 얼마나 잘 이해합니까?				
18. 텔레비전이나 영화를 볼 때	1	2	3	4
19. 신문이나 잡지를 읽을 때	1	2	3	4
20. 영어 노래 가사에서	1	2	3	4
21. 일반적으로	1	2	3	4
*당신이 한국어 로 말할 때 얼마나 잘 합니까?				
22. 집에서 가족들과	1	2	3	4
23. 당신과 같은 국적을 가진 친구들과 함께	1	2	3	4
24. 전화상에서	1	2	3	4
25. 낯선 사람과	1	2	3	4
26. 일반적으로	1	2	3	4
*당신은 한국어 를 얼마나 잘 이해합니까?				
27. 텔레비전이나 영화를 볼 때	1	2	3	4
28. 신문이나 잡지를 읽을 때	1	2	3	4
29. 한국어 노래 가사에서	1	2	3	4
30. 일반적으로	1	2	3	4
*당신은 아래의 사항을 어느 정도 알고 있습니까?				
31. 미국 역사적 위인들	1	2	3	4
32. 대중적인 미국 텔레비전 오락 프로그램들	1	2	3	4
33. 대중적인 미국 신문과 잡지	1	2	3	4
34. 대중적인 미국인 남자배우와 여자배우들	1	2	3	4
35. 미국의 역사	1	2	3	4
36. 미국의 정치적 지도자들	1	2	3	4
*당신은 아래의 사항을 얼마나 잘 알고 있습니까?				
37. 한국의 역사적 위인들	1	2	3	4
38. 대중적인 한국 텔레비전 오락 프로그램들	1	2	3	4
39. 대중적인 한국 신문과 잡지	1	2	3	4
40. 대중적인 한국 남자배우와 여자배우들	1	2	3	4
41. 한국의 역사	1	2	3	4
42. 한국의 정치적 지도자들	1	2	3	4

APPENDIX C - CHILDREARING BELIEFS AT HOME

Childrearing Beliefs at Home

DIRECTIONS: These questions are about how important it is for parents to do different things with their children. Please answer the questions for what you think parents should do with Kindergartners (5-year-olds) or first-grade children (6-year-olds). Circle the member that shows how important you think it is to do something.

Not at all important	Slightly important	Somewhat important	Moderately important	Very important	Extremely important
1	2	3	4	5	6

1. Parents should help their child set goals and work toward those goals.	1	2	3	4	5	6
2. Parents should have first graders plan what they will do before they start a project. (e.g., “If you want to build a fort, what do you think you’ll need to do?” “If you want to bake cookies, what will you need from the store?”)	1	2	3	4	5	6
3. Parents should have their child try to figure out how to do things on their own before they get help from an adult. (e.g., do puzzle, do schoolwork)	1	2	3	4	5	6
4. Parents should have their child plan how much time they will need to do things. (e.g., to finish drawing a picture, to get dressed, to do schoolwork)	1	2	3	4	5	6
5. Parents should teach their child to organize things into groups. (e.g., dirty clothes and clean clothes; toys here, books there; plants and animals)	1	2	3	4	5	6
6. Parents should ask their child questions to help them see more details in a picture or in a story (e.g., “Can you find the bird in this picture?”)	1	2	3	4	5	6
7. Parents should encourage their child to ask questions about things that are happening around them.	1	2	3	4	5	6
8. Parents should play pretend games and make up stories with their first graders.	1	2	3	4	5	6
9. Parents should take children to see new places and do new things.	1	2	3	4	5	6

Not at all important	Slightly important	Somewhat important	Moderately important	Very important	Extremely important
1	2	3	4	5	6

10. Parents should give their child simple directions with only one step at a time.	1	2	3	4	5	6
11. Parents should teach their child to obey their parents and their teachers.	1	2	3	4	5	6
12. Parents should have their child tell only true stories and be very accurate in what they say.	1	2	3	4	5	6
13. Parents should teach their child to stay inside the lines when they color a picture.	1	2	3	4	5	6
14. Children should be able to fix their breakfasts before going to school in the morning.	1	2	3	4	5	6
15. Children should have some regular chores (jobs) to do at home.	1	2	3	4	5	6
16. Children should know when they will need to wear a coat or sweater outside.	1	2	3	4	5	6
17. Children should be able to buy something at a store on their own.	1	2	3	4	5	6
18. Children should take care of their own belongings (like clothes, toys, school books).	1	2	3	4	5	6
19. Children should be able to look after younger brothers and sisters when parents are not home.	1	2	3	4	5	6
20. Children should be responsible for doing their schoolwork and turning it in on time.	1	2	3	4	5	6

가정에서의 자녀 양육에 관한 신념 Childrearing Beliefs at Home-Korean

아래의 문항들은 부모님들이 자녀 양육에 필요한 사항들에 관한 당신의 의견을 얻고자 합니다. 유치원 또는 1학년 자녀를 둔 부모로서 자녀 양육을 위해 당신이 가장 중점적으로 생각하시는 것이 무엇입니까? 아래에는 그에 대한 행동과 방법들이 제시되어 있습니다. 각각의 항목에 있어서, 중요도를 표시 하십시오.

전혀 중요하지 않다	약간 중요하다	다소 중요하다	보통으로 중요하다	매우 중요하다	매우 많이 중요하다
1	2	3	4	5	6

1. 부모는 자녀가 스스로 목표를 설정하고 그 목표를 향해 실천하도록 도와야만 한다.	1	2	3	4	5	6
2. 부모는 1학년 자녀가 어떠한 일을 시작하기 전에 아이가 무엇을 할 것인지 계획하게 해야 한다. (예: “만약 네가 성을 지으려면 무엇을 해야 한다고 생각하니?” “만약 네가 쿠키를 만들려면 상점에서 무엇을 사와야 할까?”)	1	2	3	4	5	6
3. 부모는 자녀가 어른으로부터 도움을 받기 전에 자기 스스로 어떻게 해야 할 것인지 알도록 해야 한다. (예: 퍼즐을 맞추는 때, 학교 숙제를 할 때 등)	1	2	3	4	5	6
4. 부모는 자녀가 어떠한 일을 하기 위해 어느 정도의 시간이 필요할 것인지 계획하도록 해야 한다. (예: 그림 그리기를 끝낼 때, 옷을 입을 때, 학교 과제를 할 때 등)	1	2	3	4	5	6
5. 부모들은 자녀가 사물의 종류와 특성에 따라 분류하도록 가르쳐야 한다. (예: 더러운 옷과 깨끗한 옷; 한쪽은 장난감 다른 쪽은 책; 식물과 동물 등)	1	2	3	4	5	6
6. 부모는 자녀들에게 질문을 함으로써 그림이나 이야기 속에 담겨 있는 더 세부적인 내용이나 특징을 찾을 수 있도록 도와야 한다. (예: “이 그림에서 새를 찾을 수 있니?”)	1	2	3	4	5	6
7. 부모는 자녀가 그들의 주변에 일어나고 있는 상황에 대해 질문하도록 격려해야 한다.	1	2	3	4	5	6
8. 부모는 1학년 자녀와 함께 역할 놀이 그리고 이야기 만들기를 함께 해야 한다.	1	2	3	4	5	6
9. 부모는 자녀가 새로운 장소를 보고 새로운 경험을 하도록 데리고 다녀야 한다.	1	2	3	4	5	6

전혀 중요하지 않다	약간 중요하다	다소 중요하다	보통으로 중요하다	매우 중요하다	매우 많이 중요하다
1	2	3	4	5	6

10. 부모는 자녀에게 한 번에 오직 한 가지씩 간단한 지시(안내)를 해야 한다.	1	2	3	4	5	6
11. 부모는 자녀가 부모님과 선생님께 순종하도록 가르쳐야 한다.	1	2	3	4	5	6
12. 부모는 자녀가 오직 진실된 이야기만 하도록 해야 하며, 자녀들이 매우 정확하게 말을 하도록 해야한다.	1	2	3	4	5	6
13. 부모는 자녀가 그림을 색칠할 때 그려놓은 선을 벗어나지 않도록 가르쳐야 해야한다.	1	2	3	4	5	6
14. 아이들은 아침에 학교에 가기 전에 아침 식사를 다 마칠 수 있어야 한다.	1	2	3	4	5	6
15. 아이들은 집에서 규칙적인 집안 일을 갖도록 해야한다.	1	2	3	4	5	6
16. 아이들이 밖에 나갔을 때, 코트나 스웨터를 언제 입어야 할 지 알아야 한다.	1	2	3	4	5	6
17. 아이들은 스스로 가게에서 물건을 구입할 수 있어야 한다.	1	2	3	4	5	6
18. 아이들은 자기 물건은 자기가 스스로 관리해야 한다. (예: 옷, 장남감, 교과서 등)	1	2	3	4	5	6
19. 부모님이 집에 없을 때 자신의 동생들을 돌볼 수 있어야 한다.	1	2	3	4	5	6
20. 아이들은 학교 숙제를 하고, 제 시간에 그 숙제를 제출해야 할 책임감이 있어야 한다.	1	2	3	4	5	6

APPENDIX D - PARENT'S BELIEFS ABOUT EARLY SCHOOLING

Parent's Beliefs about Early Schooling (Originally- the Attributes of Intelligence Scales)

DIRECTIONS: The following questions are about what you think the important characteristics are of a **first grader who is intelligent**. What characteristics does an first-grade child have in schooling? There is a list of characteristics and behaviors. Please rate how important each item is to your idea of an first-grade child in school.

	Not at all important	Slightly important	Somewhat important	Moderately important	Very important	Extremely important
	1	2	3	4	5	6
1. Understands complex information	1	2	3	4	5	6
2. Thinks before making decisions	1	2	3	4	5	6
3. Can solve problems well	1	2	3	4	5	6
4. Connects pieces of information, puts new ideas together	1	2	3	4	5	6
5. Sees many sides of a problem	1	2	3	4	5	6
6. Speaks clearly, can express ideas	1	2	3	4	5	6
7. Has a good vocabulary	1	2	3	4	5	6
8. Likes to read	1	2	3	4	5	6
9. Easily remembers information	1	2	3	4	5	6
10. Knows basic math, reading, English, vocabulary facts	1	2	3	4	5	6
11. Ask questions, is curious	1	2	3	4	5	6
12. Is eager to learn, learns easily	1	2	3	4	5	6
13. Is creative, imaginative	1	2	3	4	5	6
14. Willing to try new things	1	2	3	4	5	6
15. Is alert and interested in the world around him or her	1	2	3	4	5	6
16. Plays well with other children	1	2	3	4	5	6
17. Follows directions, is obedient	1	2	3	4	5	6
18. Is happy, well adjusted	1	2	3	4	5	6
19. Has good manners, is polite	1	2	3	4	5	6

Not at all important	Slightly important	Somewhat important	Moderately important	Very important	Extremely important
1	2	3	4	5	6

20. Is sensitive to other people's needs	1	2	3	4	5	6
21. Shows respect to others	1	2	3	4	5	6
22. Learns from mistakes	1	2	3	4	5	6
23. Takes care of personal belongings	1	2	3	4	5	6
24. Has common sense	1	2	3	4	5	6
25. Willing to be corrected	1	2	3	4	5	6
26. Aware of own strengths and weakness	1	2	3	4	5	6
27. Gets good grades	1	2	3	4	5	6
28. Sets goals, works to achieve goals	1	2	3	4	5	6
29. Pays attention to, listens to teacher	1	2	3	4	5	6
30. Studies hard, does homework	1	2	3	4	5	6
31. Stays on task, concentrates on task	1	2	3	4	5	6
32. Likes school	1	2	3	4	5	6
33. Completes assignments or tasks	1	2	3	4	5	6
34. Regularly attends school	1	2	3	4	5	6

유아 및 초등 학교 교육에 대한 부모의 신념 Parent's Beliefs about Early Schooling - Korean

아래의 문항들은 학교에서 1학년 자녀들이 가지고 있는, 또는 배우는 사항들이 제시되어 있습니다. 각각의 항목에 있어서, 1학년 학생들이 우수성을 나타내기 위해 꼭 필요하다고 생각하시는 것에 대한 당신의 의견을 묻는 항목입니다. 각각의 문항에 있어서 중요도를 아래의 표를 보고 가장 알맞은 번호를 골라 O 표를 하십시오.

전혀 중요하지 않다	약간 중요하다	다소 중요하다	보통으로 중요하다	매우 중요하다	매우 많이 중요하다
1	2	3	4	5	6

1. 복잡한 정보를 이해한다.	1	2	3	4	5	6
2. 결정하기 전에 생각한다.	1	2	3	4	5	6
3. 문제를 잘 풀 수 있다.	1	2	3	4	5	6
4. 각각의 정보를 연결 (통합)하여 새로운 아이디어를 만들어 낸다.	1	2	3	4	5	6
5. 한가지 문제를 다양한 측면에서 본다.	1	2	3	4	5	6
6. 명확하게 말하고 자신의 생각을 표현 할 수 있다.	1	2	3	4	5	6
7. 어휘를 많이 알고 있다.	1	2	3	4	5	6
8. 독서를 좋아한다.	1	2	3	4	5	6
9. 정보를 쉽게 이해한다.	1	2	3	4	5	6
10. 기본적인 수학과 책 읽기, 어휘들을 알고 있다.	1	2	3	4	5	6
11. 질문을 하고 호기심이 많다.	1	2	3	4	5	6
12. 학습에 대한 열의가 있고 쉽게 배운다.	1	2	3	4	5	6
13. 창의적이고 상상력이 풍부하다.	1	2	3	4	5	6
14. 기꺼이 새로운 것을 시도한다.	1	2	3	4	5	6
15. 자기 주변 세계에 관심이 많고 민감하다.	1	2	3	4	5	6
16. 다른 아이들과 잘 논다.	1	2	3	4	5	6
17. 지시사항을 잘 따르고 순종적이다.	1	2	3	4	5	6
18. 만족하며 잘 적응한다.	1	2	3	4	5	6
19. 예의 바르며 공손하다.	1	2	3	4	5	6

전혀 중요하지 않다	약간 중요하다	다소 중요하다	보통으로 중요하다	매우 중요하다	매우 많이 중요하다
1	2	3	4	5	6

20. 다른 사람의 필요에 민감하다.	1	2	3	4	5	6
21. 다른 사람에게 존경하는 마음을 나타낸다.	1	2	3	4	5	6
22. 실수를 통해 배운다.	1	2	3	4	5	6
23. 자신의 물건을 잘 관리한다.	1	2	3	4	5	6
24. 풍부한 상식을 갖고 있다.	1	2	3	4	5	6
25. 남의 충고나 지적을 기꺼이 수용한다.	1	2	3	4	5	6
26. 자신의 장점과 약점을 알고있다.	1	2	3	4	5	6
27. 성적을 잘 받는다.	1	2	3	4	5	6
28. 목표를 세우고 그것을 성취하기 위해 힘쓴다.	1	2	3	4	5	6
29. 선생님께 집중하고 경청한다.	1	2	3	4	5	6
30. 열심히 공부하고 숙제를 한다.	1	2	3	4	5	6
31. 과제를 하는 동안 꾸준히 집중한다.	1	2	3	4	5	6
32. 학교를 좋아한다.	1	2	3	4	5	6
33. 과제나 숙제를 모두 끝낸다.	1	2	3	4	5	6
34. 규칙적으로 학교를 간다.	1	2	3	4	5	6

APPENDIX E - COVER LETTER, CONSENT FORMS, PERMISSION LETTER

Cover Letter

Dear Participants,

My name is Eun Jin Hwang. I am a doctoral student at Southern Illinois University at Carbondale.

I am conducting a study to investigate the variations of Korean parents' cultural/ethnic perceptions linked to educational beliefs and practices and their effects on schooling in the U.S. and Korea. It also attempts to explore Korean children's cultural perceptions when they encounter cultural/ethnic conflicts and/or acculturation gaps in schooling.

The research would be applied toward my doctoral dissertation and other research studies. You can provide valuable information concerning educational perceptions and values of Korean parents that significantly affect children's learning and development in the U.S. and in Korea. I believe that your opinions and experiences will help many researchers, teachers, and administrators have better understanding of Korean parents and their children in schooling in the U.S.

I will greatly appreciate your help in completing this study. The survey will take approximately 45-60 minutes to complete.

All information that you provide will be held in the strictest confidence (e.g., substituting numbers for names, keeping data in locked files, not identifying individuals and school names in reports. I will keep all information including the code list in a secure place and destroy them upon completion of the study. I will have access to the code list and the gathered data and take all reasonable steps to protect your identity. Your name will never be associated with any other response.

Please use the return envelope provided. Thank you so much for your help and participation.

Questions about this study can be directed to me or to my supervising professor, Dr. Susan Pearlman, Department of Curriculum and Instruction, SIUC, Carbondale, IL 62901. Phone (618) 453-4237 (Wham Education Building-Mail Code 4610).

Eun Jin Hwang, Doctoral Student
Curriculum & Instruction in Southern Illinois University at Carbondale
E-mail: heunjin@hotmail.com/heun@siu.edu/ Phone: (618) 521-2527

This project has been reviewed and approved by the SIUC Human Subjects Committee. If there is a complain about this research and questions concerning your rights as a participant in this research, you may contact the Committee Chairperson, Office of Research Development and Administration, SIUC, Carbondale, IL 62901-4709. Phone (618) 453-4533. E-mail: siuhsc@siu.edu

Informed Consent Form for Survey

If you consent to participate in the study on “the Variations of Cultural/Ethnic Perceptions and Educational Practices and Its effects on Young Children’s Schooling: Korean Parents and Children ”in the U.S. and Korea conducted by Eun Jin Hwang, please complete this form and return it to the address in the return envelope.

Participation is voluntary. If you choose to participate in the study, it will take approximately 45-60 minutes of your time. You will be asked about cultural/ethnic perceptions and values linked to educational beliefs and practices.

I, _____, volunteer to participate in the study conducted by Eun Jin Hwang. I will be asked to complete questions regarding my personal experiences as a parent, my cultural/ethnic perception, and my educational perceptions and values, such as acculturation, such as parenting beliefs, educational goals and values, childrearing practices, and expectations of teacher roles for my children’s learning and development. The entire survey should take approximately 45-60 minutes to complete.

I am aware that the results of this study will be used to advance knowledge and that they will be shared with me if I choose. I understand that if I have any additional questions, I can contact Eun Jin Hwang at (618) 521-2527 and heunjin@hotmail.com/heun@siu.edu or her supervising professor, Dr. Susan Pearlman, at (618) 453-4237 and pearlman@siu.edu.

Signature of Parent

Date: _____

Name of Parent: _____

If you would receive a summary of the results, you can request the researcher to send it to the below address.

Please send a summary of the results to the address below:

Street:

City:

State and Zip Code:

This project has been reviewed and approved by the SIUC Human Subjects Committee. If there is a complain about this research and questions concerning your rights as a participant in this research, you may contact the Committee Chairperson, Office of Research Development and Administration, SIUC, Carbondale, IL 62901-4709. Phone (618) 453-4533. E-mail: siuhsc@siu.edu

Informed Consent Form for Parent Interviews

If you consent to participate in the study of “the Variations of Cultural/Ethnic Perceptions and Educational Practices and Its effects on Young Children’s Schooling: Korean Parents and Children ”in the U.S. and Korea conducted by Eun Jin Hwang, please complete this form and return it to the address in the return envelope.

Participation is voluntary. If you choose to participate in interviews, it will take approximately 60 minutes of your time. Interviewing will be held one time for you. Parent interviews will be conducted at subjects’ home or their preferred places. After transcription of the interviews is complete, the participants will receive the data transcriptions to verify what participants said and whether the data is correctly documented. The researcher will take all reasonable steps to protect your identity.

I, _____, volunteer to participate in the study conducted by Eun Jin Hwang. As a parent, I will be asked to complete questions regarding my personal experiences, cultural/ethnic conflicts, educational practices and strategies. The entire interview should take approximately 60 minutes to complete.

Through interviews with Eun Jin Hwang, I may also be asked to explain the cultural/ethnic differences that my family perceive when we encounter cultural/ethnic conflicts and acculturation gaps between home and school. In addition, I may be asked to explain my practical parenting strategies or practices for coping with the barriers. I agree that my child will be asked to explore their experiences and understanding of schooling, of teacher-child relationship, and of peer interaction through interviews with Eun Jin Hwang.

I am aware that the results of this study will be used to advance knowledge and that they will be shared with me if I choose. I understand that if I have any additional questions, I can contact Eun Jin Hwang at (618) 521-2527 and heunjin@hotmail.com/heun@siu.edu or her supervising professor, Dr. Susan Pearlman, at (618) 453-4237 and pearlman@siu.edu.

Signature of Parent _____

Date: _____

Name of Parent: _____

If you would receive a summary of the results, you can request the researcher to send it to the below address.

Please send a summary of the results to the address below:

Street:

City:

State and Zip Code:

This project has been reviewed and approved by the SIUC Human Subjects Committee. If there is a complain about this research and questions concerning your rights as a participant in this research, you may contact the Committee Chairperson, Office of Research Development and Administration, SIUC, Carbondale, IL 62901-4709. Phone (618) 453-4533. E-mail: siuhsc@siu.edu

Cover Letter to the Principals or Teachers
at Preschool, Kindergarten, and Elementary School in Korea

Dear Mr. and Ms.

Hello!

My name is Eun Jin Hwang. I am currently a doctoral student at Southern Illinois University at Carbondale. I am requesting your permission to conduct my research study on parents of young children attending your school. The research would be applied toward my doctoral dissertation and my other research studies.

I am conducting a study to investigate the variations of Korean parents' cultural/ethnic perceptions linked to educational beliefs and practices and their effects on schooling in the U.S. and Korea. It also attempts to explore Korean children's cultural perceptions when they encounter cultural/ethnic conflicts and/or acculturation gaps in schooling. The study intends to identify the relationships and variations among Korean parents' cultural and ethnic perceptions and values (acculturation), cultural knowledge, expectations, parenting beliefs, and parenting attitudes toward their children's learning and socialization in schooling.

The research would be applied toward my doctoral dissertation and other research studies. You can provide valuable information concerning educational perceptions and values of Korean parents that significantly affect their children's learning and socialization in the U.S. and in Korea. I believe that your opinions and experiences will help many researchers, teachers, and administrators have better understanding of Korean parents and their children in schooling in the U.S. In addition, many Korean educators and parents will be provided with significant information that can be valuable to understand young children and their families in globalized society.

I will greatly appreciate your help and cooperation for this study. All information that you provide will be held in the strictest confidence (e.g., substituting numbers for names, keeping data in locked files, not identifying individuals and school names in reports). Your school and students and their parents will never be associated with any other response. I will keep all information including the code list in a secure place and destroy them upon completion of the study. I will have access to the code list and the gathered data and take all reasonable steps to protect your identity.

Questions about this study can be directed to me or to my supervising professor, Dr. Susan Pearlman, Department of Curriculum and Instruction, SIUC, Carbondale, IL 62901.
Phone (618) 453-4237. (Wham Education Building-Mail Code 4610)

Sincerely,

Eun Jin Hwang

You may reach me at the given number if you need. I have also provided you the number of Dr. Susan Pearlman in Southern Illinois University at Carbondale for any further information.

Eun Jin Hwang, Doctoral Student

Department of Curriculum & Instruction, Southern Illinois University at Carbondale, IL 62901

E-mail: heunjin@hotmail.com/heun@siu.edu/ Phone: (618) 521-2527

Dr. Susan Pearlman, Research Advisor

Department of Curriculum and Instruction, Southern Illinois University at Carbondale, IL 62901

E-mail: pearlman@siu.edu/ Phone: (618) 453-4237

This project has been reviewed and approved by the SIUC Human Subjects Committee. If there is a complain about this research and questions concerning your rights as a participant in this research, you may contact the Committee Chairperson, Office of Research Development and Administration, SIUC, Carbondale, IL 62901-4709. Phone (618) 453-4533. E-mail: siuhsc@siu.edu

Consent for A/V Taping
(Signatures of participants required)
Consent to Participate in Research

I _____, agree to participate in this research project conducted by Eun Jin Hwang, Curriculum and Instruction in SIU.

I understand the focus of this study is on the variations of Korean parents' cultural/ethnic perceptions linked to educational beliefs and practices and their effects on schooling. It also attempts to explore Korean children's cultural perceptions when they encounter cultural/ethnic conflicts and/or acculturation gaps in schooling.

I understand my participation is strictly voluntary, and I may refuse to answer any question without penalty. I am also informed that my participation will last 60 minutes at each of the interviews.

I understand that my responses to the questions will be audio/videotaped, and that these tapes will be transcribed/stored and kept for 365 days in a locked file cabinet. Afterward, these tapes will be destroyed.

I understand questions or concerns about this study. If I have any additional questions, I can contact Eun Jin Hwang at (618) 521-2527 and heunjin@hotmail.com/heun@siu.edu, Dr. Susan Pearlman, a supervising professor, Department of Curriculum and Instruction, SIUC, Carbondale, IL 62901 (Wham Education Building-Mail Code 4610). Phone at (618) 453-4237 and email at pearlman@siu.edu.

I have read the information above and any questions I asked have been answered to my satisfaction. I agree to participate in this activity and know my responses will be tape recorded. I understand a copy of this form will be made available to me for the relevant information and phone numbers.

I agree _____ I disagree _____ to have my responses recorded on audio/video tape.

I agree _____ I disagree _____ that Eun Jin Hwang (the researcher) may quote me in her paper.

Participant signature and date

This project has been reviewed and approved by the SIUC Human Subjects Committee. If there is a complain about this research and questions concerning your rights as a participant in this research, you may contact the Committee Chairperson, Office of Research Development and Administration, SIUC, Carbondale, IL 62901-4709. Phone (618) 453-4533. E-mail: siuhsc@siu.edu

Cover Letter to the Korean Communities in the U.S.:
The Korean Community Centers, the Weekend Korean Language Schools, and Korean Churches

Dear Mr. and Ms.

Hello!

My name is Eun Jin Hwang. I am currently a doctoral student at Southern Illinois University at Carbondale. I am requesting your permission to conduct my research study on parents of young children attending your school. The research would be applied toward my doctoral dissertation and my other research studies.

I am conducting a study to investigate the variations of Korean parents' cultural/ethnic perceptions linked to educational beliefs and practices and their effects on schooling in the U.S. and Korea. It also attempts to explore Korean children's cultural perceptions when they encounter cultural/ethnic conflicts and/or acculturation gaps in schooling. The study intends to identify the relationships and variations among Korean parents' cultural and ethnic perceptions and values (acculturation), cultural knowledge, expectations, parenting beliefs, and parenting attitudes toward their children's learning and socialization in schooling.

The research would be applied toward my doctoral dissertation and other research studies. You can provide valuable information concerning educational perceptions and values of Korean parents that significantly affect their children's learning and socialization in the U.S. and in Korea. I believe that your opinions and experiences will help many researchers, teachers, and administrators have better understanding of Korean parents and their children in schooling in the U.S. In addition, many Korean educators and parents will be provided with significant information that can be valuable to understand young children and their families in globalized society.

All information that you provide will be held in the strictest confidence (e.g., substituting numbers for names, keeping data in locked files, not identifying individuals and school names in reports). Your center (or school) and students and their parents will never be associated with any other response. I will keep all information including the code list in a secure place and destroy them upon completion of the study. I will have access to the code list and the gathered data and take all reasonable steps to protect your identity.

Questions about this study can be directed to me or to my supervising professor, Dr. Susan Pearlman, Department of Curriculum and Instruction, SIUC, Carbondale, IL 62901.
Phone (618) 453-4237. (Wham Education Building-Mail Code 4610)

Sincerely,

Eun Jin Hwang

You may reach me at the given number if you need. I have also provided you the number of Dr. Susan Pearlman in Southern Illinois University at Carbondale for any further information.

Eun Jin Hwang, Doctoral Student

Department of Curriculum & Instruction, Southern Illinois University at Carbondale, IL 62901

E-mail: heunjin@hotmail.com/heun@siu.edu/ Phone: (618) 521-2527

Dr. Susan Pearlman, Research Advisor

Department of Curriculum and Instruction, Southern Illinois University at Carbondale, IL 62901

E-mail: pearlman@siu.edu/ Phone: (618) 453-4237

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알리는 글
Cover Letter -Korean

모든 참여자 분들께

저는 남부 일리노이 주립대에서 학업 중인 박사 후보생 황은진 입니다.

저는 미국과 한국에 거주하고 있는 한국 부모님들의 문화·민족적 인식과 그에 따른 교육적 실행의 변화, 그리고 그 결과에 따른 학교 교육에 미치는 영향에 대해 연구 중입니다.

이 연구는 한국 어린이들이 미국과 한국에서 경험하는 문화적 격차와 문화 민족적 충돌을 겪을 때 그들이 생각하고 느끼는 문화적 인식에 대한 연구입니다.

이 연구는 저의 박사 논문과 그와 연관된 또 다른 연구에 사용될 것입니다. 여러분이 이 연구에 참여함에 따라 미국과 한국의 학교 교육에 참여하고 있는 유아들의 학습과 발달에 가장 많은 영향을 미치는 부모님들의 교육적 인식과 가치에 대한 소중한 정보를 제공하게 됩니다. 당신의 의견과 경험들은 미국에 있는 많은 학자들과 연구자들 그리고 교사들과 행정가들에게 한국 부모들과 어린이들을 좀 더 잘 이해하도록 돕는데 쓰일 것입니다.

이 연구를 마칠 수 있도록 도와 주시는 참여자 분들께 깊은 감사를 드리며 이 연구는 대략 45-60 분 소요됩니다 (실제 설문작성에 소요되는 시간은 15-20 분).

여러분이 제공한 모든 정보는 1 년간 안전한 곳 (자료 저장 창고)에 저장 될 것이며 각 개인의 이름과 정보 그리고 학교 이름은 절대로 알려지거나 사용되지 않을 것입니다. 이 연구가 끝난 후 여러분들께서 제공해 주신 모든 정보는 안전하게 폐기처리 될 것입니다.

다시 한번 당신의 적극적인 참여와 도움에 깊은 감사를 드립니다. 만일 질문이 있을 경우 연구자인 황은진(heunjin@hotmail.com/heun@siu.edu)과 연락하거나, 또는 서든 일리노이 주립대 (Southern Illinois University)에서 재직 중이며 그의 지도 교수님인 수잔 펄만 교수님(Dr. Susan Pearlman, at (618) 453-4237 and pearlman@siu.edu)과 연락을 할 수 있습니다.

Dr. Susan Pearlman, Department of Curriculum and Instruction, SIUC, Carbondale, IL 62901.
Phone (618) 453-4237 (Wham Education Building-Mail Code 4610).

Eun Jin Hwang, Doctoral Student
Curriculum & Instruction in Southern Illinois University at Carbondale
E-mail: heunjin@hotmail.com/heun@siu.edu/
Phone: (618) 521-2527 (U.S.A)/ (011) 9869-9666 or 010-9258-5799 (Korea)

This project has been reviewed and approved by the SIUC Human Subjects Committee. If there is a complain about this research and questions concerning your rights as a participant in this research, you may contact the Committee Chairperson, Office of Research Development and Administration, SIUC, Carbondale, IL 62901-4709. Phone (618) 453-4533. E-mail: siuhsc@siu.edu

설문 동의서
Informed Consent Form for Survey-Korean

현재 실행되고 있는 '문화·민족적 인식과 교육적 실행의 변화에 따른 유아의 학교 교육에 미치는 영향: 한국 이민 부모와 자녀' 이라는 연구 논문에 참여하기를 동의하신다면 다음 양식에 응답하신 후 나누어 드린 회신용 봉투에 넣어 보내 주시기 바랍니다.

이 연구는 자율적 참여로 이루어 집니다. 이 연구에 참여하신다면 시간은 대략 45-60 분 정도 (빠르면 10-20 분) 소요될 예정입니다. 당신은 교육적 관념 및 방법과 관련된 문화·민족적 인식과 가치에 대한 질문을 받게 될 것입니다.

나, _____은/는, 황은진씨가 실행하고 있는 연구에 자율적으로 참여합니다. 부모로서 나의 개인적인 경험과 문화·민족적 인식 그리고 교육적 철학과 가치를 바탕으로 질문에 응답할 것입니다. 구체적으로는 문화적 변용, 양육을 위한 신념, 교육 목표와 가치, 육아법, 그리고 유아의 학습과 발달을 위한 교사에 대한 기대 등에 대한 내용을 담고 있습니다. 전체적인 설문지는 대략 45-60 분 소요됩니다.

나의 선택에 따라 이 연구의 결과는 나에게 지식의 향상과 정보를 공유하는데 쓰일 것입니다. 만일 추가적인 질문이 있을 경우, 연구자인 황은진씨(heunjin@hotmail.com/heun@siu.edu)와 연락하거나, 또는 남부 일리노이 주립대에서 재직 중이며 그의 지도 교수님인 수잔 펄만 교수님(Dr. Susan Pearlman, at (618) 453-4237 and pearlman@siu.edu)과 연락을 할 수 있습니다.

부모님 서명

날짜: _____

부모님 이름: _____

간략하게 요약된 연구 결과를 원하신다면 아래에 제시된 사항을 기입하여 연구자에게 요청하실 수 있습니다.

요약된 연구 결과를 아래 주소로 보내 주시기를 연구자에게 요청합니다.:

주소:

Street:

City:

State and Zip Code:

이 연구 논문은 SIUC Human Subjects Committee 에 의해 검토와 승인을 받았습니다. 만일 당신의 인권과 관련하여 이 연구와 질문들에 대해 불편한 사항이 있으시면 다음의 위원회로 연락하실 수 있습니다. The Committee Chairperson, Office of Research Development and Administration, SIUC, Carbondale, IL 62901-4709. Phone (618) 453-4533. E-mail: siuhsc@siu.edu

부모 인터뷰를 위한 동의서 Informed Consent Form for Parent Interviews-Korean

현재 실행되고 있는 "문화·민족적 인식과 교육적 실행의 변화에 따른 유아의 학교 교육에 미치는 영향: 한국 이민 부모와 자녀"이라는 연구 논문에 참여하기를 동의하신다면 다음 양식에 응답하시고 나누어 드린 회신용 봉투에 넣어 보내 주시기 바랍니다.

이 연구는 자율적 참여로 이루어집니다. 이 연구에 참여하신다면 시간은 대략 60 분정도 소요될 예정입니다. 인터뷰는 부모와 자녀가 함께 하는 인터뷰로 적어도 2 회 실행될 예정입니다. 부모 인터뷰는 참여자의 집이나 또는 그들이 원하는 장소에서 실행됩니다. 인터뷰의 내용이 담긴 사본이 완성된 후 참여자들은 그들이 답변한 내용과 그 내용이 올바르게 기록이 되었는지를 확인하기 위해 그 자료의 사본을 받아 보시게 됩니다. 연구자는 모든 타당한 절차를 통하여 인터뷰로부터 수집된 당시에 관한 정보를 보호 할 것입니다.

나, _____은/는, 황은진씨가 실행하고 있는 연구에 자율적으로 참여합니다. 부모로서 나의 개인적인 경험과 문화·민족적 충돌 그리고 자녀 양육을 위한 교육적 실행과 방법에 관한 나의 생각을 바탕으로 질문에 응답할 것입니다. 전체적인 인터뷰는 대략 45-60 분 소요됩니다.

황은진씨와 함께 실행되는 1회 인터뷰를 통해, 학교와 가정사이에서 발생하는 문화·민족적 충돌과 문화적 변용에서 생기는 격차가 생겼을 때 내가 경험한 문화·민족적 차이점들을 설명하게 될 것이다. 뿐만 아니라 그러한 어려운 점들을 극복하기 위해 내가 실질적으로 실행하고 있는 양육 방법 또는 실천들을 설명할 것입니다. 또한 나의 자녀가 자신의 경험과 학교 교육, 교사와 유아의 관계성, 그리고 또래와의 관계성에 대해 어떻게 이해하고 있는지 설명하는 것에 동의합니다.

나의 선택에 따라 이 연구의 결과는 나에게 지식의 향상과 정보를 공유하는데 쓰일 것입니다. 만일 추가적인 질문이 있을 경우, 연구자인 황은진씨(heunjin@hotmail.com/heun@siu.edu)와 연락하거나, 또는 남부 일리노이 주립대에서 재직 중이며 그의 지도 교수님인 수잔 펄만 교수님(Dr. Susan Pearlman, at (618) 453-4237 and pearlman@siu.edu)과 연락을 할 수 있습니다.

부모 서명

간략하게 요약된 연구 결과를 원하신다면 아래에 제시된 사항을 기입하여 연구자에게 요청하실 수 있습니다. 요약된 연구 결과를 아래 주소로 보내 주시기를 연구자에게 요청합니다.:

주소:

Street:

City:

State and Zip Code:

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학교장님께 드리는 협조문
Cover Letter to the Principals or Teachers
at Preschool, Kindergarten, and Elementary School in Korea -Korean

학교장님께

안녕하세요. 저는 남부 일리노이 주립대에서 학업 중인 박사 후보생 황은진 입니다.

제가 현재 진행중인 학술 연구를 위해 학교장님의 협조 및 허가를 요청하는 바입니다. 이 연구는 본인의 박사 논문과 그와 연관된 학술 연구를 위해 사용될 것입니다.

이해를 돕고자 제가 지금 실행중인 연구에 대해 간략하게 설명을 드리고자 합니다. 이 연구는 미국과 한국에 거주하고 있는 한국 부모님들의 문화·민족적 인식과 그에 따른 교육적 실행의 변화, 그리고 그 결과에 따른 학교 교육에 미치는 영향에 대한 것입니다.

또한 한국 어린이들과 부모님들이 미국과 한국에서 경험하는 문화적 격차와 문화 민족적 충돌을 겪을 때 그들이 생각하고 느끼는 문화적 인식 및 교육적 신념에 대한 연구입니다.

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이 연구를 진행할 수 있도록 협조해 주시는 모든 학교장님 및 참여자 분들께 깊은 감사를 드리며, 이 연구에 있어서 부모님들이 설문지에 응답하는 시간은 대략 45-60 분 소요됩니다 (실제 설문작성에 소요되는 시간은 15-20 분).

참여자 분들이 제공하는 모든 정보는 1년간 안전한 곳 (자료 저장 참고)에 저장 될 것이며 각 개인의 이름과 정보 그리고 학교 이름은 절대로 알려지거나 사용되지 않을 것입니다. 이 연구가 끝난 후 여러분들께서 제공해 주신 모든 정보는 안전하게 폐기처리 될 것입니다.

다시 한번 적극적인 참여와 도움에 깊은 감사를 드립니다. 만일 질문이 있을 경우 연구자인

황은진(heunjin@hotmail.com/heun@siu.edu)과 연락하시거나, 또는 서든 일리노이 주립대 (Southern Illinois University)에서 재직 중이며 그의 지도 교수님인 수잔 펄만 교수님(Dr. Susan Pearlman, at (618) 453-4237 and pearlman@siu.edu)과 연락을 할 수 있습니다.

연구자 황은진 드림

You may reach me at the given number if you need. I have also provided you the number of Dr. Susan Pearlman in Southern Illinois University at Carbondale for any further information.

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This project has been reviewed and approved by the SIUC Human Subjects Committee. If there is a complain about this research and questions concerning your rights as a participant in this research, you may contact the Committee Chairperson, Office of Research Development and Administration, SIUC, Carbondale, IL 62901-4709. Phone (618) 453-4533. E-mail: siuhsc@siu.edu

APPENDIX F - THE INTERVIEW PROTOCOL

Interview Protocol

- This study is to uncover the essence of K immigrant parents' educational perceptions and attitudes toward cultural/ethnic similarities and differences in schooling.
- Interview Protocol follows open-ended interview questions including introductory, follow-up, probing, specifying, and direct questions.
- The purpose of follow-up questions in interviews is to enable interviewees to be as informative as possible in their responses. They are neutral prompts that encourage additional information. Follow-up questions should touch on interviewees' responses.
- Probes are supportive to obtain further information when follow-up questions do not result in covering the areas.
- The five steps and their types of questions will be used by the following questions (Merriam, 2009).

Logistics

- Contact interviewees:
Arrange interview time and preferred place of each interviewee
Inform all interviewees about nature and number of interviews
- Convene additional face-to-face meetings if necessary.

Conducting Semi-Structured Interviews

- Start each interview with a statement ensuring confidentiality and introductory questions.
- A total of three parents will participate in interviews for 40-50 minutes.
- Don't be too focused on questions: ask general and open-ended questions.
- This is basically an inductive approach.

Outcomes

- Summarize each interview within 2 days.
- Integrate all summaries and produce final report.

Categories for Follow-Up Questions

- Open-ended questions including the narrative and conceptual interviews

- All follow-up questions will not be used, but they are possible questions that will depend on participants' responses to introductory questions: Introductory questions (I) and follow-up questions (F).

Personal educational beliefs & practices for childrearing at home	
The narrative interview questions	<p>I: Tell me about personal stories about childrearing at home. Tell me about a typical day at home.</p> <p>F:</p> <ul style="list-style-type: none"> ➤ What is it like for you when you guide your child for schooling? ➤ How would you spend your time with your child? ➤ How do you devote your time to your child's learning and/or social activities?
The conceptual interview questions	<p>I: Tell me your opinion about nature of parenting.</p> <p>F:</p> <ul style="list-style-type: none"> ➤ As a parent, how would you contribute to your child's successful learning and socialization? ➤ How have you used your own parenting practices in regard to your child's learning (or socialization) at home? ➤ Which features of your parenting have been important for your child's learning and socialization? <p>I: Tell me about differences between home and school in regard to educational perceptions and practices.</p> <p>F:</p> <ul style="list-style-type: none"> ➤ How would you explain your educational beliefs and practices that differ from school curriculum or teachers' attitudes ➤ How do you deal with the similarities and differences between home and school for successful learning and development in school?

Personal educational beliefs & practices for schooling

The narrative interview questions

I: Tell me your personal opinions about child's learning process at school

F:

- How would you describe your child's learning process in math, reading, writing, and socialization at her/his school?
- How would you explain your child's social play with peers?

I: Tell me your feeling and concerns about your child's schooling

F:

- How would you feel about school curriculum or activities for your child's learning and development?
- How do you find information about...?

The conceptual interview questions

I: Tell me your opinion about nature of teachers' roles in schooling

F:

- What would you expect your child's school or teachers to do for your child's school adjustment or socialization?
- As a parent, tell me about important roles that you play in working with teachers for your child.

I: Tell me about similarities or differences between teachers and you.
Tell me about similarities or differences between Korean and American schooling.

F:

- How can you describe differences of educational practices (beliefs) between teachers and you?
- How has the school teachers (system) been helpful for your child's learning and understanding of cultural/ethnic differences, or not helpful, in the successful schooling? How do you feel about...?

Changes of parenting or educational beliefs

I: Tell me about parenting beliefs and practices that have been changed in the past 3 years or since you lived in...

F:

- How have your parenting practices maintained or changed in the past 3 years or since you moved from ...?
- What is the biggest transition in educating your child when you move from ...?
- What makes you change your parenting practices? What do you feel about the changes?
- In what way do you change your parenting for child's learning and socialization?
- How do you talk to teachers about differences between school and your home?

Cultural/ethnic factors

- In what ways do you support your child to learn Korean culture and ethnicity? Why is it important for your child?
- How are your parenting practices influenced by American culture?
- How do you feel about the differences and similarities?

Final Question: Is there anything else you would like to add?

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