MULTICULTURAL LEADERSHIP CHARACTERISTICS OF A SCHOOL DIRECTOR IN AN EDUCATIONAL SETTING IN SOUTH KOREA: A CASE STUDY

by

Janelle Christine Simmons

Liberty University

A Dissertation Presented in Partial Fulfillment Of the Requirements for the Degree Doctor of Education

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APPROVED BY:

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ABSTRACT

The purpose of this instrumental case study was to discover the multicultural leadership characteristics that are intrinsically necessary amongst a School Director at an international Christian elementary school in South Korea. The theory guiding this study was the Social Learning Theory by Albert Bandura as it explains the relationship of children modeling behavior and the importance of administrators along with their staff modeling principles that encourage multicultural understanding and acceptance of others. This study addresses the following questions: 1) What themes emerge in regards to leadership and multicultural leadership characteristics in the case of a school director of a Korean Christian school?; 2) How do specific leadership characteristics facilitate multicultural education in an international elementary school?; and 3) How does utilizing certain teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea? Data was collected through the following means; an online demographic questionnaire, assessments, administration of an open-ended questionnaire protocol via in-person interviews, open-ended multicultural questionnaires and artifacts. The findings seem to support the application of Albert Bandura’s Social Learning Theory and the principles of Transformational Leadership in that both the students and the teachers take cues from the Director of School Korea. Additionally, several leadership characteristics that the Director possesses or was said to possess are characteristics associated with Transformational Leadership, which has been associated with multicultural environments. Prevalent themes that evolved during the course of this research are: diversity, multicultural issues, leadership, and classroom curriculum.

Keywords: Globalization, case study, multicultural education, leadership, Korea.
Dedication

This dissertation is dedicated in the memory of my late father, Leon R. Simmons, a man I hardly knew.
Acknowledgments

During the seven years that it took for me to complete this degree (including the dissertation), my life changed drastically. In fact, I am not the same person I once was and sometimes…this saddens me. In pursuit of this degree, I lost a lot. I wish to acknowledge all those who sacrificed to be called “Doctor.”

I would like to acknowledge my parents (Constance L. Simmons and Leon R. Simmons) who sacrificed more than I could have ever known, my brother, Justin R. Simmons who was always my best friend while growing up. I’d also like to acknowledge other family members like my uncle and aunt, James F. Adams and Lisa Adams who stood by me and helped me through this process (i.e., letting me stay over so the ten hour drive each way to Liberty would be shortened, who fed me, took me out to distract me from the drudgery of re-writes, etc.).

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In addition, I thank those doctoral students who were my online quality control. In other words, that helped me to keep a semblance of my sanity while we shared tips on how to conquer this mountain. Moreover, we did it together!

Additionally, I acknowledge those who made this journey exceedingly difficult. It is my prayer that God will bless you and change your hearts to Him. It is because of all of you that I was disheartened but it is also because of you that my joy will be greater. In other words, I believe that we will all wind up where we are supposed to be.

And unlike every other dissertation acknowledgement that you will ever read from Liberty University, I thank God last instead of first. It took me the last year to realize that it is not the church that I need to attend to hear His voice, and that through it all, He was with me!
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List of Abbreviations

Asia-Pacific Economic Cooperation (APEC)
Carl Jung Typology Test (CJTT)
Center for Advanced Research of Language Acquisition (CARLA)
Department of Defense (DoD)
Department of Defense Education Activity (DoDEA)
Department of Education (DoE)
Employment Permit System (EPS)
Institutional Review Board (IRB)
The Munroe Multicultural Attitude Scale Questionnaire (MASQUE)
Meyer Briggs Type Indicator (MBTI)
Marlowe-Crowne Social Development Scale (MCSD)
Multicultural Efficacy Scale (MES)
Organisation for Economic Co-operation & Development (OECD)
Program for International Student Assessment (PISA)
CHAPTER ONE: INTRODUCTION

Overview

Multicultural education is a recent circumstance that has challenged the institution of education in South Korea. Due to globalization (Giddens, 2011; N.K. Kim, 2013; Kim, Y., 2013; Prilleltensky, 2012), South Korea has been on a continuous path of transformation as a society and as a whole (Cho & Yoon, 2007). The South Korean government has passed numerous policies that emphasize the implementation of multicultural educational programs throughout South Korea (Cho & Yoon, 2007; Choi, 2010; Prey, 2011; Watson, 2010; Yang, 2011). As a nation that was primarily homogenous for centuries (Cha, 2013; Choi, 2010 Chung, 2010; Chung & Yoo, 2013; Frazer, 2009; Jun, 2014; Kang, 2014; Kim & Kim, 2005; Kim, 2011; N.K. Kim, 2013; Kim, Y., 2013; Kong, Yoon & Yu, 2010; Lee, 2012; Lee, Arcidia & Lee, 2012; Park & Watson, 2011; Prey, 2011; Seol, 2010; Seth, 2011; Watson, 2010, Watson, 2012; Yang, 2011) this transformation has led to a pressing reality for Korea. In fact, “few countries take multiculturalism as seriously as Korea does” (Hadid, 2014, p. 1). South Korea is seemingly at a crossroads and the decisions that she makes will not only affect the institution of education, as she knows it, but the whole society.

This instrumental case study investigates and explores multicultural leadership characteristics through the unique “instrumental case” of a School Director of a Christian elementary school in South Korea and through various participants’ viewpoints (Patton, 1990; Patton, 2001; Yin, 2003). By utilizing various data sources, this instrumental case study explores the phenomenon of multicultural leadership characteristics of a female school director (Cho & Yoon, 2007); and give an “inside perspective” (Lincoln & Guba, 1985, p. 27) as well as further insight (Baxter & Jack, 2008) into which characteristics are necessary to implement a sound
multicultural educational program.

In Chapter 1, the reader will be introduced to a number of facets of this study. The reader will be introduced to the general background of this study, the researcher and her relation to the study conceptually as well as the setting. In addition, the reader will learn about the problem that this study presents, the purpose of this study, the significance of this study as well as research questions, delimitations and limitations of said study and pertinent definitions related to this research topic. In the following section, the historical background of Korea will be established.

Background

For over 5,000 years, South Korea was a nation that was considered to consist of those with “pure-blood” but that is no longer the case as more and more foreigners enter her borders. It was not until 1883 that South Korea finally opened her borders to foreigners (Frazar, 2009). Only recently has South Korea begun to be considered a country that is beginning to be made up of people with mixed-blood (Kang, 2010). In other words, South Korea is becoming a multicultural society (Kang, 2010). Nonetheless, most South Koreans are still proud that they are a nation-state (Kim, Y., 2013). Moreover, many more South Koreans are proud of the fact that in some ways, South Korea is still homogenous (Chung, 2010; Chung & Yoo, 2013; Jun, 2014; Kang, 2014; Kong, Yoon & Yu, 2010; Seth, 2011).

The general belief that Koreans are superior to others and have pure blood (Canen & Canen, 2008; Kang, 2010) or are considered to be a people of one-blood is seen as the real enemy to multiculturalism, which is a “theoretical, practical and political framework that values cultural diversity” (Canen & Canen, 2007, p. 4) in general and within its borders (N.K. Kim, 2013; Kim, Y., 2013; Park & Watson, 2011; Watson, 2010; Watson, 2012). However, it is harder to make the assertion that South Korea is a “purely” homogenous nation currently “given its
growing racial and cultural diversity” (Kang, 2014). This is especially true now. Since September 2014, South Korea had approximately 1.58 million foreign residents (Kang, 2014). Moreover, 49 different cities in South Korea have a population of at least 10,000 foreigners within them (Kang, 2014). In addition, foreign residents, which are considered to be long-term occupants of South Korea are estimated to make up 1.8% of the current population of South Korea (Kim, 2016, April 11). However, this was not always the case.

Countries like Germany and the U.K. have seemed to consider multiculturalism to be defined as an intersection “where different ethnic groups maintain a distinct culture and identity” (Power, 2011). However, in South Korea, multiculturalism appears to refer to the fact that Korea has had an increase of immigrants as well as mixed-bloods. Nonetheless, the general policy in South Korea encourages either isolation (Cho, 2007; Cho & Yoon, 2007) or the assimilation of foreigners (Chung, 2010; Strother, 2012). For example, South Korea’s move to create the “first public high school exclusively for multi-ethnic children” (Power, 2011) seems to indicate that instead of truly creating a multicultural society, she is trying to address and/or minimize what appears to be a problem.

In South Korea, the visa renewal policy for migrant workers is stringent and does not allow them to bring over family members nor stay past a three-year visa renewal period (Hadid, 2014). Foreign brides must now speak at least one language that their husband speaks (Hadid, 2014) with the implication being that they are able to communicate. Investors must bring large amounts of money in order to stay in-country and must invest said money in large corporations (Hadid, 2014; Park, 2003). English teachers and other foreign workers are granted visas but must stay employed by the employer who brought them and can only work at other places of business with written permission from their primary employer (Hadid, 2014). Moreover,
immigrant children and multiracial children are bullied (Lee, 2012; Park, 2012; Power, 2011) and suffer from depression at alarming rates (Chun & Chung, 2011). Another unique situation to Korea is that South Korea has also been accepting *sateomin* or North Korean defectors (Cho & Yoon, 2007).

The aforementioned occurrence of countries, such as South Korea, who is trying to minimize the “multicultural problem” is not an uncommon reality as Hugonnier (2008) notes that there is a social contract that is implicit “in most receiving countries between the country and the immigrants” (p. 146). This contract presumes that immigrants are supposed to integrate and in exchange they are provided an education that is paid for by the state (Hugonnier, 2008). For the immigrant, this is extremely important since obtaining an education is “the first sustained, meaningful, and enduring participation in an institution of the new society” (Suarez-Orozco & Suarez-Orozco & Todorova, 2008, p. 2). They are able to garner knowledge about their new society both from textbooks and lessons as well as the “hidden curriculum” that is implicit in every society (Suarez-Orozco & Sattin, 2008, p. 2). This reality appears to be further confirmed by the fact that South Korea offers seven (7) recognized alternative schools that offer special education programs specifically for multiracial children, however, these schools only admit up to 580 students (Park, 2012).

In other words, the policy of the South Korean government seems to be that of acculturation or even assimilation. While South Korea is attempting to address a number of issues caused by its growing multicultural society, the fact remains that “the rapid diversification indicates that the Korea that was developed around a single people and culture needs to make changes” (Cho & Yoon, 2007, p. 1).
Nguyen & Benet-Martinez (2013) refer to acculturation as the “process of learning and adapting to a new culture (Berry, 2003)” (p. 123). Isolation includes ostracizing or separating the group that is deemed as other from the majority and this policy was previously evidenced in South Korea with the children of military personnel who were deemed to be of mixed-blood (Kang, 2010). Cho & Yoon (n.d.) refer to a study from 2005 that revealed that approximately 20% of children from international marriages experienced ostracism and that they were alienated “simply because they were from international families” (p. 14).

Thus, the government of South Korea has continued to pursue implementing multicultural measures in order to increase acculturation and assimilation (Cho & Yoon, 2007; Chung, 2010; Jahng & Lee, 2013; Kang, 2014; Prey, 2011; Watson, 2010) and this has been linked to its democratization process (Prey, 2011). In reality, during the 1990s, “international marriage[s were] initiated […] by local governments” (Yang, 2011, p. 58) due to the fact that “rural and urban lower class men had difficulty finding Korean brides who were willing to do daily hard labor in rural environments…” (Yang, 2011, p. 52). Due to increased international or foreign marriages (Seth, 2011), the South Korean government implemented multicultural family policies beginning in 2005 (Prey, 2011). This was especially true since local and central governments as well as religious organizations (Cho & Yoon, 2007) along with the United Nations continued to be concerned about “the persistence of widespread societal discrimination against foreigners [in South Korea]” (Park & Watson, 2011).

With such a high level of discrimination within South Korea, the United Nations as well as other constituents within and outside of South Korea has been paying particular attention to these unfolding events for a number of reasons. According to the Hyundai Research Institute, “44.2 percent of South Koreans do not think of immigrants or migrant workers as their
neighbors” (Kang, 2014, p. 2). This is startling since in comparison, only twenty-one (21) percent of Germans and ten (10) percent of Australians have self-reported to the same disdain for foreigners within their country (Kang, 2014). The United Nations has not taken this matter lightly especially due to the fact that by 2011, there were already 21,000 children of mixed ethnicity who were attending grade schools in Korea. It has been estimated that one (1) out of every four (4) multiracial children in South Korea suffer from some form of identity confusion (Kim, 2016, April 14). Any person could begin to understand why when they understand some of the stressors that multiracial children experience in South Korea. For example, Hwang, the baby who played a younger version of Psy in “Gangnam Style,” and who is a Vietnamese-Korean child has been so harassed online as well as in person that his parents are taking legal action against his agitators (Kang, 2013).

Nonetheless, it should be noted that some changes have begun to take place in South Korea in order to assist the adaptation of foreigners to Korea. Recently, the city of Ulsan Metro has been offering free Korean lessons to multiracial children (Kim, 2016, April 11). “Foreign wives” are now able to take free driving lessons in the city of Gumi, which are sponsored by the government (Anonymous, 2016, March 25). However, one of the most amazing programs is that offered by the city of Seongnam in Gyeonggi Province. The government offers foreign wives who have stayed in South Korea for a few years a free trip home to visit their family (Kim, 2016, April 11).

In regards to the phenomenon of a growing multicultural community within South Korea, Beal (2011) states; “Things that happen in Korea have repercussions around the world, and this is due in no small measure to its strategic location” (p. ix). Thus, the world’s interest in her as a
country appears to remain constant or even to increase. When analyzing this quote, this may be why the idea of multiculturalism in South Korea is so paramount now.

**Situation to Self**

I am an African-American who grew up in a predominately Asian town and was acculturated to some aspects of certain Asian sub-cultures. Therefore, issues of multiculturalism were usually present in my life. Over the course of the past ten years or so, I visited Korea multiple times along with several other Asian countries. I also lived there in Korea for four (4) years. While I was in Korea, I studied Korean for one (1) year and then studied at a seminary in Seoul for three (3) years and earned a Master of Divinity.

During that time, I noticed that South Korea was becoming more multicultural (i.e., physically however socially there were still complications). In other words, while the number of foreigners was increasing both visibly and statistically, more and more relations appeared to be strained, laws were passed that affected foreigners and their daily life in Korea but said foreigners were not informed of these changes and discrete events of bullying increased. This “phenomenon” posed challenges for South Korea in regards to defining multiculturalism, the treatment of immigrants (whether foreign workers, students, etc.) establishing multicultural policies and multicultural education programs (N.K. Kim, 2013; Kim, Y., 2013; Lee, 2012; Yang, 2011). Therefore, the researcher wishes to explore said phenomenon through the lens of an administrator and educators who are teaching and/or administering at an international Christian school in South Korea.

An epistemological philosophical assumption is an interaction between the researcher and the one, which is being researched or the case (Babchuk & Badiee, 2011; Cohen & Crabtree, 2008; Creswell, 2011; Creswell, 2013; Stake, 2008). For the purposes of this study, an
epistemological philosophical assumption was employed by applying the social learning theory as well as theories of leadership through interviews and personality assessments of the school director, a number of teachers and by examining artifacts, et al. This case study also applied a Christian worldview that is based on the Bible and its teachings such as keeping the commandments of God (John 14:15) and loving one’s neighbor as oneself (Mark 22:39; Matthew 12:31) as well as welcoming the foreigner into one’s land (Leviticus 19:30).

**Problem Statement**

Although there is research en masse in regards to multicultural education (Atwater, 2010; Banks, 1991; Colon-Muniz, Brady & SooHoo, 2010; Derderian-Aghajanian, 2010; Epstein, 2009; Ford, 2013; Okoye-Johnson, 2011; Yoon, 2010), multicultural education in South Korea (Cho & Yoon, 2007, Choi, 2010; Jahng & Lee, 2013; Kang, 2010; Lee, 2012; Park & Watson, 2011; Seol, 2010; Strother, 2012), supervision and multiculturalism as it affects multiple nations (Westefeld & Rasmussen, 2013), multicultural leadership (Bordas, 2009; Connerly, 2004; Jogulu, 2010; Kumar, Anjum & Sinha, 2011; Melendez, 2007; Overstreet, Okior, Weber & McCray, 1998; Pauliene, 2012; St. Clair, 2008; Thorn, 2012; Webb, Darling & Alvey, 2014); there seems to be little or no research regarding leadership characteristics and multicultural educational programs in South Korea. In other words, there is a lack of research in the area of studying how administrators and their leadership characteristics can impact multiculturalism and multicultural education overall within a classroom or school setting and in particular to South Korea (Simmons, 2013) although the author found one study that looked at leadership styles and multicultural education in Cyprus (Atwater, 2010) and another study that examined a principal’s perception of student achievement in South Korea (Shin & Slater, 2012). In addition, there are no studies that look at what administrators or even teachers actually do in the classroom [or
within the school] to promote multiculturalism in South Korea (Lee, 2013). However, there are a number of studies on curriculum and textbooks (Choi, 2010; Kim, Y., 2013, Moon & Koo, 2011; Parry & Baird, 2012), on multicultural education in South Korea (Cho & Yoon, 2007), as well as principals who utilize transformational leadership coupled with their teachers who then utilize instructional leadership (Bowers, Marks & Printy, 2009).

**Purpose Statement**

The purpose of this instrumental case study is to identify and describe multicultural leadership characteristics of a school director that are intrinsically necessary to facilitate multiculturalism and/or multicultural educational programs at an international Christian elementary school in South Korea. The theory that guides this study is Albert Bandura’s Social Learning Theory and it is also based on the foundation of Transformational Leadership. Specific to this study, multicultural leadership characteristics will generally be defined as aspects of leadership that are necessary to induce learning in a multicultural setting and to train Korean leaders who have multicultural skills at a Korean Christian International School.

**Significance of the Study**

This research is pertinent for administrators and educators who are trying to establish environments that are multicultural in nature and for those who are trying to implement the educational mandate of the government. This study is specifically significant due to a number of reasons. First, there is a lack of research in regards to leaders in multicultural settings (Canen & Canen, 2008; Lee, Park & Watson, 2011). Second, there are no actual case studies in the literature that explore the leadership characteristics of a school director or principal in South Korea albeit there was one exploratory study of leadership styles in a multicultural educational setting in Cyprus (Zembayas & Sotireoula, 2010). Zembayas & Iasonos (2010) examined the
“approaches to multiculturalism of a group of principals who led ‘multicultural’ schools in Cyprus and analyze the findings with regard to both multicultural and leadership theory” (p. 164). In addition, another study in regards to principals who utilize transformational leadership and their teachers who utilize instructional leadership was also carried out using content analysis and case studies in order to examine how principals’ application of transformational leadership styles impacts the teachers at their school (Bowers, Marks & Printy, 2009). Third, studies that examine what type of principals are leading schools indicate that the majority of administrators in South Korea are male and middle-aged (Kim & Kim, 2005). This paper will look at a number of topics. In considering what leadership is and more specifically what transformational leadership is, the researcher will explore how a school director defines leadership as well as what leadership characteristics may be more applicable and necessary within a multicultural setting (e.g., a school, an international school, etc.).

Thus, this study could yield important information in regards to what leadership characteristics are most necessary in order to promote a multicultural educational program or to instill multiculturalism overall within a school system. Moreover, this study will provide qualitative data that has not been assessed before in South Korea and may be a model for studies in the future since previous studies have not been executed in regards to multicultural education and leadership.

Most striking, it is rare for a school director in South Korea to be female (Kim & Kim, 2005) and female educational leaders of minority groups are consistently underrepresented (McGee Banks, 2007). It has been shown that female leaders tend to be more visible, and they are under greater pressure to excel in the workplace than their male counterparts (Di Giampolo, 2002). In addition, they are not often invited into male networks that exist within organizations
(DiGiampolo, 2002). Concurrently, female leaders possess certain characteristics that are not deemed leadership worthy such as; being compassionate, sensitive and being cautious when making decisions (DiGiampolo, 2002) and they tend not to apply an authoritarian leadership style (Becker, 2006). It seems clear that female leadership differs from male leadership however there are not many studies that explore how the leadership characteristics of a female leader and specific to this case, a female school director would affect leadership interactions within a multicultural school setting. The uniqueness of this study is anchored in the fact that the school director of this particular Christian International School is female and Korean which could also further contribute to the body of literature in regards to overall leadership styles and effective leadership styles specific to multiculturalism.

Considering that this school is an international school that employs international faculty members, and creates multicultural opportunities (trips to the United States) that are part of its learning experience as well as a bilingual experience, the author believes that some of these components may be indicative of creating a multicultural educational experience. Thus, by executing this study, the researcher hopes that the findings will also be utilized by schools in South Korea as a possible model of how to establish a school that truly promotes multicultural education as well as Christian values. In order to explore multicultural leadership characteristics this research study will address the following questions that are listed below.

**Research Questions**

According to Creswell (2013), a researcher should establish an “overarching central question and several sub-questions” (p 138). Therefore, the overarching question driving this research study that is being posed is as follows; “What are the distinct leadership characteristics of a female School Director in a multicultural setting?”
Central Research Question

How do specific leadership characteristics facilitate multicultural education in an international Christian elementary school?

Sub-Research Question 1. What themes emerge in regards to leadership and multicultural leadership characteristics in the case of a school director of a Korean Christian school? (From the perspective of the school director and from the perspective of the teachers.)

According to a number of researchers, leadership characteristics vary between males and females (Becker, 2006; DiGiampolo, 2002) and across cultures (Cho & Yoon, 2007; Petkau, 2005; Quezada & Romo, 2004; Simmons, 2013). However, they may be defined differently by which sector or industry is being explored (Becker, 2006).

Sub-Research Question 2. What themes emerge in regards to the implementation of a multicultural education program at a Korean Christian school?

Research has shown that there are certain characteristics that are believed to be necessary in the establishment of multicultural educational programs (Simmons, 2013). However, there is a lack of research in regards to examining this phenomenon (Canen & Canen, 2008; Cho & Yoon, 2007; Lee, Park & Watson, 2011; Simmons, 2013). Although, characteristics that are deemed to be related to transformational leadership appear to be consistent with some characteristics that would be needed in order to examine multicultural leadership. Moreover, it has been noted that transformational leadership is the most complimentary type of leadership when it comes to collectivistic countries (Becker, 2006; Pauliene, 2012), like South Korea.

Sub-Research Question 3. How do utilizing certain teaching curriculums and/or teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea?
According to Cho and Yoon (2007), within the narrow definition of multicultural education, “multicultural education means the revision and change of school curricula” (p. 4). Therefore, in examining multicultural leadership characteristics that would be necessary to implement a sound multicultural educational program, it appears necessary to examine what programming contributed to the establishment of “School Korea” in the first place. This will also allow the researcher to explore how the school director went about establishing “School Korea” and what leadership styles she utilized in the school’s establishment as well as its maintenance and growth.

**Research Plan**

The philosophical assumption that led to this choice of research was epistemological (Babchuk & Badiee, 2011; Cohen & Crabtree, 2008; Creswell, 2011 Creswell, 2013; Stake, 1978) in nature. I will interact with the participants or subjects via interviews to garner information as well as surveys in regards to the research questions by utilizing the case study method (Adler & Clark, 2011; Beins 2013; Creswell, 2013; Houghton, Casey & Murphy, 2013; Palys, n.d.; Stake, 1978; Symonds & Ellis, 1945; Yin, 2003). Moreover, I will heavily rely on direct quotes from participants in order (Adler & Clark, 2011; Beins, 2013; Creswell, 2011; Creswell, 2013; Yin, 2003) to garner a unique understanding of the dynamics of multiculturalism within said educational system. Bordas (2009) states, “The most successful organizations will be those that incorporate the influences, practices, and values of these diverse cultures in a respectful and productive manner” (p. 3). What Bordas alludes to in the aforementioned quote should not only be emphasized for organizations but for real-life interactions especially since “multicultural education and exposure to varying cultures leads to and translates in real-life as
being…an education for freedom” (Banks, 1991, p. 32). This is especially important since the world is still in many ways “ethnically polarized and troubled” (Banks, 1991, p. 32).

This study will incorporate a qualitative method of inquiry (Cohen & Crabtree, 2008; Creswell, 2011; Creswell, 2013; Houghton, Shaw & Murphy, 2010; Lapan, Quartaroli & Reimer, 2011; Yin 2003). More specifically, a case study method will be used. This method was chosen because the school director qualifies as one unique “instrumental” case (Houghton, Shaw, & Murphy, 2013; Sutter, 2012; Yin, 2003) in regards to being an administrator who sets out to establish a multicultural learning environment. She does this with nine (9) others who teach/work at “School Korea” in South Korea. By interviewing teachers at “School Korea,” it is possible to examine leadership styles since teachers can be classified as subordinates (DiGiampolo, 2002).

At “School Korea,” each instructor teaches a specific subject such as; English, Music, Math and Science, Art, etc. With such a small number of subjects, a study that is “purely” quantitative would be highly skewed. Moreover, this study is within a culture but there is only one “instrumental” case. Therefore, interviews will be executed with select teachers in order to explore the school director’s leadership style and the overall phenomenon further. A number of the teachers are not Korean themselves therefore attempting to interview the phenomenon by means of an ethnography is not applicable in the case of this particular study (Creswell, 2011; Creswell, 2013). Moreover, it is important to collect data in real-time and in the context of the educational setting (Gall, Gall & Borg, 2007; Stake, 1978; Symonds & Ellis, 1945; Taylor, 2013). In doing this, the case study method is the preferred method as “it is widely believed that case studies are useful in the study of human affairs because they are down-to-earth and attention-holding” (Stake, 1978, p. 78). In addition, the case study method is applicable when
one is studying a phenomenon that exists within natural settings (Adler & Clark, 2011; Beins 2013; Creswell, 2011; Creswell, 2013; Houghton, Shaw & Murphy, 2013; Symonds & Ellis, 1945; Yin, 2003). Lastly, the case study method is a form of investigation that looks at “why particular people (or groups) feel particular ways, the processes by which these attitudes are constructed and the role they play in dynamic processes within the organization or group” (Palys, n.d., p. 1).

**Delimitations and Limitations**

The researcher will carry out a case study because there is only one “instrumental” case to be studied in regards to a specific phenomenon (Houghton, Shaw & Murphy, 2013; Suter, 2012; Yin, 2003). In this study, foreign teachers, i.e., foreign teachers and South Korean teachers who read, write and speak English will be interviewed in order to minimize misunderstandings in regards to the nuisances of the English language by controlling for the English proficiency of all interviewees.

This study is examining the phenomenon of multicultural leadership characteristics within a Christian International School. It should be noted that the setting itself may influence the researcher’s findings somewhat due to faith beliefs and somewhat due to the fact that “School Korea” is a private school. In addition, this study has a number of limitations.

First, the school director and other teachers may exhibit biased responses due to the nature of the questions, their backgrounds, and previous multicultural experiences as well as the fact that many of them are bilingual and some of the participants are even trilingual. Beins (2013) notes that language is not just a matter of words but when one strives to learn a new language they must also learn the culture and the culture of the language. Thus, all of the interviewees would be multicultural in some shape or form. Second, this school is a Christian
institution and therefore may be influenced by Biblical principles that encourage embracing the
other (Mark 22:39; Matthew 12:31, et al.) as opposed to a non-Christian institution that also
purports to focus on multiculturalism, et al. Third, case studies tend to be challenging as they
may lack rigor (Amerson, 2011; Yin, 2003) especially if the investigator is not systematic in their
approach (Neal, et al., 2006).

There are a number of reasons why case studies are noted as having limitations
(Amerson, 2011; Farquhour, 2012; Neal, et al., 2006; Yin, 2003). Besides lacking rigor
(Amerson, 2011; Farquhour, 2012; Yin, 2003), case study research tends to be subjective (Beins,
2013; Farquhour, 2012). Not only is it subjective, but also researchers utilizing the case study
method tend to look at one case or a specific group of cases versus means used quantitative
research, which entails working with a large sample size (Farquhour, 2012). Thus, the lack of a
large sample size tends to be “disconcerting” to a number of scientists and/or researchers
(Farquhour, 2012). Lastly, case studies lack generalizability since each case or a number of cases
were studied for their uniqueness (Farquhour, 2012). In other words, since you are examining
cases due to their uniqueness, the findings cannot be generalized to the greater population
(Farquhour, 2012; Yin, 2003).

**Definitions**

Terms relevant to this study are defined.

1. *Facilitate* - Facilitate refers to the ability “to make it easier for something to happen”
   (Macmillan Publishers, 20016). Specific to this study, the term facilitate refers to
   leadership characteristics that make it easier to implement a multicultural educational
   program, lead an international staff, and/or teach a curriculum that is multicultural in
   nature at a Christian elementary school.
2. Multicultural - Multicultural is a blend of people who represent different cultures, races, religions and ethnicities (Cho & Yoon, 2007) and since the society has various people represented, it faces a number of multicultural issues (Nguyen & Benet-Martinez, 2013; Pauliene, 2012; Suarez-Orozco, 2005; Thorn, 2012).

3. Multicultural Education - “Multicultural education” is a way of inducing learning from different perspectives of society. It facilitates a greater understanding and interactions amongst societies (Cho & Yoon, 2007; Park & Watson, 2010) and promotes social justice within society (McGee Banks, 2007; Quezada & Romo, 2004). Overall, multicultural education refers to the “revision and change of school curricula” (Cho & Yoon, 2007, p. 4).

4. Multicultural Education Programs - A “multicultural educational program” is defined as strategies, lessons, interactions with foreigners and trips that promote learning about those who are different than themselves and learning to embrace other cultures, religions, etc. (Cho & Yoon, 2007).

5. Multicultural Leadership - “Multicultural leadership” is a way of influencing others that leads to a greater understanding of one’s role as a leader (Petkau, 2005) within a multicultural setting or within a diverse setting. (Aiemen, 2008; McGee Banks, 2007; Nguyen & Benet-Martinez, 2013; Pauliene, 2012).

6. Social Justice - Social justice is the promotion of equal opportunity or equality within society. It occurs when “all people share a common humanity” (Appalachian State University, 2016, p. 1).

7. Transformational Leadership - The term “transformational leadership” refers to a form of leadership that seeks to bring about a substantive amount of change within an
organization, institution or greater society. Transformational leadership is best when applied to collectivistic societies (Becker, 2006; Pauliene, 2012) that rely on relations and reciprocity.

8. **Korea** - The term “Korea” will be used to describe the whole country of Korea unless otherwise noted.

**Summary**

South Korea is a country with a rich history. It is a country that is transforming from being a homogenous society (Central Intelligence Agency, 2014; Choi, 2013; Chung, 2010; Chung & Yoo, 2013; Frazer, 2009; Jun, 2014; Kim & Kim, 2005; Kim, 2011; N.K. Kim, 2013; Kim, Y., 2013; Kong, et al., 2010; Lee, 2012; Lee, Arcodia & Lee, 2012; Park & Watson, 2011; Prey, 2011; Seol, 2010; Seth, 2011; Watson, 2010, Watson, 2012; Yang, 2011) to one that is multicultural in nature (Lee, 2011; Kim & Kim, 2012; Park & Watson, 2011). This is especially the case due to the increase of immigrants and foreigners within her borders (Choi, 2010; Kong, et al., 2010; Lee, Arcodia & Lee, 2012; Li, 2010; Seol, 2010; Yoon, 2010). The city of Seoul in South Korea has faced a number of challenges (Kong, et al., 2010; Watson, 2010). It is for this reason the government of South Korea has implemented policies to encourage multiculturalism and multicultural education programs (Cho & Yoon, 2007; Choi, 2010; Chung, 2010; Lee, 2012a; Park, 2012; Power, 2010; Prey 2011; Watson, 2010; Yang, 2011).

This study was established because although there has been a growing body of literature on multiculturalism, multicultural education and multicultural issues in South Korea, there is still a lack of research regarding leadership characteristics and multicultural educational programs in South Korea (Simmons, 2013). In addition, there are a lack of studies that examine what administrators or teachers do within the classroom and by proxy within a school to promote
multiculturalism in South Korea (Lee, 2013). Thus, the purpose of this study is to examine the leadership characteristics of a School Director in South Korea that may further facilitate a multicultural environment in an international school setting.

Part of this study will incorporate a qualitative method of inquiry by utilizing an instrumental case study method (Adler & Clark, 2011; Beins 2013; Creswell, 2011; Creswell, 2013; Houghton, Shaw & Murphy, 2013; Symonds & Ellis, 1945; Yin, 2003). Key questions will be examined in regards to multicultural leadership characteristics that are necessary in order to implement a sound multicultural education program at an international elementary Christian school in South Korea. The other part of this study will incorporate assessments that can be analyzed quantitatively (Creswell, 2008). Thus, this study is significant because it seeks to fill a gap in the literature. In addition, the findings may assist in influencing educators, school administrators, policy makers and the educational system within the country of South Korea.
CHAPTER TWO: LITERATURE REVIEW

Overview

The following literature review explores existing literature, which establishes multicultural education in South Korea as well as multicultural leadership. In addition, this chapter summarizes research regarding leadership characteristics that are necessary to implement a sound multicultural education program at an international school in South Korea. The literature introduces theories such as the social learning theory and the concept of transformational leadership, which will also be utilized in this study. This review of literature also discusses the following topics: globalization, culture, multiculturalism, a brief history of South Korea, multicultural education, and of multicultural education in South Korea, leadership, and leadership styles as well as multicultural settings. These topics shed light on the necessity for leaders who do not only support multiculturalism, but who have leadership characteristics that will promote multiculturalism and multicultural education within South Korea. There is a lack of research in regards to leaders in multicultural settings (Canen & Canen, 2008; Lee, Park & Watson, 2011).

In addition, after exploring the literature, two studies were found that explored leadership characteristics of a school director or principal save one study that was completed in Cyprus (Zembylas & Sotiroula, 2010) and another study executed by Bowers, Marks and Printy (2009) amongst principals in three schools which were situated in the Deep South, the Northwest and the West Coast that examined principals who were transformational leaders and their teaching staff who utilized an instructional leader. Therefore, if multicultural leadership characteristics could be properly identified, said findings could contribute to implementing multiculturalism and multicultural education programs in South Korea and possibly worldwide (Simmons, 2013),
especially since there has been little to no research completed in regards to this specific phenomenon.

This chapter contains the theoretical framework, which is based on Lev Vygotsky’s sociocultural learning theory as well as transformational leadership as a theoretical basis for examining leadership characteristics.

**Theoretical Framework**

This section establishes the theoretical framework that will be utilized for exploring the phenomenon of multiculturalism and multicultural education as well as multicultural leadership characteristics that will be explored with a South Korean educational setting. When executing a case study, the development of the theoretical framework is of the utmost importance in order to lay the groundwork for the case (Yin, 2003). By doing so, rigor can be established through a “consistent and coherent research design” (Farquhour, 2012, p. 10) which seeks to answer who, how and why questions (Farquhour, 2012). The following theories will be incorporated and applied: 1) social learning theory and 2) transformational leadership.

**Social Learning Theory**

According to Albert Bandura (1969) children observe and model behavior that they have previously observed. Therefore, when they see their parents do something they follow suit and do it themselves (Joseph, Kane, Nacci & Tedeschi, 1977; Wollard, 2010). Willard (2010) states that the “…features of modelling [is] that [it] is copying the behavior of others” (p. 28). Joseph, Kane, Nacci and Tedeschi (1977) confirmed Bandura’s observations in their own study. In said study, the researchers found and stated the following; “The pattern of results is consistent with the hypothesis that a model serves as a legitimizing agent for subsequent behavior of an imitative child” (Joseph, et al., 1977, p. 282). Cho & Yoon (n.d.) confirm this fact when they state:
“teachers are, as most scholars agree, the most important factor for good schooling because students spend the most time with teachers in and out of classrooms” (p. 5). Their findings confirm that children do learn through imitation as they do what they see and not necessarily what they are told.

Likewise, Vygotsky (1978) stated that children learn in community. This theory finds its basis in the fact that behavior must be examined within one’s culture (Arnett, 2012; Cho & Yoon, 2007, Vygotsky, 1978). More specifically, children/students learn from their elders. Vygotsky (1978) argued that human behaviors find their basis from human interactions and therefore within a person’s culture. This seems to be confirmed by Banks (1991) who states; “Each of us becomes culturally encapsulated during our socialization in childhood” (p. 35). In addition, Cho and Yoon (2007) confirm this when they note that different cultures encapsulate different behaviors and that “it is necessary to understand the cultural factors which affect multicultural behaviors” (p. 8).

It is important to note that Banks (1991) confirms Vygotsky’s theory because socialization cannot be separate from one’s cultural setting. In other words, children and therefore students model behavior they see on a regular basis (Bandura, Ross & Ross, 1961). Thus, teachers and also administrators should act as guides (Choi, 2010). Tschannen-Moran (2007) adds that “effective school leaders” also serve as role models for their staff members (p. 103) and as a logical extension the students within their schools. With that being said, then multicultural education is more necessary than even current advocates have previously thought.

Seeing that, to some extent, people can “create as well as select environments…through their actions” (Bandura, 1982, p. 747), each time a person is interacting in their environment they are also creating said environments. This means that by teaching people to accept others who are
different than themselves, a multicultural society will not only be defined by ethnicities but also by a deeper understanding of other people and a greater acceptance for differences that are seen and acknowledge in “the other.” This is especially the unique challenge and/or opportunity that South Korea faces at this present time as race, culture, religion, language ethnicity, where one lives and other differentiating factors are affecting South Korea as a society in a very specific and unique way (Cho & Yoon, 2007).

Physically, South Korea is becoming a multicultural society but sociologically South Korea is still going through a number of transformations (Cho & Yoon, 2007). The fact is that most governmental policies and educational programs focus on acculturating and assimilating foreigners into South Korean society but not on learning and accepting foreigners along with their personal beliefs and cultures (Cho & Yoon, 2007, Jahng & Lee, 2013; Strother, 2012; Watson, 2010). Specific to Asian cultures and more so in Korea, collectivism is a means in which people associate. Issues of shame and honor (i.e., face or saving face) are still common throughout both Koreas (Herbert, Mockitis & Zander, 2014). Pauliene (2012) believes that “…researchers are convinced that in collectivist cultures, the emergence of a transformational style is associated with leadership success (Perrin, et al., 2012)” (p. 95). Indeed, it has been shown that transformational leadership and/or shared leadership are pronounced styles of leadership in the Eastern world, which follows a collectivistic mindset (Herbert, Mockitis & Zander, 2014).

Nonetheless, more research needs to be completed in the area of “the generalizability of culturally-linked leadership styles” (Pauliene, 2012, p. 95) and specifically more research needs to be completed internationally (Pauliene, 2012). Moreover, more research needs to be completed about and within South Korea in order to gain a further understanding about these
characteristics (Cho & Yoon, 2007) as well as what types of leadership would best apply to dealing with the issue of a seemingly burgeoning multicultural society. It should be noted that when North Korea finally opens its doors, eventually, the same process will need to take place.

**Transformational Leadership**

Research of a scientific nature regarding leadership did not begin to take place until the late twentieth century (McGee Banks, 2007). Furthermore, it was not until the late 1970s that research even began to look at females and minorities (McGee Banks, 2007). However, the term “leader” has a history that goes as far back as the year 1300 (Becker, 2006). Nonetheless, once research began, theories regarding leadership were established (McGee Banks, 2007).

Leadership has been characterized as being “behavioral and situational” (Razik & Swanson, 2010) or “behavioral and context-specific” (Webb, Darling & Alvey, 2014, p. 7). Rather, than just managing people, the leader needs to be able to connect to people, navigate complex situations and have a shared sense of making decisions that will enable problem solving (Munro, 2008). Additionally, “[a] leader must recognize that when he or she is in a position of leadership, there is an element of continuance and maintenance” (Becker, 2006, p. 13). In doing so, leaders are able to “critique” problems or challenges and “transform” the lives of people and society positively (Sayani, 2013). Notwithstanding, all forms of leadership do not actually seek to transform.

Bufalino (2016) quotes Evans (2007) and states the following; “transformation begins with trust” (p. 135). While all leaders do not seek to transform nor are all leaders trustworthy, all types of leadership do eventually influence others and bring about change (McGee Banks, 2007; Pauliene, 2012). Perhaps, Bowers, Marks and Printy (2009) say it best when they state the following; “Leadership, as we understand it, is a relationship that influences organizational
members to work toward achieving organizational goals” (p. 505). Becker (2006) notes: “…transformational leadership can move followers to exceed performance” (p. 35). However, Lee (2006) in reference to leaders and follower, states; “People are the most important resources in any organization or movement. Organizations need to make personal development an important priority, and see it as being just as important as tasks to be done” (p. 61). Regardless of an exact definition, for this case study, transformational leadership is the cornerstone of understanding and appreciating the phenomenon being explored at “School Korea.”

Various management writers that advocate for transformational leadership have noted “transformational leadership promotes greater participation within collectivist cultures” (Pauliene, 2012, p. 95). It is a form of leadership that has been examined by a number of researchers and leadership experts (Bader, Horman & LaPointe, 2010; Basham, 2012, Bowers, Marks & Printy, 2009; Pauliene, 2012). Van Woerkom & de Reuver (2009, p. 2013) state: “Current research on leadership strongly emphasizes that transformational models of leadership are related to a wide variety of positive individual and organizational outcomes.” In fact, by its very nature, transformative or transformational leadership seeks to provoke a substantive amount of change that causes the transformation of a system or institution for the better (Pauliene, 2012; Thorn, 2012) and a change from the status quo (Abu-Tineh, Abdullah, Khasaeneh, Al-Omari & Aiemen, 2008). According to Shields (2010), “Transformative leadership begins with questions of justice and democracy; it critiques inequitable practices and offers the promise not only of greater individual achievement but of a better life lived in common with others” (p. 559)” (Bader, Horman & LaPointe, 2010, p. 26).

Transformational leadership, when it is “real,” is led by a moral compass (Homrig, 2001; Pauliene, 2012). By using critical reflection, wrongs are addressed and everyone has access to
an equal playing field (Sayani, 2011), which has seemingly occurred due to the very existence of globalization. This is important to note since “transformational leadership is positively correlated with principals’ ‘effectiveness in implementing reform’” (Abu-Tineh, 2008, p. 649). In addition, transformational leadership “…occurs when one or more persons engage with others in such a way that the leaders and followers raise one another to higher levels of motivation and morality…” (Pauliene, 2012, p. 93).

Bowers, Marks and Printy (2009) add to this since they believe that any approach that seeks to be transformational is going to “…emphasize reciprocal relationships as the basis of influence rather than authority, power, or exchange-based influence” (p. 509). This is especially the case since a true transformational leader “strives to achieve true consensus” (Homrig, 2001, p. 5); while changing the “status quo” (Abu-Tineh, et al., 2008). Thus, any form of transformational leadership seeks to influence people in order to bring about changes of lasting value in their environment (Bowers, Marks & Printy, 2009; Pauliene, 2012; Sayani, 2011, Thorn, 2012), which appears to be led by high standards of morality (Abu-Tineh, 2008; Homrig, 2001; Pauliene, 2012; Sayani, 2011).

Bernard Bass was not only attracted to exploring the concept of transformational leadership but he executed a number of empirical studies in order to examine its essence (Leithwood, 2007). Eventually, Bass created a basic model for transformational leadership, which included “four categories of practices” (Leithwood, 2007, p. 186). The aforementioned categories were as follows; 1) charisma (Leithwood, 2007; Lievens, Van Geit & Coetsier, 1997) or idealized influence (Homrig, 2001), 2) inspirational leadership (Leithwood, 2007; Lievens, Van Geit & Coetsier, 1997) or inspirational motivation (Homrig, 2001), 3) individualized
consideration (Homrig, 2001; Leithwood, 2007; Lievens, Van Geit & Coetsier, 1997) and 4) intellectual stimulation (Homrig, 2001; Leithwood, 2007; Lievens, Van Geit & Coetsier, 1997).

Bowers, Marks and Printy (2009) state: “Under the transformational model, the leader seeks to redefine the purposes of organizational work to capture the values, aspirations, needs and expectations of leaders and followers and to allocate resources toward the common good (Burns, 1978)” (p. 509). Basham (2012) goes further and notes that transformational leadership is “value driven” (p. 344) and establishes high standards for its followers and their purposes in life, which Bass would identify as inspirational leadership or establishing the vision and standards (Leithwood, 2007). Moreover, the characteristics that transformational leaders tend to possess and that are necessary characteristics of transformational leadership are qualities such as; commitment, self-knowledge, empathy, competence, and authenticity (Basham, 2012), high moral standards, genuineness, trustworthiness, creativity, mentoring skills, and they are motivated to do that which is right (Homrig, 2001; Thorn, 2012), nurturing and building a common vision (Thorn, 2012) and risk-taking (Thorn, 2012). In Emotionally Intelligent Leadership, Shankman and Allen (2008) note that characteristics such as; honest self-understanding, authenticity, initiative, optimism, flexibility, achievement, healthy self-esteem, emotional self-control and emotional self-perception are descriptive of a leader who has consciousness of themselves. Shankman and Allen (2008) also list the following leadership characteristics in regards to having consciousness for others such as; empathy, citizenship, coaching others, being a change agent, developing relationships, being able to inspire and influence, possessing conflict management skills, and capitalizing on differences. Although the aforementioned characteristics are supposed to discuss a leader who is emotionally intelligent;
one can see how many of these same characteristics are ones that are associated with transformational leaders.

Leaders or other persons who have “multicultural personalit[ies] have personalities that when measured score high along dimensions of cultural empathy, social initiative and open-mindedness (Van Woerkom & de Reuver, 2009). Van Woerkom and de Reuver (2009, p. 2022) confirm the aforementioned qualities in one sense since they claim that “[…] managers with more cultural empathy, open-mindedness and social initiative score higher on transformational leadership [measures].” Moreover, Arredondo (2008) alludes to this premise when she introduced the term “multicultural understanding,” which alludes to the fact that one knows themselves and their culture and then knows about others’ cultures which alludes to “open-mindedness.”

With the aforementioned characteristics, the transformational leader enables their followers to feel “…trust, admiration, loyalty, and respect for the transformational leader [and thus] followers are motivated to advance the work of the organization, going beyond basic expectations (Bowers, Marks & Printy, 2009, p. 509). More specifically, in regards to schools, transformational leadership, when implemented correctly, leads followers to surpass the “normal” and endeavor to “reach their fullest potential to advance the work of the school” (Bowers, Marks & Printy, 2009, p. 507). In addition, transformational leadership when applied in educational institutions in real-time begs for higher standards and more accountability (Leithwood, 2007). Leithwood (2007) states: “All transformational approaches to leadership […] share in common the fundamental aim of fostering capacity development and higher levels of personal commitment to organizational (p. 191) goals […] (p. 192). In other words, higher standards are established, which in turn eventually require more commitment. As previously
discussed, that increased commitment occurs due to the unique relationship that transformational leaders have with their employees which in turn changes the everyday life and the given reality for students at their institutions.

According to Sayani (2011); “It is not enough for educational leaders to help improve the academic achievement of minoritized students; they must also ensure that all their students are critically conscious of inequities that persist in our society and that they have necessary knowledge, abilities, and opportunities to redress these inequities” (p. 73). With that being said, it would appear that the leadership qualities of any given leader is of the utmost importance especially in facilitating multiculturalism within a classroom or a school. The implications of leadership characteristics in a multicultural setting will be explored later. The related literature section will serve as the foundation for this case study.

**Related Literature**

Globalization is a term that is heatedly discussed and has been heavily debated in a myriad of countries (Arnett, 2002; Giddens, 2011; Herbert, Mockaitis & Zander, 2014), Kim, N.K., 2013; Kim, Y., 2013; Pauliene, 2012; Prilleltensky, 2012). “[It is] about flow: mobile capital; the mobile production, distribution, and consumption of goods and services; mobile populations; and mobile cultures” (Suarez-Orozco, 2005, p. 2). In fact, globalization affects people in regards to their familial interactions, educational endeavors, and even their career prospects (Arnett, 2002; Giddens, 2011; Kim, N.K., 2013; Nguyen & Benet-Martinez, 2013; Rizvi & Lingard, 2010; Suarez-Orozco, 2005; Suarez-Orozco, 2007); and has been occurring in this fashion for some time.

“Since World War II, the multiple dimensions of globalization have pressured individuals and nation-states to adapt to new demands and standards” (Moon & Koo, 2011, p. 577). Rizvi
and Lingard (2010) also agree with this sentiment. Moreover, globalization appears to be a force to be reckoned with which continues to affect society overall, especially in regards to multicultural issues (Aiemen, 2008; Connelly & Pedersen, 2005; Nguyen & Benet-Martinez, 2013; Pauliene, 2012; Suarez-Orozco, 2005; Thorn, 2012). N.K. Kim (2013) states, “Globalization threatens the status, in which the social justice of redistribution is administered” (p. 35). This is especially true since globalization has leveled the playing field in regards to economic opportunities or lack thereof (Friedman, 2007). Like other countries, this conflicting phenomenon continues to exist in South Korea (N.K. Kim, 2013; Kim, Y., 2013; Park & Watson, 2011; Prey, 2011; Prilleltensky, 2012; Rizvi & Lingard, 2010). In fact, globalization has intensified across East Asia, and more specifically within Korea (Cho, Ahn & Kim, 2004). Moreover, said existence has caused a tenuous situation (Kim, N.K., 2013) in the small peninsula of South Korea (Hanson, 2006; Kim, 2010; Lee, 1989).

The fact is that cultural diversity is a by-product of globalization (Lee, 2006). Due to globalization (Kim, Y., 2013; Kim & Kim, 2012; Lee, 2011; Park & Watson, 2010; Yoon, 2010), the South Korean government has recently passed policies that emphasize multicultural education due to the rapidly changing demographics of South Korea (Choi, 2010; Prey, 2011; Watson, 2010; Yang, 2011). The multicultural policy in South Korea is “a state-led response to these global changes” (Watson, 2010, p. 337). This review of literature will discuss the following topics: globalization, culture, multiculturalism, a brief history of South Korea, multicultural education, multiculturalism and the policy of multicultural education in South Korea, leadership, and leadership styles and multicultural settings. These topics will shed light on the necessity for leaders who do not only support multiculturalism but who have leadership
characteristics that will promote multiculturalism and multicultural education within South Korea.

**Globalization and South Korea**

The South Korean government has recently passed policies that emphasize multicultural education because of the rapidly changing demographics of South Korea (Cho & Yoon, 2007; Choi, 2010; Prey, 2011; Watson, 2010; Yang, 2011). Multicultural policy in South Korea is a “policy [that] shares the concept of culture as distribution of power, and tries to prevent the formation [of a] ‘cultural border’ […] while, considering a school culture of a group as a ‘cultural boundary’” (Cho & Yoon, 2007). In fact, the multicultural policy in South Korea is “a state-led response to these global changes” (Watson, 2010, p. 337). In actuality, this phenomenon is occurring worldwide as “…developed nations of OECD face intense multicultural problems as a result of the growth of immigrant populations” (Spring, 2009, p. 58-59). Therefore, it is important to understand the exact effects that globalization actually has on a society and on education.

**The effects of globalization: a general overview.** Globalization is defined as integrating various facets of society around the world (Friedman, 2007). Watt (2014) notes that globalization is the process by which each society becomes global. Yet, according to Rizvi and Lingard (2000), “it is impossible to define globalization in any straightforward fashion” (p. 421). Nonetheless, globalization has changed the face of the world (Aiemen, 2008; Connerly & Pedersen, 2005; Thorn, 2012) and the realm of education (Friedman, 2007; Kim, Y., 2013; Lee & Pang, 2011; Park & Watson, 2011; Suarez-Orozco, 2005; Wang, 2011), especially since “today’s global community encompasses interconnectivity between societies” (Park & Watson, 2011).
Globally, each community is not only interacting across societies (Naim, 2009), but across time and space (Cho & Yoon, 2007; Kim & Kim, 2012; Lee, 2011; Park & Watson, 2010). As the world becomes flatter (Friedman, 2007) the way in which people interact has been intensified as well as the flow of people, goods, capital, etc. (Watts, 2014). Therefore, due to technology and globalization, people all over the world are connected in a way in which they were not connected previously (Caliguiri & Tarique, 2012; Lee, 2011; Yoon, 2010; Naim, 2009; Nguyen & Benet-Martinez, 2013).

Another effect of globalization is that a global economy has been created. Not only has a global economy been created but said economy “has created greater social stratification and more inequality in our society” (Rizvi & Lingard, 2000, p. 419). In addition, “the global economy is producing a competitive landscape that is becoming increasingly more, dynamic and ambiguous […]and makes] bridging the global skills gap” one of the most major concerns (Caliguiri & Tarique, 2012, p. 612). Therefore, in order to compete, people must garner more and more education (Hugonnier, 2008; Rizvi & Lingard, 2010; Rizvi & Lingard, 2010). Therefore, each country must innovate and create (Spring, 2009; Friedman, 2007). This is where it appears that education rears its head and begins to play a major role in globalization as well as the creation of new multicultural policies.

“Globally, the frequency and extent of intercultural contact and intercultural interactions are increasing rapidly” (Nguyen & Benet-Martinez, 2013, p. 122), especially since students are able to interact with people from other religions, cultures and creeds (Sussmuth, 2008). As a “result, many individuals are exposed to and internalize more than one culture” (Nguyen & Benet-Martinez, 2013, p. 122) or may be labeled as bicultural (Arnett, 2002). More specifically, each individual is changed psychologically and this influences one’s identity (Arnett, 2002).
Therefore, the reality of all of the aforementioned interconnections flattens the competitive playing field within education as well as the competition for jobs and other resources worldwide (Friedman, 2007). Thus, it appears that each individual, as well as the overall society needs to form and execute multicultural competencies (Connerly, 2004; St. Clair, 2008; Webb, Darling & Alvey, 2014). However, Inceoglu and Bartran (2012) disagree.

Inceoglu and Bartran (2012) believe that multicultural competencies are a myth. They state; “Our view is that leadership competencies are leadership competencies across all situations; however, their scope needs to be broadened for a multicultural context” (Inceoglu & Bartran, 2012, p. 216). Regardless, issues related to globalization and its impact still need to be addressed and Inceoglu and Bartran (2012) agree. This is especially the case since globalization affects education as well as the components of leadership that are necessary to implement change.

**The effects of globalization on education.** Globalization has not only changed the world but it has also affected policy and educational systems as well as the need for education (Sussmuth, 2008). “Over the last five decades formal schooling has emerged globally as one of the most important societal institution[s] for the education of the next generation” (Suarez-Orozco, 2007). Accordingly, the OECD Secretary General Angel Gurria states; “In a highly competitive globalized economy, knowledge, skills and know-how are key factors for productivity, economic growth and [for a] better living condition…” (Spring, 2009, p. 57). In fact, the means by which to acquire status appear to be linked to one’s education and opportunities that are availed to them (Suarez-Orozco, 2007). Therefore, education is a means by which a country is able to “innovate an indispensable prerequisite for growth and competitiveness in today’s global knowledge economy” (Anderson, et al, 2013, p. 58).
There are a number of ways in which globalization has affected the realm of education. First, education is affected in regards to policy (Rizvi & Lingard, 2000; Rizvi & Lingard, 2010; Suarez-Orozco, 2007). Since the 1990s, nation-states have been borrowing policies from other nation-states in order to compete (Blackmore, 2000; Suarez-Orozco, 2007). In addition, each nation-state’s government has been “search[ing] for solutions to similar economic and social problems arising out of globalization” (Blackmore, 2000, p. 470). In other words, policies are created in order to address perceived problems within the society and within the educational system (Rizvi & Lingard, 2010).

Second, education is affected structurally (Rizvi & Lingard, 2000; Sussmuth, 2008) as the system is challenged (Rizvi & Lingard, 2010). According to Blackmore (2000), globalization has not only affected education by implementing a capitalistic educational policy but said policy texts are created that “advocate[e] a new work order for the third millennium” (Blackmore, 2000, p. 467). Howard Gardner adds to this phenomenon when he states: “education typically changes because of shifts in values […] such as globalization” (Suarez-Orozco, 2007). Thus, complex questions are raised and not only is education affected but there is a “reconfiguration of political power in contemporary society” (Rizvi & Lingard, 2000, p. 422).

As a direct result of globalization the way in which education is delivered has changed drastically. This should be expected since “[…]cultural differences’ are part of many curricula” (Webb, Darling & Alvey, 2014, p. 7). Global classrooms such as the Tensta Gymnasium outside of Stockholm are popping up where classrooms are culturally blended and students are multilingual (Hugonnier, 2008; Suarez-Orozco, 2005; Sussmuth, 2008). Tensta is a multicultural high school that is predominately made up of immigrants and “refugee-origin families” and is surrounded by low-income housing (Sussmuth, 2008). Virtual classrooms are also being formed.
such as an English-learning program that was created through a collaborative effort between the Korean government and Korea University (Joseph Kim, personal communication, January 31, 2013). In addition, international partnerships and collaborations such as those created with Korea University have been implemented (McNeill, 2009) as well as an expansion of study abroad programs (Rizvi & Lingard, 2010).

Third, education is affected practically (Rizvi & Lingard, 2000). Rizvi & Lingard (2000) note that due to a multicultural yet nationalistic focus, education tends to “manifest [...] in vernacular ways in particular nations, given their idiosyncratic histories, cultures and politics” (p. 1). At the Tensta Gymnasium, students were introduced to curriculums that integrated various facets of studies such as biology and the Mesopotamian period (Hugonnier, 2008; Suarez-Orozco, 2005; Sussmuth, 2008). In addition, students spoke multiple languages, had access to wireless PCs and completed internet-based research (Suarez-Orozco, 2005). Therefore, as the curriculum becomes more multicultural, textbooks need to be re-written and curricular changes need to take place (Cho & Yoon, 2007; Rizvi & Lingard, 2010) as the focus was on developing the “whole student” (Sussmuth, 2008) or as UNESCO refers to them, the whole human being (Rizvi & Lingard, 2010). In order to ensure the development of the “whole student” (Sussmuth, 2008) or the whole human being (Rizvi & Lingard, 2010), studies completed by PISA note that educational systems must “update their curricula and accommodate a globalizing learning environment” (Sussmuth, 2008). An example of this is the fact that in 2004 the APEC entered an agreement and encouraged teaching English as an official language beginning in the first (1st) through fifth (5th) grades (Suarez-Orozco, 2008). More specifically, the age in which students begin to learn English in Korea now begins at nine versus twelve as opposed to before (Suarez-Orozco, 2008). Moreover, in order to maintain this curriculum, APEC also emphasized the fact
that English teachers at the elementary school level need to undergo training (Suarez-Orozco, 2008).

However, due to globalization, another effect is that students and children in poorer regions or impoverished nations are falling behind their peers and exhibiting learning gaps (Rizvi & Lingard, 2010; Suarez-Orozco, 2007). After results from the PISA came out, it was found that among 15-year-olds, on average, the smallest percentage of students (10%) who scored below the average came from countries like South Korea and Finland while more than 50% fell below this international threshold in countries like Turkey and up to 60% in a country like Mexico (Hugonnier, 2008). According to Suarez-Orozco (2007), part of this disturbing phenomenon is due to the fact that “education faces new challenges in a world more globally connected yet ever more unequal, divided, and asymmetrical” (p. 3). Arnett (2002) states; “the gaps in technology and lifestyle between rich and poor countries and between rural and urban areas within countries have persisted or [have] even grown in recent years, even as poor countries have moved in the direction of rich countries” (Arnett, 2002, pp. 774-775). This is especially still the case since overall global poverty continues to be a real challenge (Suarez-Orozco, 2007).

Fourth, students’ experiences are affected and altered (Rizvi & Lingard, 2010). This is especially true since students are introduced to “rapid and continuous education change geared to enhancing the quantity and quality of a nation’s human capital” (Rizvi & Lingard, 2000, p. 1). In other words, students are seen as capital that will enhance the position of their nation. Each student is seen as a catalyst for change that will help propel his/her country into a competitive world that is a current by-product of globalization.

For many students, they are expected to learn multiple languages, be technologically savvy (Suarez-Orozco, 2005), learn in “diverse ways” (Sussmuth, 2008, p. 205), and they are
often forced to learn materials that have merely been copied from other nations (Suarez-Orozco, 2007). They are also required to execute high performance not only nationally but also internationally. Part of the high standard being required of students occurs since “the world over [they] need more cultural sophistication, better communication and collaboration skills, and higher-order cognitive skills for critical thinking,” (Suarez-Orozco, 2007, p. 2). In addition, they must exhibit a higher level of emotional maturity than generations past (Sussmuth, 2008, p. 205). Said students must also think about thinking and reflect “on their own learning so as to become lifelong learners while simultaneously most schools around the world risk anachronism and redundancy” (Suarez-Orozco, 2007, p. 2).

Not only are students challenged as catalysts in a political realm, but students in a globalized society are also introduced to the “cultural other” (Rizvi & Lingard, 2000, p. 419). By the mere existence of cultural diversity, students are introduced to a milieu of images, facts and realities that they would not have been introduced to before. Thus, students are called to challenge the prevailing think tank of their society, to analyze and then embrace or reject the influx of new information they are learning through what Friedman (2007) would call a flattened world. In a purer sense, many children and youth who are located in developing countries are introduced to Western values that run counter to their own traditional upbringing and which has also led to a higher number of premarital pregnancies as well as juvenile delinquency (Arnett, 2002) and which practically affect one’s culture (Rizvi & Lingard, 2000). Rizvi & Lingard (2000) confirm this phenomenon when they note that each culture itself is impacted in ways that “are even deeper than economics and politics” (Rizvi & Lingard, 2000, p. 424).

With the aforementioned effects of globalization, it appears clear that proper leadership is necessary. Inceoglu and Bartran (2012) state; “Our conclusion is that the focus should be on
specific competencies relevant for leadership effectiveness that can be expanded in terms of the range of behaviors they relate to for leadership in a global or multicultural context rather than viewing multicultural effectiveness as a separate ill-defined competency” (p. 218).

Notwithstanding, this dissimilar voice in the proverbial wilderness of leadership research may be indicative of the importance to identify which leadership characteristics may be more significant for a leader to possess in a globalized world that seeks to create multicultural entities. Thus, it appears that a short discussion about globalization and leadership is necessary.

Globalization and Leadership

As globalization continues to influence people around the world, educational leadership appears to be a facet of leadership that will continue to be pertinent for all of the actors, i.e., educational leaders, students and their parents. Lee and Pang (2011) state: “Globalization has brought a paradigm shift in educational management, administration and leadership” (p. 333). Kumar, Anjum, and Sinha (2011) note that due to globalization, there is a greater need for leaders who are “competent in cross-cultural awareness and practice” (p. 151). Thus, there has been an increased interest in issues of globalization, cross-cultural communication, et al. (Lee, 2011).

This shift has made it necessary for educators to be able to produce certain teacher deliverables. Lee (2011) notes that scholars of multicultural education have “insisted” that educators must be able to know about and embrace a diversity of cultures as well as integrate such into their pedagogical skill set. Moreover, in regards to globalization, N.K. Kim (2013) states: “[it] surpasses all previous manifestations of the phenomenon in at least three dimensions: the speed, the magnitude and [the] diversity of change” and is deemed as a threat to the social justice status (Kim, N.K., 2013, pp. 34-35); while multicultural education helps to facilitate interactions amongst societies, space and time, and is a means of securing social justice (Cho &
Yoon, 2007; Park & Watson, 2010) for all within the society (Quezada & Romo, 2004). Undercutting this argument is the issue of diversity since it appears that globalization has allowed for all of us to know about each other. Eaton (2014) notes that diversity and mutual understanding is needed for educators. In addition, she notes that diversity requires the ability to recognize others and then accept, respect and value others for their own personal and individualized beliefs. Thus, with the need for multicultural education programs and an increasing cry for social justice, there appears to also be a need for multicultural leadership training programs.

Multicultural leadership training programs give those who participate “…a better understanding of their leadership role” (Petkau, 2005). Quezeda and Romo (2004) add to Lee’s sentiment by stating the following; “culturally responsive teaching serves to empower students to the point where they will be able to critically examine… [education’s] role is in creating a truly democratic and multicultural society…” (p. 4). Nonetheless, trainings should not only be a day-long but should be more extensive (St. Clair, 2008). Moreover, due to globalization, teachers worldwide are either being informed of the importance of multicultural education or they are incorporating facets of multicultural education (Lee, 2011; Kim & Kim, 2012; Park & Watson, 2011) regardless of how one defines the term.

Thus, it is of the utmost importance that educational leaders in Korea find ways to understand other cultures as well as embrace people of other cultures (Cho & Yoon, 2007), while maintaining their own culture. Regardless, unless culture(s) is/are understood, “cultural diversity cannot be adequately addressed” (Kumar, Anjum & Sinha, 2011, p. 3). It appears that good leadership can assist in this arena and that one of the qualities of educational leaders operating in
this realm should be an understanding of different cultures. Thus, it appears that an exploration of culture is necessary as a foundation for the meaning of multiculturalism throughout this study.

**Culture**

Webb, Darling & Alvey (2014) as cited in Roden & Digh (2011) when stating; “in the new borderless economy, culture doesn’t matter less, it matters more” (p. 3). Before a discussion of multicultural aspects and multicultural education is explored, it is imperative to define culture because “culture is a key concept in multiculturalism” (Fowers & Richardson, 1996) and because it matters more (Webb, et al., 2014). Culture as defined by Lindsey, Robin’s and Terrell (2009) as “‘everything you believe and everything you do that enables you to identify with people who are like you and that distinguishes you from people who differ from you’” (Horsford, Grosland & Gunn, 2011, p. 584). According to Damen (1987), culture is “learned and shared human patterns or models for living […] and [c]ulture is mankind’s primary adaptive mechanism” (p. 367).

Fowers and Richardson (1996) also emphasize that culture is “set shared meanings that make social life possible” (p. 610). This sentiment is in accord with Jones’ (2000) explanation of cultural constructs, which are defined as “imaginative lenses through which the world, ourselves, our relationships, and even our faith come into view and receive shape and significance” (p. 33). Pauliene (2012) echoes this thought and states; “culture is a collective and social construct” (p. 94). Furthermore, the University of Minnesota through the Center of Advanced Research on Language Acquisition (CARLA) (2014) defines culture as “the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through a process of socialization” and said patterns are what deem a group of people as belonging to one culture.

Regardless of the definition that is used, there are a number of commonalities such as a group that thinks, reacts and believes in a common core of principles that cause them to live in a
certain way. In order to address and according to Avant (2011) “combat […] the growing
diversity and the persistent disparities within our society” (p. 122), transformational leaders need
to be able to be culturally competent. This is especially the case when one makes an in-depth
examination of Korea and her history as she possesses her own unique cultural attributes, which
has in turn had a cyclical effect on her history. More specifically, this is especially the case for
South Korea after the Korean War.

A Brief History of South Korea

South Korea is a country located on a small peninsula (Central Intelligence Agency,
2014; Cha, 2013; Hanson, 2006; Kim, 2010; Lee, 1989). Currently, South Korea is
approximately 99,720 square kilometers with approximately 50,000,000 residents (Central
Intelligence Agency, 2014). Nonetheless, Korea appears to have a lengthy history. Specific to
modern Korea, there have been a number of major developments that have affected the
development of South Korea as well as her previous commitment to maintaining a homogenous
society.

It was thought that the period of modern Korea had been established in 1876 but some
scholars believe that the period actually started in 1873. Said scholars argue that this was the
year that Taewon’gun was forcibly caused to step down as regent of Korea. Until 1873, “Korea
had continued to maintain its isolation” and also fight against Western interference (Lee, 1978).
Not long after, Korea was occupied by Japan in 1905 and then annexed by Japan in 1910
1910-1945, Korea was annexed by Japan (Central Intelligence Agency, 2014; Choi, 2010; Seth,
2011).
Under Japanese colonization, Koreans (i.e., all Koreans as North and South Korea did not exist as separate entities) were not allowed to speak Korean or even study Korean history (Choi, 2010). Therefore, Koreans “struggled” to find out and to learn about their country’s origin and her history in order to “be cohesive [so that they could be] independent from Japan. For this reason, Korean citizenship education focused on how they as a people stick together, distinguishing Koreans from others” (Choi, 2010, p. 175).

In 1945, Japan surrendered the peninsula of Korea (Central Intelligence Agency, 2014; Seth, 2011). Once the cold war ceased, the Korean peninsula was divided into two separate territories of which the Soviet Union along with China occupied one portion in the northern region and the United States and the United Nations occupied the portion in the southern region (Central Intelligence Agency, 2014; Choi, 2010). On August 15, 1945, South Korea garnered her independence (Cha, 2013; Central Intelligence Agency, 2014; Seth, 2011). However, more than the southern region of Korea, the northern region was doing quite well and saw herself progressing while being trained by Chinese troops (Cha, 2013; Choi, 2010). Nonetheless, due to the cold war and the antagonism, which continued to escalate to unduly proportions; two separate governments emerged and thus two separate countries were established (Central Intelligence Agency, 2014; Cha, 2013; Choi, 2010). In 1948, South Korea established herself as a democratic nation protected by the United States and the United Nations, and North Korea established herself as a communist nation led by Kim Il Sung (Central Intelligence Agency, 2014; Cha, 2013; Choi, 2010; Seth, 2011).

Separating both regions and establishing two independent countries with increasingly varying views appeared to do nothing in regards to calming the storm. In fact, continuous conflict eventually led to the Korean War, which lasted from 1950 to 1953 (Central Intelligence
When the war ended in 1953, a demarcation was established which came to be known as the Demilitarized Zone of the DMZ along the 38th parallel (Central intelligence Agency, 2014). Until this day, the DMZ separates both North and South Korea from each other (Central Intelligence Agency, 2014).

As for Korea (i.e., South Korea), Korea was run with an iron fist so to say as the government became a military government “[…] in the name of pursuing democracy, controlled and directed the country with authority to make national decisions and use military means” (Choi, 2010, p. 175). Just like under the Japanese occupation, citizens were prevented from freely communicating their views and other political beliefs or being an active contributor to society (Choi, 2010). “During this period, citizenship education emphasized the nation above individuals for the political purposes and the country’s safety” (Choi, 2010, p. 175). In fact, policies such as the aforementioned one led to the South Korean Charter of National Education, which influenced how education was doled out in South Korea an emphasized public order, the public good and “establishing an independent nation” from 1968-1994 (Choi, 2010, p. 175).

Overlapping with the aforementioned time frame, economic growth increased at an exponential rate from 1961-1979 (Central Intelligence Agency, 2014). In fact, the Central Intelligence Agency (2014) states; “South Korea over the past four decades has demonstrated incredible growth and global integration to become a high-tech industrialized economy” (p. 5). As Korea continued to grow, she also began allowing foreign workers across her borders and grew in other arenas. By 1987, South Korea’s first presidential election was held (Central Intelligence Agency, 2014).

In 1988, the Olympic Games brought many foreigners to South Korea (Kong, et al., 2010). Nearly coinciding with the Olympic Games in Seoul, globalization began to take root in
true fashion, in 1992 due to “the signing of the Maastricht Treaty and the establishment of the North American Free Trade Agreement” (Sriramesh, 2002, p. 54). It also appears that globalization had begun to have long-lasting effects at that time and around the world and especially for South Korea. By the 1980s, the Korean government saw the need to have foreign workers imported (Kong, et al., 2010; Seol, 2010). This is how South Korea became known as the Korea of today.

**Today’s Korea.** Today, Korea, for the most part is still a homogenous society (Choi, 2010; Chung, 2010; Chung & Yoo, 2013; Jun, 2014; Kim & Kim, 2005; Kim, 2010; Kim, 2012; Kong, et al., 2010; Lee & Kim, 2011; Lee, Arcodia & Lee, 2012; Prey, 2011; Seol, 2010; Seth, 2011; Watson, 2010), both culturally and racially (Park, 2011). With 4,300 years of history and tradition, “Korean values and systems have had an extraordinary resilience and persistence” (Lee, 1989, p. 87). In fact, for years, Korea maintained its citizen population and had almost no immigrants present within its borders (Choi, 2010; Seth, 2011) except American military personnel until the 1988 Seoul Olympic Games (Kong, et al, 2010). Yet, Korea is “rapidly becoming an ethnically diverse society” (Kim, 2011, p. 497). In addition, overall, both Asia and Africa have seen a “rapid urbanization” as well as “transforming global opportunities and risks” (Holt & Seki, 2012). It appears that this has occurred particularly in the case of Korea.

There are a few main reasons for the sudden influx of foreigners to South Korea. First, as the global economy of South Korea increased (Shin, Slater & Backhoff, 2013; Seth, 2011) especially since the 1960s (Hanson, 2006), there was an expansion of factories and thus a need for factory workers. Most South Koreans found such jobs to be beneath them (Kong, et al., 2010; Seol, 2010). In addition, there was also a low birth rate in South Korea. In fact, South Korea has one of the lowest birth rates in the world (Kang, 2010; Prey, 2011; Seth, 2011; Yang,
The Central Intelligence Agency (2014) notes that Korea’s birthrate is only 1.25 children for each female residing within South Korea. In accordance with the Central Intelligence Agency, the OECD notes that nations such as Germany, Austria, Italy and South Korea have birth rates that maintain an average of 1.3 children for each woman (Spring, 2009). In 2009, Korea’s birth rate was 1.15 (Chung, 2010). Jun (2014) notes that in 2013, a woman in Korea had an average of 1.19 children in her lifetime. Furthermore, according to the OECD, a nation has to have a female population that has “2.1 children each [in order] to maintain a nation’s population” (Spring, 2015, p. 69). Thus, the government implemented policies to address the aforementioned challenges (Seth, 2011).

Second, from the 1980s, foreign workers were imported to do jobs that most South Koreans thought were beneath them (Kong, et al., 2010; Seol, 2010). From the late 1990s, an increasing number of foreign brides from other countries with an emphasis on Asia migrated to South Korea in order to partake in arranged marriages (Cho & Yoon, 2007; Chung & Yoo, 2013; Kang, 2010; Kim, 2011; Kim, Y., 2013; Seth, 2011; Yan & Kim, 2013; Yang, 2011). According to Chung (2010); “between 2000 and 2004, […] the number of marriage migrants in [South] Korea grew from approximately 25,000 to over 57,000” (p. 655) and by 2009, there were over 125,000 foreign brides. These foreign brides have mainly come from the Philippines, China, Vietnam, Cambodia and Mongolia (Kim, 2011; Seth, 2011; Yang, 2011), and Uzbekistan (Kim, 2011).

In 1990, there were 50,000 registered foreigners (Choi, 2010; Kong, et al., 2010; Lee, Arcodia & Lee, 2012); in 1991, there were over 45,000 migrant workers (Chung, 2010); in 1995 there were ~500,000, and by 2009 there were approximately a million immigrants/foreigners living in South Korea. Now there are over a million (Choi, 2010; Kong, et al., 2010; Lee,
Arcodia & Lee, 2012), i.e., 1.2 million registered foreigners (Lee, 2012; Li, 2010; Yoon, 2010) living in South Korea. Seol (2010) notes a slightly different figure of 1,122,850 in regards to foreigners being present in South Korea by January 1, 2010. This is startling when one considers that South Korea has a population of approximately 50,000,000 citizens (Lee, Arcodia, & Lee, 2012). As the year 2012 was coming to a close, there were 1.4 million foreigners in South Korea who made up 2.8% of the population (Yan & Kim, 2013). According to most current data, there were 1.7 million immigrants living in South Korea as of June 2014 (Anonymous, 2016, March 14; Jun, 2014). Regardless, all of the aforementioned numbers indicate exponential growth. Moreover, the foreign population of 2% is expected to increase to 5% by 2020 and 9.2% by 2050 according to the Ministry of Public Administration and Security (Lee, Arcodia, & Lee, 2012). In fact, according to the Korean Economic Research Institute, by 2020, South Korea will need 605,000 immigrant workers (Jun, 2014). By 2030, South Korea will need 4.3 million foreign workers (Jun, 2014). By 2050, South Korea will need 11.8 million foreign workers and by 2060 it has been estimated that South Korea will need 15.3 million immigrant workers in accordance with an increasingly declining citizen population (Jun, 2014).

Third, in 2006, it was noted by South Korea’s Ministry of Education that international students increased in the early 2000s by at least 30% and by 2005, had increased to more than 68% (Park & Watson, 2011). This occurrence was consistent with other policies such as the fact that in 2005, the South Korean government “instituted policy to deal with what it calls (Prey, 2011, p. 113) “multicultural families” (Cho & Yoon, 2007; Prey, 2011; Yang, 2011), which is known as the “Education Act for Children in a Multicultural Family” (Choi, 2010) or the Multicultural Families Support Act (Kang, 2014). In response, the South Korean government, albeit slowly, has begun to act in order to accommodate the needs of migrant workers because
“as Korea [...] becomes more ethnically diverse, the government and society will face more problems and challenges” (Kong, et al., 2010, p. 253). In actuality, in South Korea, “multiculturalism is a state-led response to these global changes” (Watson, 2010, p. 337).

Due to economic growth (Shin, Slater & Backhoff, 2013) and an emphasis on education which was partially responsible for bolstering economic growth (Seth, 2011), the educational system is well-developed and is divided into two types, i.e., state-run and private (Lee, 1989). Due to this growth, many Koreans appear to use a great amount of their wealth to ensure the educational foundations and futures of their children. Specifically, Korean parents invest a great deal of money to ensure that their students learn English (Rizvi & Lingard, 2010). In fact, Seth (2011) states; “Surveys in 2003 and in 2006 found that South Korean families spent a higher proportion of their income on schooling than any other people in the world” (p. 482). The government also continues to fund educational programs from elementary school all the way through the university level as their country’s economic viability increased (Rizvi & Lingard, 2010). In fact, the government of South Korea spent 5% of the GDP on education in 2009 (Central Intelligence Agency, 2014). One example of how the government uses funding for educational programs can be seen by the fact that the Korean government recently funded an educational program at Korea University in order to train Korean students in rural areas via satellite in English to prevent them from being a non-competitive entity among their counterparts because students in the major cities were able to afford English lessons while they were not (Joseph Kim, personal communication, January 31, 2013).

While the existence of North Korean defectors is not in the media as much nor is there as large of a number in existence in South Korea unlike foreign workers, foreign brides or international students, in 2005, there were 1,387 North Korean defectors in South Korea (Cho &
Yoon, 2007). Children of North Korean defectors tend to live on government subsidies and they tend to live in poverty (Cho & Yoon, 2007). North Korean students also tend to have an extremely high dropout rate with only 6.6% of them completing high school (Cho & Yoon, 2007). Moreover, even when students stayed in school, their grades were quite low as compared with their South Korean peers (Cho & Yoon, 2007). This data further emphasizes the importance of education for South Koreans.

Overall, at this present time, Korea is known for having a “highly competitive educational system” (Shin, Slater & Backhoff, 2013). The South Korean government continues to seek “talented and capable teachers who can teach as many students as possible to higher educational standards and contribute to closing the achievement gap…” (Shin, Slater & Backhoff, 2013). With a school system that offers incentives to their employers whose performance is based on incentives, educators as well as students may find themselves in a competitive work or school environment (Shin, Slater & Backhoff, 2013).

Concurrently, Korea continues to see an increase of immigrants (Cho & Yoon, 2007; Kim, 2009; Kong, et al, 2010; Park, 2012; Park & Watson, 2010; Park & Watson, 2012; Power, 2011; Prey, 2011; Seth, 2011; Yang, 2011; Yoon, 2010) and immigrant students (Lee, Park & Watson, 2011; Kim, 2009) in what is basically a “one-people” society known as Danil Minjok (Lee, Park & Watson, 2011), a nation-state or a homogenous society (Choi, 2010; Chung, 2010; Chung & Yoo, 2013; Gilbert & Watson, 2011; Jun, 2014; Kim & Kim, 2005; Kong, Yoon & Yu, 2010; Lee, 2011; Lee, Arcodia & Lee, 2012; Park, 2012; Prey, 2011; Seol, 2010, Seth, 2011; Watson, 2010, Yang, 2011). Within this Danil Minjok, there is a form of education deemed “mono-cultural education” which has ruled for some time and was finally confronted by the concept of multicultural education during the late 1980s to the early 1990s (Lee, 2011) with the
increase of immigrants that was being experienced within South Korea’s borders (Kim, Y., 2013). In fact, the government has enacted the Foreigners Treatment Act and the Multicultural Family Support Act in order to begin to accommodate the needs of migrant workers as well as married migrants and their children (Kim, 2010, p. 498). Currently, there are 217 Multicultural Family Support Centers in South Korea that serve multicultural families (Kang, 2014). In addition to Multicultural Family Support Centers, there appears to also have been an increase of international schools within South Korea.

There have been an increasingly large number of international schools that have been incorporated into the educational realm within Korea. As globalization increases, the need for multicultural education has also increased (Cho & Yoon, 2007; Kim & Kim, 2012; Park & Watson, 2010, Park & Watson, 2012; Prey, 2011; Seol, 2010). Seol (2010) states; “In Korea, therefore, becoming a multicultural society seems to have become synonymous with greater societal advancement” (p. 599) as well as greater challenge due to her growing ethnically diverse population (Cho & Yoon, 2007; Kang, 2010; N.K. Kim, 2013; Kong, Yoon & Yu, 2010). Thus, the need for and the role of multicultural education in South Korea has increased as the government devotes a significant amount of money to create programs and schools to address this ever-growing need.

**Multiculturalism**

Goodenough (1976) discussed the most simplistic definition that the author found in regards to the term multiculturalism in which he noted that ordinary people are those who experience multiculturalism (Cho & Yoon, 2007). Kumar, Anjum and Sinha (2011) believe that an approach that incorporates culture is indeed multicultural. According to Fowers and Richardson (1996); “Multiculturalism is a social intellectual movement that promotes the value
of diversity as a core principle and insists that all cultural groups be treated with respect and as equals” (p. 609). Another definition of multiculturalism is “a multiplicity of different cultural actors struggling to protect and to forge identities in an enlarged political space” (Watson, 2010, p. 338). True multiculturalism involves truly understanding one another (Arredondo, 2008).

Arredondo (2008) notes that a component of multiculturalism is “multicultural understanding” (p. 15). Multicultural understanding is defined as the ability for one to know about themselves and their “cultural being” as well as to understand other cultures in a way that “lead[s]” to respectful relationships among individuals and groups” (Arredondo, 2008, p. 15).

With the increase of foreigners, immigrant wives and multiracial children within South Korea, as well as a small group of North Korean defectors, it has become more imperative for Korea to adjust to an increasingly multicultural society. Thus, South Korea, which was once a homogenous society (Choi, 2010; Chung, 2000; Chung & Yoo, 2013; Frazer, 2009; Jun, 2014; Kim & Kim, 2005; Kim, 2010; Kim, 2012; Kong, et al., 2010; Lee & Kim, 2011; Lee, Arcodia & Lee, 2012; Park, 2011; Prey, 2011; Seol, 2010; Seth, 2011; Watson, 2001), has now become a multicultural society. In order to understand this shift, a brief history of South Korea and curriculum within South Korea will be presented.

**Education in South Korea: A Brief Overview**

South Korea was once known as the hermit nation and as being a country that was and in some ways, still is (Central Intelligence Agency, 2014; Choi, 2013; Chung, 2010; Chung & Yoo, 2013; Frazer, 2009; Jun, 2014; Kim & Kim, 2005; Kim, 2011; N.K. Kim, 2013; Kim, Y., 2013; Kong, et al., 2010; Lee, 2012; Lee, Arcodia & Lee, 2012; Park & Watson, 2011; Prey, 2011; Seol, 2010; Seth, 2011; Watson, 2010; Watson, 2012; Yang, 2011). The specific term used to describe South Korea is Danil Minjok or the “one-people society” (Lee, Park & Watson, 2011).
Korea was still *Danil Minjok* when the first foreigners, or Westerners arrived to Cheju Island during the 16th century due to being shipwrecked (De Mente, 2012). However, this began to change as Korea opened its gates to its first welcomed foreigners, both figuratively and literally, to Western powers in 1876 (So, Ko & Lee, 2012). “During this time [the time after the last Korean dynasty, the Chosun dynasty], Christian missionaries from the West began to spread Christianity and contributed greatly to the establishment of Western-style schools” (p. 799). By the late 19th century, “modern schooling” was introduced (So, Kim & Lee, 2012, p. 171).

By the end of the 19th century, South Korea’s educational system had been westernized (So, et al., 2012). She “experienced, significant external and internal changes after the mid-19th-century” (So, et al., 2012, p. 798). Choi (2010) states; “Nowadays, South Korea has experienced a rising tide of cultural change” (p. 171). It appears that all of these changes began occurring from that pivotal point over sixty years ago.

Since 1948, a national curriculum was introduced (Kang, 2003). Since that time, said curriculum was revised seven times (Kang, 2003, p. 217). Byeon (2012) lists the curriculum changes that took place in South Korea since 1955. The first curriculum was changed in 1955, the 2nd curriculum was changed in 1963, the 3rd in 1973, the 4th in 1981, the 5th in 1987, the 6th in 1992, the 7th in 1997 and then the government of South Korea instituted a 2007 revision along with a 2009 revision (Byeon, 2012, p. 28). Many of the revisions of South Korea’s curriculum has more to do with the standards of “advanced countries” such as the United Kingdom and the United States rather than the needs of its nation (Sung, 20120; p. 143). Nonetheless, “the Korean achievement standards are not the same as those of the United States” (Sung, 2010, p. 144). Regardless of the number of types of revisions, curriculum in South Korea is serious business and will be discussed in more detail below.
**Curriculum in South Korea.** According to So, Kim & Lee (2012), “a curriculum is not just an aggregate of courses taught in schools but also the arena in which various positions struggle for representation in the public sphere (Mao, 2008)” (p. 797). Curriculum making in South Korea is done within the realm of a “complex” environment through the “efforts of multiple players” (You, 2011, p. 88). You (2011) states; “for this reason, curriculum makers have long played a significant role in the historical struggle to improve the existing curriculum through fair and meaningful change (Hlebowitsh, 1999)” (p. 88). Not only do curriculum developers struggle to improve the curriculum but they are also forging a national identity when they do so (So, et al., 2012). Therefore, it appears that the content of the curriculum is just as important as the struggle that it ensues.

The South Korean government has instituted tracking within its secondary education system. Students are assigned to “different academic courses based on their academic achievements” (Paik & Shim, 2013, p. 389). Paik & Shim (2013) note that South Korea’s tracking first begins at the end of ninth grade when students are moving from junior high school to high school. The two tracks divide students based on what is deemed “high-achieving” (Park & Shim, 2013, p. 389). “Placement is primarily based in the student’s decision; however, it is strongly influenced by the student’s academic achievement” (Paik & Shim, 2013). The second wave of tracking occurs at the end of tenth grade and makes the final determination as to what students will actually learn to prepare them for their given career (Paik & Shim, 2013).

High-achieving students are assigned to *yika*, a track that is “academically advanced” with the intention of preparing “them for college entrance examinations” (Park & Shim, 2013, p. 389). The *yika* track offers advanced courses in science, math, engineering, the natural sciences, medical sciences and other technology programs (Paik & Shim, 2013). Low-achieving students
are assigned to *munka*. *Munka* expresses a different connotation than what one may expect the track to mean when referring to a student being low-achieving. Students who are deemed low-achieving take advanced courses in social studies, language arts and courses like these to prepare them for the possibility to study the social sciences or liberal arts in college (Paik & Shim, 2013).

An immediate issue that has been plaguing South Korea is how to reduce the content of the curriculum while maintaining enough breadth and depth (So, et al., 2014). South Korea has often sacrificed content depth for content breadth (So & Kang, 2014). So & Kang (2014) state the following; “…South Korea has suffered from an inveterate problem where many students feel overwhelmed by the high pressure from the burden of learning (p. 40). In fact, “content reduction” is one of the South Korean educational system’s most present challenges since curriculum was emphasized over forty years ago in 1981 (So & Kang, 2014).

Among subjects taught, there seems to be an emphasis or at least a recurring theme in the literature in regards to the subject of social studies. This may be the case since the subject of social studies is utilized to prepare South Korean citizens to be “good” citizens (Choi, 2010). Since 2003, a new elective course in world history was offered to students at the high school level (Kang, 2003). Kang (2003) believes that curriculum developers; “attempted to include diverse cultural traditions and to adapt global themes to cope with the changed conditions of the world” (p. 217). It has been noted that many believe that the curriculum needs to be expanded to include data on “non-European regions” (Kang, 2003, p. 210). Nonetheless, “the social studies curriculum gave little attention to diversity within the nation itself (I. Yoon, 2008)” (Choi, 2010, p. 171). Regardless, social studies curriculum as noted above continues to seek to incorporate subjects that relate to a globalized world and arranges the “world’s culture on a nation-by-nation
basis” (p. 171). Moreover, South Korea continues to seek to implement more innovative approaches to its education system.

Curriculum continues to be enhanced in South Korea as well. For example, dance has become a reputable addition to the curriculum since 1955. Byeon (2012) states the following; “The Ministry of Education, Science, and Technology has continued to revise dance education from the 1st national curriculum (August 1, 1955) to the seventh national curriculum (1997), and through the announcement of the seventh national curriculum reform bill” (p. 27). While dance education has become an integral part of the physical education department, there is no real standard, “thus, the context and level of dance education vary from school to school and depend heavily on each teacher’s educational background (Byeon, 2012, p. 27). Whether the subject is math, science, social studies, language or even physical education, various actors within society have criticized South Korea’s rigid curriculum.

**Criticisms of curriculum in South Korea.** The national curriculum of South Korea is largely determined and established by political players and political processes (Sung, 2010). Therefore, the process itself “should not be regarded as a neutral assemblage of knowledge (Apple, 2000)” (Sung, 2010, p. 142). Due to this phenomenon, government determines what the curriculum will be and curriculum developers are required to create a curriculum within those parameters (So, et al., 2012). There continues to be inconsistency between policymakers and subject specialists (So, et al., 2012). However, one of the main issues with this process, beyond what appears to be obvious, is that “the state’s curriculum regulation lags behind social development” (Sung, 2010, p. 141).

Therefore, it appears that some of the actors within the educational realm believe that the curriculum should be changed to suit the needs of South Korean society as a whole rather than its
politicians. Due to research conducted by the Korean Institute for Curriculum and Evaluation, several suggestions have been proffered in regards to the national curriculum (Sung, 2010). First, there should be clear guidelines in regards to the goals for achievement across subject matter (Sung, 2010). Second, if the national curriculum’s achievement standards are “concretize[d] and systematize[d]” then the “achievement standards in the national curriculum document, they themselves function as the standards for assessment” (p. 143). Third, teachers need to be trained in regards to the academic standards and how they can utilize their abilities to assist students meet said goals (Sung, 2010). In other words, there are a number of challenges that still need to be overcome within South Korea’s national educational system. Yet, outside this realm, lies another educational system that operates on South Korea’s soil.

Another realm that exists within Korea is the realm of a foreign military (i.e., American servicemen) and the families of Department of Defense administrators and officials. The United States currently holds bases within South Korea. It is for this reason that the United States has also established an educational system and schools for their citizens and students within South Korea. The Department of Defense Education Activity (also known as the DoDEA) regulates schooling for the children of servicemen.

**Department of Defense Education Activity.** Another element that has not been discussed in regards to education in South Korea is in regards to schooling for the children of servicemen. Initially, the United States military established schools throughout Europe and the area of the Pacific (Department of Defense Education Activity, n.d.) after the end of World War II (Engel, Gallagher & Lyle, 2010). More specifically, the DoDEA Pacific was formed and established in 1946 during the reconstruction period after World War II (n.d., p. 1).
At first, each military branch had schools established at their bases until eventually civilian managers began to oversee these schools (Department of Defense Education Activity, n.d.). Eventually, two “parallel systems” came to co-exist: 1) the Department of Defense Dependent Elementary and Secondary Schools (DDESS) in the United States and 2) the Department of Defense Dependents Schools (DoDDS) which were established for families overseas (DoDEA, n.d.; Targeted News Service, 2012). By 1994, both parallel systems became one and is known as the Department of Defense Education Activity (DoDEA, n.d.).

As a “large federal organization” (Woodward, 1997, p. 403), the mission of the DoDEA is to “Educate, Engage, and Empower each student to succeed in a dynamic world” (DoDEA, n.d., p. 1; US Fed News Service, 2013) and its vision is “to be among the World’s leaders in education, enriching the lives of military-connected students and the communities in which they live” (DoDEA, n.d., p. 1). In order to accomplish this calling, the DoDEA is in charge of the curriculum and the education of 78,000 children of both DoD civilian families and active duty military (DoDEA, n.d.) from the grades of kindergarten through high school (DoDEA, n.d.; Targeted News Service, 2012; US Fed News Service, 2011). According to Engel, et al. (2010), there are approximately 100,000 students enrolled in the DoDEA.

The DoDEA (n.d.) states the following; “the DoDEA is globally positioned, operating 181 accredited schools in 14 districts located in 12 foreign countries, 7 states, Guam, and Puerto Rico” (p. 1). In contrast, Engel, et al. (2010) note that there are 223 schools which are located across two (2) territories of the United States, seven (7) states and thirteen (13) different foreign countries. Regardless of the numbers, it is clear that DoDEA schools hold an expansive range and reach. Notwithstanding, two-thirds (2/3) of enrolled students are enrolled overseas and 45% of these students come from an Army household (Engel, et al., 2010). What appears to be even
more impressive is that while serving a massive number of students, the DoDEA maintains a high standard since all DoDEA schools are accredited and are in good standing (DoDEA, n.d).

The DoDEA Pacific contains four districts throughout the Pacific region, which are located in Guam, Japan, Okinawa and South Korea. These four districts contain 49 schools, which serve 23,500 children who are stationed in the “pacific theater” (n.d., p. 1). “The DoDEA Pacific teaching, administrative and school support team includes more than 3,400 full-time professionals” (DoDEA Pacific, n.d., p. 1). Specific to the Pacific region, the headquarters of the DoDEA Pacific are located in Japan.

In regards to testing, the Department of Defense Education Activity appears to be quite innovative in incorporating various assessments. The DoDEA “administers the Terra Nova Multiple Assessment Test in March of each year” to students from the third (3rd) grade through the eleventh (11th) grade (Engel, et al., 2010, p. 74). This test measures scores against a normal bell curve across five different disciplines, i.e., math, science, language arts, social studies and reading (Engel, et al, 2010). Therefore, each student is placed in certain classes and academic streams based on their test scores, their academic performance, their parent’s status, etc. (Engel, et al, 2010).

Perhaps, more important than testing, is curriculum development and programming. As in the case of testing, the DoDEA seems to utilize a myriad of programs in order to enhance the standard of their curricular delivery. In 2009, the DoDEA offered free summer programming (US Fed News Service, 2009). The summer program was a free four-week, i.e., Monday through Friday), half-day, summer enrichment program in math and the language arts for students who were in the grades of K-8 (US Fed News Service, 2009). In 2011, the DoDEA hired Viewfinity
in order to ensure that 74,000 computers were fully “Federal Desktop Core Configuration (FDCC) compliant (M2 Presswire, 2011).

By 2012, the Department of Education had named three different DoDEA schools as “Blue Ribbon” schools (Targeted News Service, 2012). “Blue Ribbon” schools are institutions that are noted for having “students [who] perform at very high levels or where significant improvements are being made in students’ levels of achievement” (Targeted News Service, 2012). Therefore, three of the 181 DoDEA schools garnered “Blue Ribbon” awards in one year alone for their high achievement.

During the next year, in 2013, the DoDEA made curriculum changes (US Fed News Service, 2013). These changes were based upon the “Community Strategic Plan,” which is used to enhance and “advance[e] students to high levels of learning” US Fed News Service, 2013). This plan will seek to reform the educational programming for grades K-12 over the next five years (US Fed News Service, 2013). Part of the “Community Strategic Plan” includes adding and updating digital curricula as well as building designs (US Fed News Service, 2013). Some of the course offerings for computer technology will now include courses such as; “biotechnology engineering, green technology, robotics and gaming technology” (US Fed News Service, 2013, p. 1). In addition, math courses will be expanded to include classes such as; “financial literacy, algebraic modeling and advanced functions” (US Fed News Service, 2013, p. 1). Moreover, the graduation standards will be changed and will now require four years of mathematics of which three must be at the high school level (US Fed News Service, 2013). Foreign languages have also been expanded and now Spanish will be offered to elementary school students (US Fed News Service, 2013).
In 2014, the DoDEA contracted Schoology Enterprise, which will “deliver instructional content to DoDEA K-12 students and allow collaboration inside and outside of the traditional K-12 classroom” (Entertainment Close-Up, 2014). In addition, the DoDEA sent a notice/advertisement in order to ascertain curriculum for K-12 for the “Learning Impaired-Moderate-to-Severe” labeled students (Targeted News Service, 2014a), which would enable them to learn at their own level. Moreover, the DoDEA also sent a notice/advertisement to ascertain music software that would be implement in DoDEA classrooms (Targeted News Service, 2014b). The aforementioned steps also seem to bolster the fact that the DoDEA is serious about raising the bar and maintaining high standards for their students.

Just as the DoDEA sets out to adapt to changing needs within its campuses worldwide, so does the government of South Korea. In facing an increasingly globalized world, the government of South Korea has attempted to adapt to the changing environment within their country. Moreover, their country “is in transition toward [being] a multicultural society (Choi, 2010, p. 171). One of the ways in which South Korea, as a nation is trying to accomplish this, is by implementing multicultural education programs. Therefore, it is important to understand what multicultural education is and how it has been implemented in South Korea.

**Multicultural Education**

Within the realm of education, educational leaders appear to be a necessary entity in promoting or excluding multicultural education. Multicultural education is permeated by the idea that we are not all the same but we are all equal (Nieto, 2003). Nieto (2003) states; “I define me as an anti-racist educator that is firmly related to student learning and permeates all areas of schooling.” (p. 7). Nieto’s (2003) position that educators must be anti-racist and able to relate to all students and enable their students to interact with beliefs or cultures that are unknown to them
is imperative. This corroborates the fact that it is important for leaders to be aware cross-culturally (Arrendondo, 2008; Kumar, Anjum & Sinha, 2011), and it is extremely important for educators to promote diversity within their classrooms and educational institutions (Arredondo, 2008; Barrera, Ford, 2013; Cho & Yoon, 2007; Kramer & Macpherson, 2012; Park & Watson, 2010; Park & Watson, 2012; Seo, K., 2012; Quezada & Romo, 2004).

Ford (2013) states that “multicultural education is for all students. It is imperative to emphasize Ford’s proposition since Jahng & Lee (2013) note that specific to South Korea, multicultural or biracial children are excluded from the “all.” They are excluded since they are deemed as others and placed in programs that encourage them to conform to the majority culture (Cho & Yoon, 2007; Choi, 2010; Kang, 2010; Powers, 2011; Yang, 2011) of Danil Minjok or the “one-people society” (Lee, Park & Watson, 2011).

In fact, Cho & Yoon (n.d.) note that due to the uniqueness of South Korea’s situation, and the newness of said situation; “there are a variety of ways to implement multicultural education depending on the regions and their histories” (p. 7). While South Korea does not have experience with multicultural education en masse, South Korea has begun to debate in regards to what multicultural education needs to look like within Korea versus within America or Australia (Cho & Yoon, 2007.). This is important to note since South Korea was primarily Danil Minjok or a “one-people society” (Lee, Park & Watson, 2011).

This aforementioned reality only emphasizes the fact that the more racially and/or culturally homogenous the classroom, school, and community in which students live and learn, the more students must be exposed to multicultural education to prevent and counter stereotypes learned in their homes, schools, communities, and the media” (Lee, Park & Watson, 2011, p. 59). Thus, students appear to be actors just as much as their teachers in combating racism and
encouraging social justice within South Korea. Additionally, this need accentuates the importance of Vygotsky’s (1978) role of sociocultural learning theory within this case study as teachers and administrators play a pivotal role in embracing multiculturalism as well as establishing true multicultural education in South Korea. Theoretically, school administrators and teachers serve as actors who will influence their students to embrace people of other cultures and seek to understand them.

**Multiculturalism and the policy of multicultural education in Korea.** Choi (2010) notes that in South Korea, what is deemed as multiculturalism or multicultural educational programs really focus on encouraging foreigners to “learn the [Korean] mainstream culture” (p. 176). Jahng and Lee (2013) emphasize that multicultural programs have been implemented for “foreigners” where they are immersed in learning the Korean language and the Korean culture but South Korean students in turn are not encouraged to learn about other cultures, etc. (Kang, 2010; Park, 2012; Power, 2011). This occurs since “cultural diversity has been seen primarily as national diversity rather than diversity existing within a specific society (Gay, 1997)” (Choi, 2010). Likened to South Korea, Liverpool also works with an aim of intercultural understanding, which is based on articulating an aim as listed in the national curricula (Peiser, 2014). However, unlike South Korea, open dialogue through online sources has been encouraged. Moreover, the bulk of the Education Ministry’s multicultural policy lies in creating preparatory schools for foreign students so that they can learn to assimilate into the larger culture (Chung, 2010; Lee, 2012a; Park, 2012; Power, 2011).

Nonetheless, the aforementioned phenomenon does not address issues such as bullying since children in South Korea who are from multicultural families are at a high risk for being the victims of bullying while they are at school (Lee, 2012; Park, 2012; Power, 2011). In fact, the
Ministry of Education, Science and Technology and the Ministry of Justice both indicate that “7 out of 10 immigrant children are not attending middle schools or high schools” (Park, 2012). Moreover, only 31.2% of 3,034 immigrant adolescents attended schools “that offered formal education” (Park, 2012, p. 2). Some of the reasons that immigrant children do not receive a formal education are as follows; 1) bullying (Lee, 2012; Park, 2012; Power, 2011), 2) difficulty adjusting to school in South Korea (Cho & Yoon, 2007; Park, 2012), 3) racial or ethnic discrimination (Lee, 2012; Park, 2012; Power, 2011); and 4) poor language skills (Cho & Yoon, 2007). In addition, approximately fourteen percent (14%) % of immigrant or foreign adolescents in South Korea suffer from childhood depression (Chun & Chung, 2011), which may be due to a great extent from being ostracized on a regular basis (Cho & Yoon, 2007). It should be noted that discrimination and childhood depression are related (Chun & Chung, 2011). Moreover, immigrant children also showed lower levels of ego resiliency. This is particularly troubling as it is usually at school where immigrant children should be learning about the culture as well as forming social networks and making new friends (Suarez-Orozco & Sattin, 2008). Thus, overall, bullied multiracial and foreign students as well as North Korean defectors in South Korea face a myriad of obstacles and challenges.

Specific to the policy regarding immigrant children who are bullied, it is imperative to provide multicultural educational programs for every student (Ford, 2013; Lee, 2012a) since assimilation is only one aspect of multicultural education. Nonetheless, the policy of assimilation appears to be the main strategy in South Korea. Choi (2010) continues by stating the following; “simply forcing a minority group to learn the main culture is at odds with democratic values and a respect for individual cultures” (p. 176). Cho & Yoon (n.d.) specify that it is imperative for South Korea to change its policies in order to promote multicultural education.
that is comprehensive and addresses the aforementioned challenges. In addition, it appears that it is also important to have programs that educate South Koreans about foreigners as well as their cultures, beliefs, etc. and allow for interactions between all parties and that appears to require the right type of leader(s).

Leadership

Educational leaders are facing a number of issues in the 21st century (Horsford & Grosland & Gunn, 2011). Leadership has been characterized as being “behavioral and situational” (Razik & Swanson, 2010). In addition, leadership appears to be a key component in society and more specifically in the arena of education, especially when it comes to multicultural leadership (Arredondo, 2008; Cook, 2010; Pauliene, 2012; St. Clair, 2008) and in the realm of business (Bordas, 2009). In fact, leadership matters “and [it] sets the scope, structure, and sequence of student learning and academic programmatic delivery” (Horsford & Brown, 2011, p. 514). Leadership is probably most pertinent and matters a great deal because of the simple fact that leadership means influence (Bordas, 2009; Bowers, Marks & Printy, 2009; Maxwell, 2010; Pauliene, 2012) and change (Pauliene, 2012; Perez, 2010). More importantly, “the task of leadership is change. Leaders inspire others to their best efforts in order to do better; to attain higher purposes” (Perez, 2010, p. 660).

Since there appears to be a lot of talk in regards to leadership, it must be noted that leadership is not management (Homrig, 2001; Razik & Swanson, 2010). This is especially important to note since in South Korea, “…traditional management techniques [have often been applied] in public schools” (Shin, Slater & Backhoff, 2012, p. 493). Homrig notes that Kotter describes a manager as seeking to “keep the current system functioning” (Homrig, 2001, p. 6) while leadership seeks to “produce change” (Homrig, 2001, p. 6). Rather than just managing
people, the leader needs to be able to connect to people, navigate complex situations and have a shared sense of making decisions that will enable problem solving (Munro, 2008; Rizvi & Lingard, 2010). This is especially true since leadership is equivalent to not only influencing organizations but also influencing the “processes of organizations” (Pauliene, 2012, p. 95).

Several authors have noted a difference between the position of a manager and the position of a leader. DiGiampaolo (2002) states; “A manager administers; a leader innovates. Managers copy, maintain, and use the status quo as a guide for success. Leaders are the models that others follow…” (p. 2). While many support the view that management is not leadership, Gardner (2007) takes issue with this position and makes a helpful distinction that a good manager has a bit of a leader in them by necessity. Regardless of one’s position or belief in regards to the difference between a manager and a leader or between definitions of management versus leadership; it is clear that leadership is important and necessary for organizations to function (Kouzes & Posner, 2007). Bowers, Marks and Printy (2009, p. 505) state it this way; “Leadership, as we understand it, is a relationship that influences organizational members to work toward achieving organizational goals.” Furthermore, in order to influence people, it appears that it is important to have a relationship with them (Kouzes & Posner, 2007).

Razik and Swanson (2010) also have a similar orientation on relationships like Bowers, Mars and Printy (2009) when they state the following; “leadership can also be viewed from a functional orientation: as a set of relationships, as influence, as change, as motivation, as communication, as conflict, or as growth and development” (p. 60). Alan Keith of Genentech confirms this thought and that of Bowers, Marks and Printy (2009) when he states the following; “Leadership is ultimately about creating a way for people to contribute to making something extraordinary happen” (Kouzes & Posner, 2007). In order to make the “extraordinary” happen,
effective communication is pertinent for any leader and definitely for any educational leader (Kumar, Anjum & Sinha (2011). Amazingly, leadership is such a diverse arena that several books have been published to try to help educators and by proxy educational leaders to identify their leadership styles (Glanz, 2002). This shows how important it is for educators to know what leadership qualities and/or characteristics they possess, especially since, leaders influence others (Bordas, 2009; Bowers, Marks & Printy, 2009; Maxwell, 2010; Perez, 2010) and promote change within their environment and within society (Inceoglu & Bartran, 2012; Perez, 2010). In particular, when it comes to multicultural education, amongst the various leadership styles, the author believes that transformational leadership is one of the most applicable models of leadership.

Leadership styles and multicultural settings. For years, the concept of leadership has been explored and definitions have continued to change (Becker, 2006; Li, 2001). Just as there are various definitions of leadership, there are also various styles of leadership. The truth is that every leader is different and thus their styles and qualities also differ (Gardner, 2007). While an extensive list will not be given, certain leadership styles that have been deemed applicable to multicultural settings are presented.

“Scholars have been engaged in research on leadership from cross-cultural perspectives since the last century” (Li, 2001, p. 170). Indeed, there has been a shift to what has been coined as global leadership, which describes people who “operate in a context of multicultural [settings]” (Holt & Seki, 2012, p. 196). Arredondo (2008) refers to a form of leadership that is called professional leadership and claims that this type of leadership should be utilized in order to promote multiculturalism. Van Woerkom and de Reuver (2009) state: “Current research on leadership strongly emphasize that transformational models of leadership are related to a wide
variety of positive individual and organizational outcomes” (p. 2013). Shields (2010) as previously stated defines transformative leadership as a type of leadership that begins with asking questions in regards to democracy and justice. Shields (2010) continues; “…it critiques inequitable practices and offers the promise not only of greater individual achievement but of a better life lived in common with others” (p. 559)” (Bader, Horman & LaPointe, 2010, p. 26). In addition, Bowers (2009) notes that “transformational leadership influences followers to go beyond normal work requirements and to strive to reach their fullest potential to advance the work of the school” (p. 507) and this can be applied to other organizations as well. In other words, there are numerous definitions of leadership and transformational leadership that touch upon some of the same concepts especially when it comes to what leadership style is best to use when in a multicultural setting.

Nonetheless, while there has been research in regards to global leadership, professional leadership and transformational leadership which establishes part of the theoretical framework for this case study, as far as defining the term and creating competencies, little research has been done in regards to “the importance of culture in the practice of leadership” (Li, 2001, p. 171). Inceoglu and Bartran (2012), on the other hand, believe that too much research has been executed in regards to an incomplete competency, which is known as multicultural effectiveness or leadership. Thus, it is imperative for a definitive and applicable competency of multicultural leadership to be established and more so specifically in regards to the educational realm. However, there has been a list of characteristics associated with transformative leadership that have been considered necessary or influential within a multicultural setting. Since transformational leadership has been noted to be the style that is most linked to be effective in multicultural settings, some of the characteristics overlap (Van Woerkom & de Reuver, 2009, p.
Regardless, multicultural leadership or at least the concept needs to be addressed in order to have a greater understanding of necessary characteristics as well as what makes an effective multicultural leader.

**Multicultural Leadership Competencies**

Since the 1990s, research indicated that due to globalization, leaders needed a different skill set (Aieman, 2008) or what may be viewed as leadership competencies today. Overall, leaders need to possess a number of professional competencies in order to perform the required duties of their position (Quintana, Ruiz & Vila, 2014). Even now, leadership continues to “evolve” and transform due to globalization (Aieman, 2008). In other words, globalization has had a profound effect not only on education as discussed previously but on leadership, leadership styles and what some believe are the characteristics necessary to lead in a multicultural setting (Aiemen, 2008; St. Clair, 2008; Thorn, 2012). Aieman (2008) states: “A truly international and global organization is a learning community” (p. 54). A leader who is operating in a multicultural setting has to focus on the “vision, structure, and strategies” specific to any given institution (p. 54). Due to the complexity of institutions that are changing because of globalization, leadership competencies are necessary (Aieman, 2008).

The exploration of multicultural leadership competencies appears to still be a challenge to educators and administrators alike. Pauliene (2012) notes that there has been confusion around leadership, in general, because “there is not a single dimension that is the key to leadership, rather, all aspects of leadership may be part of an interrelated whole” (p. 91). Connerly & Pedersen (2005) also believe that leadership competencies are “complex” (p. 70). This thought is reiterated and expressed by Aieman (2008) who also notes that an institution operating in a globalized or internationalized setting deals with complexity on a regular basis. Thus, leaders
operating in an international setting may possess competencies that “overlap” with those needed to internationalize an organization (Aieman, 2008). Pauliene (2012) states; “variations in leadership styles are due to cultural influence because people have different beliefs and assumptions about characteristics that are deemed effective for leadership” (p. 92).

Connerly and Pedersen (2005) note that in order to develop competencies that match the complexity of human beings and especially those in leadership; it is important to have a general understanding of competencies. Before a discussion of competencies and leadership and multicultural leadership competencies can be explored, it seems necessary to give a clear definition of competencies. “Competencies are the knowledge, skills, abilities, personal characteristics, skills, abilities, personal characteristics, and other person-based factors that help distinguish between outstanding performance and average performance (Pritchard, 1999)” (Connerly & Pedersen, 2005). In regards to competencies, Pauliene (2012) notes that it is important to identify competencies that are necessary while also noting that there is no one specific dimension that is key to the skill-set of any specific leader.

While competencies are noted to be all of those things that lead one to outperform many and stand out (Connerly & Pedersen, 2005), multicultural competency is defined as “an assessment of awareness, knowledge and skills, with the expressed intention of promoting the principles of social justice in education” (St. Clair, 2008). Moreover, just as these definitions contribute to describing leadership so are they affected by the very role of diversity and culture (Pauliene, 2012). Webb, et al. (2014) note that culture also dictates what the general populace perceives about leaders. Those who look to Eastern leaders expect them to “demonstrate quiet inner strength and perseverance” (p. 11).
Just as followers who are following Eastern leaders expect them to exhibit certain characteristics (Webb, et al., 2014), there are certain characteristics that combined have been known to contribute to multicultural competencies. Webb, et al., (2014) notes that Cornelius Grove (2009) noted that such leaders contained 35 personal attributes. St. Clair (2008) notes that it is necessary for one to possess “sophisticated intuition, profound respect, honorable values, philosophical vision and passion for change.” Webb, et al. (2014) also notes that multicultural leaders also have characteristics such as being humble, inspirational, being authentic and being courageous, possessing wisdom, and knowing how to balance responsibility. Most importantly, they have a clear vision (Aiemen, 2008; Webb, et al, 2014). Aiemen, (2008) echoes a number of these characteristics when he points to certain characteristics that multicultural leaders possess or actualize such as having the ability to: challenge the process, model behavior, encourage others, and “enabling” or equipping others in a way that causes them to act (pp. 650-651). Connerly & Pedersen (2005) stated the following:

Aycan (1997) summarized key global leadership competencies based on several sources as: in-depth business and technical knowledge, managerial competency, ability to cope with uncertainties and conflicts, willingness and ability to embrace and integrate multiple perspectives, communication effectiveness, competence in developing and maintaining good interpersonal relations, willingness and commitment to succeed, ability to motivate and develop people with potential ability and willingness to learn from experience, and competence in playing the role of a change agent (p. 70).

Rosen, Singer, and Philips (2000) also points to certain characteristics that are necessary for leaders who operate within multicultural settings in order to be “globally literate” (Connerly,
Connerly (2004) notes that they must possess the following characteristics; personal literacy (one understands themself and values themselves), business literacy (one can focus on their organization and mobilize that organization), social literacy (one can interact with others and challenge them) and cultural literacy (one values cultural differences and knows how to “leverage” them). Some of the characteristics that Connerly (2004) describes are probably composed of the characteristics that Pauliene (2008) refers to such as improving one’s observational and listening skills, which would point towards social literacy (Connerly, 2004). It seems clear that various researchers and authors echo a number of characteristics that have been identified, and those that make up multicultural competencies are varied. Regardless of lists, many leaders who have multicultural competencies and who are globally literate describe the experience as operating in “worlds within worlds” (Webb, et al., 2014). None of these lists can completely describe what a multicultural leader possesses that makes them a multicultural leader.

A number of authors and researchers have created competency lists. However, while useful, they pose a number of challenges (Connerly, 2004; St. Clair, 2008). Especially since, many of these lists were created as Pauliene (2012) states; “…it has been argued that 98 percent of the empirical evidence relating to leadership is American in character” (p. 105) (Connerly, 2004, Pauliene, 2012). More specifically, in regards to competency lists, Connerly (2004) states; “…trying to define a leader’s job by reading lists of competencies is unfulfilling” (p. 74). Moreover, it is not enough to merely attend multicultural workshops or trainings (Connerly, 2004). Or at least, holding trainings in a period of a day is not enough (St. Clair, 2008). In other words, the whole learning process needs to be overhauled (St. Clair, 2008).

There are also a few other points that are important to note in regards to multicultural leadership competencies. First, the responsibility of each leader is to model or “role model […]
multicultural competency” (St. Clair, 2008). Second, multicultural competencies and/or capabilities are not only necessary within the educational realm but they are also necessary as a competitive advantage within the business world (Webb, Darling & Alvey, 2014). Third, organizations must foster contexts in which their employees and leaders are supported in utilizing multicultural competencies” (Connerly, 2004). In other words, globalization has so changed the face of various terrains that regardless of where one is operating from, how they see the world and interact with it and their followers is of the utmost importance. Outside of possessing certain competencies, other variables also affect multicultural leadership competencies just as culture does.

The role of gender and multicultural leadership competencies. Gender is an important variable in regards to leadership and multicultural leadership competencies (Webb, et al., 2014). Variables such as gender affect the general multicultural setting as well as how one traverses the “terrain” (Webb, et al., 2014). Inversely, it has been noted that “…gender is the key individual difference that is strongly affected by [one’s] cultural background” as well (Pauliene, 2012, p. 93). Yet, it was not until the 1970s that researchers began to examine the differences in how females and minorities led or operated within in multicultural settings (McGee Banks, 2007).

In fact, gender interacts within “specific national cultures” and influences work contexts (Pauliene, 2012, p. 93) and quite possibly interactions in general. In addition, gender affects the learning environment as “learning regarding appropriate gender-based behaviour and gender relevant behavioural preferences starts in early childhood through observational learning and the images of such gender are reinforced by groups within a culture” (Pauliene, 2012, p. 94), which confirms what Lev Vygotsky (1978) was pointing to in his study on aggression and modeling but
in an apparently different context. Regardless, while there are many components that affect multicultural leadership styles and the competencies possessed as well as one’s gender, one’s general personality also has a great impact on how one interacts in a multicultural setting.

**Personality characteristics and leadership qualities that promote multiculturalism.**

Research continues to show that “how” an instructor lectures or the characteristics that a lecturer contains will have a “significant influence towards the students’ learning process (Fah & Osman, 2011). Certain characteristics such as; talking, a good sense of humor, being warm and friendly, a true concern for one’s students, etc. are seen as being likeable characteristics by most students (Fah & Osman, 2011). In organizations where multicultural leadership has been implemented, characteristics and qualities such as; being open or being wise have been noted as being important for success (Canen & Canen, 2007; Van Woerkom & De Reuver, 2009). Comparatively, transformational leaders tend to have certain qualities attributed to them such as; commitment, self-knowledge, empathy, competence, and authenticity (Basham, 2012) that appear to allude and to overlap with teachers who are considered to influence their students and their learning (Fah & Osman, 2011). Specific to the transformational leader and their teaching staff, Bowers, Marks and Printy (2009) state that principals are transformational leaders and teachers are instructional leaders. Therefore, one can see the importance of transformational leaders who are principals or hold other administrator positions in a school to have reciprocal relationships with their teaching staff. By doing so, teachers than mirror similar behaviors and characteristics to their students and this small act may apparently change and “influence” their students’ lives.

According to Bowers, Marks and Printy (2009), transformational leaders also use reciprocal relationships to influence their followers. In fact, Bowers, Marks and Printy (2009)
Principals who are transformational leaders play a key role in establishing the school as an intellectual environment, and teachers in sharing the responsibility for transformational leadership exchange this intellectual atmosphere…” (p. 505). In corroborating the aforementioned characteristics of transformational leaders as well as the means by which they establish relationships with their teaching staff and other staff members, it would appear that transformational leaders are most necessary within multicultural settings, especially multicultural educational settings. Thus, transformational leadership would appear to be a necessary entity to have when attempting to complete the implementation of multicultural educational programs.

In fact, leaders or other persons who have “multicultural personalit[ies] have personalities when measured score high along dimensions of cultural empathy, social initiative and open-mindedness (Van Woerkom & de Reuver, 2009). Inversely, “[…] managers with more cultural empathy, open-mindedness and social initiative score higher on transformational leadership [measures]” (Van Woerkom & de Reuver, 2009, p. 2022). This is important to note because it appears that leaders who are successful within a multicultural setting tend to have certain characteristics. This is probably the case since Bordas (2009) notes the following; “Multicultural leaders are not greedy. They want the best for their employees. As a result, their employees are generous with their time and concern for customers” (p. 4). If one applies Bordas’ thought within the educational realm, the employer is the principal or the administrator’s team and the employee is the teacher and other staff members who are trained to influence the customer who is the student. When considering the aforementioned statement and the characteristics that have already been identified in regards to the transformational leader, one can see the importance of trying to concretely identify characteristics of a multicultural leader. This is especially the case since these characteristics may be identified and measured in such a way as to assist in future
selections of leaders and teachers who would promote cultural diversity within schools and furthermore, within society and which is a necessary component within professional development (Eaton, 2014).

Currently, there appears to be no studies that examine educators’ leadership characteristics and how they foster multicultural education within the classroom, it appears that once examined, certain necessary characteristics will become evident and deemed as extremely pertinent in order to institute successful multicultural education programs that in turn influence their students to embrace “the other.” Moreover, although tools are being created, such as assessments that measure the leadership qualities and styles of educators (Glanz, 2002), few studies appear to have utilized these tools in a multicultural setting. This appears to be problematic since research continues to show a lecturer’s characteristics significantly impact their students’ learning process (Fah & Osman, 2011) as well as an educational leader’s leadership style.

Webb, et al. (2014) looks at the model of John Adair’s prolific vision of a different type of leader. One day, leadership will be “‘based upon the foundation of eastern, western and tribal wisdom about leadership. It’s no longer the preserve of American theorists […] (Adair, 2003)” (Webb, et al., 2014, p. 9). It is for this reason that more studies need to examine, and as Pauliene (2012) says “re-examine and re-analyze structures and relationships in leadership research to fit varying different cultural and societal realities in different countries” (p. 105). Thus, in this case study, transformational leadership is the cornerstone of understanding and appreciating the phenomenon being explored at “School Korea,” and the case at “School Korea” as well as “School Korea” will be examined in order to explore this phenomenon.
Summary

Based on a review of the literature, it is apparent that there has not been a substantive examination of female school leaders (whether they are principals, directors, et al.) and multicultural leadership characteristics in South Korea or anywhere else for that matter (Simmons, 2013). It also appears that there is still a lack of research in regards to the effectiveness of leaders in the educational realm and/or educators (Canen & Canen, 2008) in regards to operating within a multicultural setting (Lee, Park & Watson, 2011, Pauliene, 2012; Simmons, 2013) even though leadership styles differ amongst and more so across cultures (Cho & Yoon, 2007; Prewitt, et al., 2011). While studies have been completed that explore employees’ personalities or working styles within management by utilizing the Meyer-Briggs Assessment (Bak, 2012; DiGiampolo. 2002) and the Munroe Multicultural Attitude Scale Questionnaire (Munroe & Pearson, n.d.) there appears to be a lack of research in regards to personality types/leadership styles and educational leaders within international settings, specifically South Korea. This is surprising since in general, Asian culture differs so vastly from Western culture that any leaders must not only understand the dynamic, but also be able to adapt (Prewitt, et al., 2011).

This study set out to explore multicultural characteristics that are necessary to implement multiculturalism at an International Christian School. This study examined a unique instrumental case and seemingly identified certain necessary characteristics that bolster multicultural education and will now contribute to a growing body of research.
CHAPTER THREE: METHODS

Overview

The purpose of this qualitative case study (Creswell, 2008) was to explore, examine and possibly discover/identify multicultural leadership characteristics that enable an environment that induces multiculturalism. With the advent of globalization and how societies throughout the world have been affected (Arnett, 2002; Giddens, 2011; Kim, N.K., 2013; Nguyen & Benet-Martinez, 2013; Rizvi & Lingard, 2010; Suarez-Orozco, 2005; Suarez-Orozco, 2007), multicultural education and programs in South Korea have been explored (Choi, 2010; Jahng & Lee, 2013; Kang, 2010; Lee, 2012; Park & Watson, 2011; Seol, 2010; Strother, 2012); but it does not seem that multicultural leadership characteristics were explored or identified within any multicultural programs in South Korea in order to ascertain what characteristics are most conducive to establishing sound multicultural educational programs (Simmons, 2013).

Therefore, this study employed a number of research questions that will enable the researcher to focus on garnering said information (Patten, 2011) in regards to the vein of this study which was the impact of leadership characteristics and/or skills on multicultural education within a primary school in South Korea.

In this section, a number of the components of this study were established. The design of this study was explored, research questions were delineated, the research study setting was described, study participants were listed and study procedures were discussed. In addition, the role of the primary investigator was discussed, as well as the data analyses that were utilized for said study and ethical considerations that were considered in regards to this specific research endeavor.
Design

A qualitative research design was applied (Creswell, 2013) and an instrumental case study will be used, which will incorporate descriptive quantitative measures as well (Babchuk & Badiee, 2011; Gall, Gall, & Borg, 2007; Lagan, Quartaroli & Reimer, 2011, Patten, 2011; Patton, 1990; Patton, 2001) will be employed for this study. A qualitative method of inquiry describes a certain happenstance within a natural setting (Adler & Clark, 2011; Babchuk & Badiee, 2011; Beins 2013; Creswell, 2013; Gall, Gall, & Borg, 2007; Patten, 2011; Patton, 1990; Patton, 2001, Suter, 2012); is applicable to garner information in educational settings (Babchuk & Badiee, 2011; Suter, 2012) and “focuses in depth on relatively small samples, even single cases (n=1), selected purposefully” (Patton, 1990, p. 169). This study utilized a case study approach (Adler & Clark, 2011; Beins, 2013; Creswell, 2013; Houghton, Casey & Murphy, 2013; Palys, n.d.; Suter, 2012). In general, “[a] case study is a story about something unique, special, or interesting—stories can be about individuals, organizations, processes, programs, neighborhoods, institutions, and even events” (Neale, Thapa & Boyce, 2006, p. 3) and may also give great insight in regards to an educational setting (Gall, Gall, & Borg, 2007; Suter, 2012). Moreover, a case study is a type of research that is geared towards an “inside perspective” and is thus carried out with said perspective (Lincoln & Guba, 1985, p. 27).

Yin (2003) notes that a case study should be utilized when the researcher(s) is/are looking at how to answer “how” and/or “why” questions and especially when they cannot manipulate certain behaviors that they wish to examine or study (Baxter & Jack, 2008). In addition, a case study should be utilized when one wishes to study a “topic of interest [which] is well explored, and that the essence of the phenomenon is revealed, but the methods that they each employ are quite different and are worthy of discussion” (Baxter & Jack, 2008, p. 545). Amerson (2011)
also brings attention to the fact that a case study can be extremely beneficial when one wishes to “expand […] on previously developed theories” (p. 427). Due to the fact that one case will be examined, an instrumental case study method is the type of case study method (Lincoln & Guba, 1985; Stake, 1978; Stake, 1995; Suter, 2012; Yin, 2003) which was applied for this study.

In regards to an instrumental case study, Baxter and Jack (2008) note that an instrumental case study “provides insight into an issue” (p. 549). Moreover, an instrumental case study (Houghton, Casey & Murphy, 2013; Yin, 2003) sets out to examine a case that is secondary (Baxter & Jack, 2008). In other words, the researcher seeks to understand something that causes the specific case to be a sub-category of interest (Baxter & Jack, 2008). In addition, this approach is valuable in collecting information in regards to specific characteristics in a natural setting (Adler & Clark, 2011; Beins, 2013; Creswell, 2013; Houghton, Casey & Murphy, 2013; Stake, 1978; Stake, 1995; Suter, 2012; Yin, 2003) and in an exploratory fashion. In other words, this method was chosen because a school director with significant multicultural experience will be used as a case in order to explore multicultural leadership characteristics.

The school director was examined as an instrumental case in order to explore how she focused on inculcating a multicultural learning experience for her school. The researcher expected to learn more about the “process” and expand on pre-existing theory in regards to multicultural leadership. With a small number of foreign teachers who teach at “School Korea” in South Korea, the school director focused on building the team and then encouraging each teacher to promote a multicultural educational setting. A select number of teachers were also interviewed in order to collect additional information in regards to the school director’s leadership style as well as the inculcation of multiculturalism at “School Korea.” Additionally, artifacts will be collected and examined, et al. (Adler & Clark 2011; Creswell, 2011; Creswell,
According to Yin (2003) artifacts are one of the six sources that bolster a case study and contribute to the construct validity of a study (Amerson, 2011).

Each instructor taught a specific subject such as; English, Music, Math and Science, Art, etc. With one subject and a small number of participants that were used to explore the concept of the school and the teachers’ views of the director, a quantitative study would have been highly skewed and quite inefficient for studying the aforementioned phenomenon. Moreover, this study was within a culture but there was only one “instrumental” case and the teachers are not all South Korean themselves therefore this would not have qualified as an ethnography. In addition, it was important to collect data in real-time and in the context of the educational setting. In doing this, the case study method was the preferred method as it allows one to examine human affairs while being down-to-earth and holding the attention of its reader (Stake, 1978).

Furthermore, the case study is used (and was used for this particular study) to expand on a previous body of theory (i.e., multicultural leadership and/or multicultural leadership characteristics) (Amerson, 2011; Creswell, 2013; Suter, 2012), and to examine “the essence of the phenomenon [that is to be] revealed” (Baxter & Jack, 2008, p. 545). Yin (2003) also notes the importance of utilizing the case study method when one wishes to answer the “how” and “why” in regards to certain topics (Baxter & Jack, 2008) thus allowing pertinent research questions to be addressed.

In order to allow for triangulation, several methods of data collection were utilized to increase the study’s validity (Creswell, 2011; Creswell, 2013; Lincoln & Guba, 1985). The methods utilized are as follows; interviews (Adler & Clark, 2011; Beins, 2013; Suter, 2012), questionnaires and surveys (Patten, 2011), personality assessments (Bak, 2012; DiGiampolo,
Research Questions

The purpose of this qualitative study was to explore, examine and possibly discover multicultural leadership characteristics that enable a multicultural educational environment. Thus, this study employed a number of research questions to enable the researcher to focus on garnering said information (Patten, 2011) in regards to the vein of the study which is the impact of leadership characteristics and/or skills on multicultural education within a primary school in South Korea. The overarching question that drove this research was as follows; “What are the leadership characteristics of a female School Director in a multicultural setting?”

RQ1: How do specific leadership characteristics facilitate multicultural education in an international Christian elementary school?

Sub-research questions.

SRQ1: What themes emerge in regards to leadership and multicultural leadership characteristics in the case of a school director of a Korean Christian school? (From the perspective of the school director and from the perspective of the teachers.)

SRQ2: What themes emerge in regards to the implementation of a multicultural education program at a Korean Christian school?

SRQ3: How does utilizing certain teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea?

Setting

“School Korea” was chosen for a number of factors: 1) the school director is a unique case to be studied, 2) accessibility and 3) the fact that the setting is amiable for research. In
addition, findings can be applied and implemented in order to contribute to the school’s multicultural success as opposed to a more established school, which may be resistant to change. “School Korea” was/is located in the southern region of South Korea. It is a relatively new school, which sits aside the church property of the President/Pastor of the school and the neighboring church. “School Korea” was established approximately five to six years ago. When School Korea began, there were only a handful of students. As of July 2016, “School Korea” now has twenty male students and twenty-six female students (Samonim, personal communication, July 5, 2016).

The school lies in between several mountains in a quaint town within a medium-sized city and the community is quite close-knit. Most of the community is South Korean with a small Filipino and Pakistani population who are mostly factory workers albeit some Filipinos teach English as well, and a smaller Western European and American population who are mostly English teachers. This site was identified via the “unique” case that presently directs “School Korea.”

The organizational structure of “School Korea” lends for an autonomous structure. The president of “School Korea” (henceforth referred to as Moksanim, which means pastor) has several decades of church experience. The School Director who is also referred to as the Principal (henceforth referred to as Samonim, which means pastor’s wife) lived in America for approximately the thirty years. She had the vision to implement a school in Southern Korea for some time, as she wanted to give something back to her homeland. Samonim reported directly to Moksanim, who she befriended while attending seminary in South Korea. Samonim supervised and lived amongst the other teachers (approximately ten (10) teachers) of “School Korea.”
As for the school itself, “School Korea” utilized the first three (3) floors of the building adjacent to the church that President “Moksanim” pastors. Samonim lived in an apartment with office space, which is not abnormal for private schools in South Korea. On the second floor where her apartment was located, there was a bank of classrooms as well as a sit-in cafeteria where students can eat. Each classroom has a computer as well as Samonim’s office. The third floor houses a new library as well as a classroom and a state-of-the-art study/HDTV projection room/mini-theater.

**Participants**

This site was chosen due to an identifiable instrumental case. Thus, the main participant Samonim is, in fact, the school director of “School Korea.” The instrumental case for this study was identified via purposeful or purposive sampling (Palys, n.d.; Patton, 1990; Suter, 2012) from an international Christian school in South Korea during the Spring semester of 2015. In addition, the remainder of the sample for this study of approximately nine (9) other participants will be recruited (Adler & Clark 2011; Creswell, 2011; Creswell, 2013) via invitation letters that will be sent to each of them via e-mail. The participants were composed of the school director, the president of the school, previous affiliates of the school and approximately eight (8) to nine (9) other teachers who were selected. The minimum proposed number of participants for this study was set at ten (10) participants. While the school director was the instrumental case due to her uniqueness, nine (9) other teachers and/or staff members were selected based on a set criterion, which will be discussed in the next section.

In regards to teacher participants, all teacher participants chosen for this study were elementary school teachers who taught various subjects at “School Korea” and/or have taught at “School Korea.” In order to select eligible participants for this study, online questionnaires, and
consent forms were utilized. The following criteria were utilized in regards to teacher participant selection:

1. The teacher must be presently teaching at “School Korea.”
2. The teacher must speak, read and write English fluently.
3. The teachers will be foreign teachers (from countries such as the Philippines) or Koreans as Kyopos (i.e., Koreans raised in another country) no longer work at “School Korea.”

In regards to non-teacher participants, they were required to have had some previous affiliation with “School Korea.” The following criteria utilized in regards to all non-teacher participant selection:

1. The non-teacher participant has either served on a committee, taught at or is currently in a supervisory role at “School Korea.”
2. A translator who is fluent in English and Korean will interpret and translate interviews for all non-English speaking participants who are not teachers.

As aforementioned, purposeful or purposive sampling (Palys, n.d.; Patton, 1990; Suter, 2012) describes a type of non-random sampling that employs choosing cases that are information-rich (Palys, n.d.; Suter, 2012) and was used to identify cases that lead to understanding the phenomena. Criterion sampling examines cases that will meet a set criterion (Creswell, 2013; Palys, n.d.; Patton, 1990) and was used to select teacher participants. However, while criterion sampling looks at cases which match certain “predetermined criterion of importance” (Patton, 1990) and/or a person(s) who “have had a particular life experience” (Palys, n.d.); the cases are usually examined to identify system flaws (Patton, 1990). Seeing that
this study had not set out to examine flaws, a version of criterion sampling was utilized which is called theory-based or operational construct sampling (Patton, 1990).

Theory-based, theory-guided or operational construct sampling is a type of criterion sampling that is utilized in studies that are trying to examine phenomenon in order to bolster pre-existing theory (Patton, 1990; Patton, 2001). Patton (1990) states: “The researcher samples incidents, slices of life, time periods, or people on the basis of their potential manifestation or representation of important theoretical constructs” (p. 177). In regards to the use of theory-guided sampling, Palys (n.d.) states: “researchers who are following a more deductive or theory-testing approach would be interested in finding individuals or cases that embody theoretical constructs” (p. 2). In other words, theory-based construct sampling is employed for this study because the school director is the instrumental case that embodies the theoretical construct of multicultural leadership and can be examined in order to explore what characteristics of leadership are necessary to initiate and establish multicultural education programs as well as multicultural leadership.

In regards to the other participants, they were also examined in order to explore the aforementioned construct further. All responses were gathered in order establish research findings. The researcher proposes that these findings will contribute to a small but growing body of theory in regards to multicultural education and Korea, as well as multicultural leadership overall.
Table 1.

**Participant Demographic Information**

<table>
<thead>
<tr>
<th>School Director</th>
<th>Age/Range</th>
<th>Sex</th>
<th>Ethnicity</th>
<th>Grades Taught Currently</th>
<th>Subject Taught</th>
<th>Years Taught/Worked/Associated in “School Korea”</th>
</tr>
</thead>
<tbody>
<tr>
<td>Teacher A</td>
<td>18-24</td>
<td>Female</td>
<td>American</td>
<td>N/A</td>
<td>Tutors</td>
<td>3 months</td>
</tr>
<tr>
<td>Teacher B</td>
<td>25-34</td>
<td>Female</td>
<td>South African</td>
<td>Varies</td>
<td>Social Studies/English</td>
<td>2</td>
</tr>
<tr>
<td>Teacher C</td>
<td>25-34</td>
<td>Male</td>
<td>Filipino</td>
<td>Varies</td>
<td>English</td>
<td>2</td>
</tr>
<tr>
<td>Teacher D</td>
<td>18-24</td>
<td>Male</td>
<td>American</td>
<td>Varies</td>
<td>English</td>
<td>1</td>
</tr>
<tr>
<td>Teacher E</td>
<td>25-34</td>
<td>Female</td>
<td>Filipino</td>
<td>Kindergarten</td>
<td>English</td>
<td>2</td>
</tr>
<tr>
<td>Teacher F</td>
<td>45-54</td>
<td>Male</td>
<td>Korean</td>
<td>Varies</td>
<td>N/A</td>
<td>4-5</td>
</tr>
<tr>
<td>Teacher G</td>
<td>55-64</td>
<td>Female</td>
<td>Korean</td>
<td>All</td>
<td>Art</td>
<td>4-5</td>
</tr>
<tr>
<td>Teacher H</td>
<td>35-44</td>
<td>Female</td>
<td>Korean</td>
<td>N/A</td>
<td>Counselor</td>
<td>5</td>
</tr>
<tr>
<td>Teacher I</td>
<td>18-24</td>
<td>Female</td>
<td>American</td>
<td>Varies</td>
<td>Social Studies</td>
<td>1</td>
</tr>
</tbody>
</table>

**Procedures**

A number of data collection methods such as; on-line questionnaires, questionnaires, assessments, archival data and interviews were utilized. The aforementioned methods were chosen in order to pre-select participants as well identify a further understanding in regards to what characteristics of leadership are beneficial for encouraging multiculturalism and the implementation of multicultural education programs. Thereafter, a number of procedures were followed in order to execute this study.

First, IRB approval was sought and garnered (Adler & Clark, 2011; Beins, 2013; Creswell, 2013) from Liberty University’s Institutional Review Board (IRB) (See Appendix A). Second, permission to ascertain access to the research site was garnered through the leadership
of School Korea. Third, participants were solicited for the study from “School Korea” (Adler & Clark, 2011). During April 2015, the primary investigator contacted the School Director of “School Korea” to inquire of the status of teachers and possible research participants. The School Director informed the primary investigator that there were six teachers including herself. However, by the time of data collection, there was a total of ten teachers including Samonim. Thereafter, the primary investigator sent an e-mail with a consent form (See Appendix B) to Samonim and asked Samonim to forward the e-mail to each participant. Once responses were obtained, the primary investigator began to set up initial Skype meetings or KaKao meetings with each participant after they complete the initial consent form. Fourth, I utilized on-line questionnaires (Adler & Clark, 2011; Patten, 2011; Beins, 2013) for demographic data (Patten, 2011) via Survey Monkey, which allowed for initial anonymity/confidentiality. A basic demographic survey/questionnaire (See Appendix C and Appendix D) explored each teacher’s demographic information, which was utilized (Patten, 2011) in order to pre-select/finalize teacher participants. Fifth, I ascertained artifacts (Adler & Clark, 2011; Creswell, 2011; Creswell, 2013; Lincoln & Guba, 1985) to gain richer descriptions of “School Korea” and what occurs at “School Korea.” Sixth, I recorded and transcribed all individual interviews (Adler & Clark, 2011; Beins, 2013). Seventh, I gathered data and analyzed said data through an interview procedure by coding for themes (Adler & Clark, 2011; Beins, 2013; Suter, 2012). Eighth, I compiled the findings (Babchuk & Badiiee, 2011). Ninth, I reported the findings (Babchuk & Badiiee, 2011). Tenth, I recommended topics for further research that may shed more light on the topic as well as address other possible gaps in the research (Babchuk & Badiiee, 2011).

In order to ensure the anonymity of all research participants, names of participants were removed from documents and a code name and number assignment were paired with each
participant. In order to maintain and ensure confidentiality, personal information such as contact information as well as any other data collection and specific statements were kept confidential. In order to secure data, all paper questionnaires, recorded interviews and artifacts were kept in a locked cabinet. On-line questionnaires and/or surveys required security coded passwords and all electronic copy was kept in a password-protected computer. In addition, pseudonyms were used for each research participant. Moreover, data and findings that will be shared were coded to protect participants’ identities and personal responses. Finally, risk for research participants was determined to be minimal.

**The Researcher's Role**

The researcher served as the main source for data collection by interacting with research participants and collecting data. The investigator interacted with and received guidance from her dissertation committee in order to control for and reduce bias. She also interpreted the results that were garnered throughout the study.

In order to ensure the integrity of the study, all biases and assumptions were discussed. The investigator has known the school director of “School Korea” for over almost thirty years. During the period of December 2012 to February 2013, the researcher spent time in South Korea and was able to visit the grounds of “School Korea” as well as speak with the school director in order to ascertain permission for the study. The director did not know what the phenomena being studied was but she will be debriefed after the study has been completed. In addition, the investigator also met a handful of the teachers of “School Korea” and was able to ascertain their level of English proficiency and determine that they would be able to understand and answer any necessary questions.
Janelle Simmons served as an English Instructor at a university in Seoul, as a tutor and she also taught Bible classes and English classes at various mega-churches in Seoul, South Korea. Upon returning to the United States in 2006, Janelle served as a psychology adjunct professor/instructor and/or as a research methods adjunct/instructor at several universities in the tristate area. In addition, Janelle started Speak Forth, LLC. in August 2012, an editing and speaker coaching business that assists people in finding their own voice, which she closed in 2016. She is currently working on establishing a non-profit.

Janelle is a born-again Christian. Moreover, she is aware of the greatness of the mercy and love of her Savior Jesus Christ. During this dissertation process, Janelle has struggled with her faith. Yet, she stands resolved that He is still in control. The author’s worldview is biblical. The Bible is God’s Word and tells man how God created him and made a way out of no way. Throughout the Judeo-Christian belief system, education is paramount. God sent prophets, His Son and more prophets as well as teachers, preachers, etc. Each person played a role and each person had varying leadership styles.

When it comes to education, the researcher is interested in examining problems through the aforementioned premise. What is the best way to educate any given student in a multicultural context? Thus, the primary question being investigated is as follows; what are the distinct leadership characteristics of leadership of a female School Director in a multicultural setting? In order to do that, data was collected to explore the phenomenon.

**Data Collection**

Data collection is a means by which a researcher(s) seek(s) to ask questions that lead to some form of observation and a final review of all collected information (Merriam, 2009). Data collection for a case study needs to take place in a natural setting (Adler & Clark, 2011; Beins
2013; Creswell, 2011; Creswell, 2013; Houghton, Shaw & Murphy, 2013; Patton, 1990; Patton, 2001; Suter, 2012; Symonds & Ellis, 1945; Yin, 2003). Therefore, the researcher followed a number of steps in order to collect data in a natural setting as was previously discussed in the procedures section (See Procedures). Specific to this study, there were five ways in which data was collected which were as follows; 1) demographic survey (via e-mail); 2) the Carl Jung Typology Test (on-line); 3) The Munroe Multicultural attitude scale (i.e., to be completed before the interview takes place); 4) in-person interviews; and 5) the collection and examination of artifacts. When participants completed any written forms such as the demographic survey as well as the Carl Jung Typology Test and the Munroe Multicultural Attitude Scale, they were asked to enter their assigned pseudonyms.

**Demographic Questionnaire**

The primary investigator of this research study created the demographic questionnaire (See Appendix C) in order to garner specific information about the research participants before the researcher arrived at the research site, the demographic questionnaire will be e-mailed to the Samonim with instructions to forward them to all teachers at “School Korea.” This is especially pertinent since the researcher needed this to be done before she traveled to South Korea to execute all in-person interviews as well as collect artifacts. Therefore, she had a limited amount of time to ensure that all data will be collected in such a way that will be useful and applicable in regards to studying the phenomenon and reporting the findings.

Patten (2011) notes that demographic questionnaires should be short in length to encourage a higher response rate. Questionnaires should also be short in order to avoid any confusion (Patten, 1980). Therefore, this questionnaire only contained nine questions that asked
information in order to describe all program participants. Questions were also written in a way to avoid “invading the privacy of others (Patten, 2011, p. 24).

The questions covered the following topics (in order); 1) gender, 2) age, 3) level of education, 4) marital status, 5) religious affiliation, 6) race, 7) primary language, 8) country of birth and 9) amount of time one has lived in Korea. In regards to question 1, sex was attributed as in most surveys by male or female markers. Regarding question 2, the ranges for age were suggested in order to allow participants to not feel forced into giving their exact age (Patten, 2011). Questions 3, 4, 5, 6 and 6 were influenced by standard questions listed Patten’s (2011) Questionnaire Research: A Practical Guide. The primary investigator created Question 7 in order to identity which participants may have a few more difficulties in regards to using English during the interview process. Moreover, questions 8 and 9 were also created by the primary investigator in order to ascertain where participants’ country of origin was and how long they have lived in Korea, the latter being a condition that could influence their answers or perceptions of multiculturalism.

Once all responses were collected, the letter responses were re-coded into numbers. Although the responses were proposed to be nominal in nature, descriptive statistics were utilized in order to analyze the responses. More specifically, a mean was calculated for each response.

**Carl Jung Typology Test: A Form of the MBTI**

The second assessment that was administered was the Carl Jung Typology Test (CJTT), which is a form of the MBTI. The CJTT was administered on-line to the school director a.k.a. Samonim (See Appendix M). The purpose of the Meyer Briggs and thus the Carl Jung Typology Tests is “to determine where people fall on the introversion-extroversion dimension and on the
four modes they most rely” (Kaplan & Saccuzzo, 2009, p. 499). The Carl Jung Typology Test classifies a “person’s personality in four different types using the three criteria structure” (Anonymous, 2012). According to Jungian theory, “the typology rests on two elements (attitudes and functions) and is often presented by using three dimensions in the human psyche: (1) attitudes – extrovert and introvert; (2) perception functions – sensing and intuition; and (3) judgment functions – thinking and feeling” (Andersen, 2000, p. 48). The fourth scale is judging and perceiving, which deals with how a person interacts with the “outer world” (p. 917).

Extroverts gain energy from interacting with a large number of people while introverts reenergize from more solitary events (Kaplan & Saccuzzo, 2009). Those who score high on sensing tend to take in information through their five senses while those are labeled as intuitive seem to have a sixth sense and they just know (Kaplan & Saccuzzo, 2009). Those labeled as feelers make decisions based on their feelings while those who are labeled as thinkers base their decisions in logic (Kaplan & Saccuzzo, 2009). Perceivers tend to begin things and not finish them or they are known as the idea generators while judgers are well-organized, and finish what they start (Kaplan & Saccuzzo, 2009).

According to Andersen (2000), “a large number of the theoretical contributions in the field of leadership and organization theory refer to Jung” (p. 47). The Carl Jung Typology Test was the foundation for the MBTI (Andersen, 2000; Bak, 2012; Brown & Reilly, 2009; DiGiampolo, 2002). The Carl Jung Typology Test may identify certain personality characteristics that may help allude to certain leadership characteristics, as does the MBTI (Andersen, 2000; DiGiampolo, 2002). For example, according to Andersen (2000), findings showed that a large number of managers were intuitive. Also, Brown and Reilly (2009) have found that there is a relationship between transformational leadership, and extraversion and
intuition. This is important because although “personality traits are largely heritable and stable over time, it does not necessarily mean that they are immune to situational changes” (Ha, Kim & Jo, 2013, p. 547). Specific to this study, the Carl Jung Typology Test also tells about people’s strengths and weaknesses. It should be noted that although “typology measures are never fully accurate for all people, they provide valuable information about the traits that make up personality types” (Kuofie, Craig & Dool, 2015, p. 94).

Nevertheless, this assessment is based on the overall score indicator for each dimension’s characteristic such as; E/I (Extrovert/Introvert); S/N (Sensing/Intuitive); T/F (Thinking/Feeling) and J/P (Judging or Perceiving). The original use of the CJTT was also used in this study to garner data as was described above. It should also be noted that the online assessment automatically calculated a score for each dimension and identifies their dominant way of interacting in the world once a person has completed the CJTT. Therefore, no additional data needed to be entered to determine the results of the CJTT once Samonim answered the questionnaire and submitted it online.

The Carl Jung Typology Test was administered instead of the MBTI because it is less expensive to administer. In regards to the on-line administration of the Carl Jung Typology Test, the School Director was able to complete this questionnaire on her own and was asked to print her responses and her findings. Thereafter, “Samonim” was asked to then scan all pages and e-mail them to the primary investigator. This would have allowed the primary investigator to examine the findings in order to identify what personality characteristics are dominant that might be indicative of certain leadership characteristics (RQ1, SRQ1, SRQ2). It should be noted that the primary investigator understands that this may be a form of bias and therefore she bracketed herself during the interview by sticking with the standard interview protocol.
The CJTT garners the same results as the MBTI without posing a prohibitive cost. However, there is not a validity or reliability evaluation for the Carl Jung Typology Test. The author e-mailed the CJTT website a number of months ago through their website, however, the researcher did not receive a response. Due to this, the researcher has chosen to report the reliability and validity scores for the MBTI in lieu of the CJTT in order to give the reader a basic comparative scoring. The Myers-Briggs Foundation (2015) reports the overall reliability scale for the MBTI as being 0.82. In addition, for each scale the reliability is as follows; E/I (0.79); S/N (0.84); T/F (0.74) & J/P (0.82). According to Capraro & Capraro (2002), the validity factor pattern coefficient is higher than 0.30. In addition, across various studies and a meta-analysis that was summarized for the MBTI, the reliability is 0.82. It should be noted that the on-line assessment automatically calculates a final percentage score for each of the four dimensions. All withstanding, in regards to this study; the CJTT will be utilized as part of the triangulation in regards to the actual interview questions, etc.

**The Munroe Multicultural Attitude Scale Questionnaire**

The Munroe Multicultural Attitude Scale Questionnaire (MASQUE) was created based on “Banks’s transformative approach of knowledge (know), empathy (care), and active experience (act)” (Munroe & Pearson, 2006, p. 824). MASQUE was created with the intention of being able to measure multicultural attitudes and with the knowledge that said instrument may later affect multicultural research and instruction (Munroe & Pearson, 2006). The initial measurement consisted of 28 items but the final instrument now contains 18 items (Munroe & Pearson, 2006). Each of the 18 items is ranked along a 6-point Likert scale where 1 = strongly disagree and 6 = strongly agree (Munroe & Pearson, n.d.). (See Appendix K and Appendix L).
After administering the MASQUE to 422 undergraduate students from various colleges in Oregon, West Florida and Virginia, various statistical analyses were run in order to assess for the questionnaire’s internal consistency reliability with the Marlowe-Crowne Social Desirability Scale was lower than the standard. For the *Know* subscale, Cronbach’s alpha was .70. For the *Care* subscale, Cronbach’s alpha was .70 and for the *Act* subscale, Cronbach’s Scale was .58 (Munroe & Pearson, 2006). According to Munroe and Pearson (2006), the validity of the instrument was further bolstered by the fact that there was a low correlation between the MASQUE and the Marlowe-Crowne Social Desirability Scale (MCSD).

Specific to this study, the MASQUE will be administered to the President of “School Korea,” the Director of “School Korea” and with current/previous teachers who are participating in this study. Nonetheless, the validity was not reported in any of the literature that the researcher scoured (Capraro & Capraro, 2002; Munroe & Pearson, 2006; The Myers & Briggs Foundation).

Specific to this study, once the primary investigator meets with each participant, she first asked them to fill out a consent form in-person again as well as use an audio recording to confirm that each participant understands the instructions and agrees to participate in the study. Thereafter, the MASQUE was the first questionnaire/scale that participants were asked to complete in-person before the formal interview. The primary investigator believed that this would allow participants to relax before the interview. In addition, it was believed that language proficiency could again be tested before the formal interview begun.

The MASQUE was administered to the School Director as well as to all other participants in order to establish a sense of each research participants’ multicultural attitude (SRQ2). It was used to contribute to triangulating the remainder of the research findings that will be construed primarily from the interviews that will take place. In this manner, the primary investigator was
able to further understand whether participants who are describing “Samonim” actually have pre-existing or existing dispositions towards multiculturalism and if these leanings/attitudes correlate with their responses.

In regards to the final data analysis, once the data was collected, descriptive statistics were used in order to analyze the responses. The descriptive statistics utilized to analyze said data were as follows; a mean was calculated for each response, the mode and the standard deviation were also calculated for each response. In addition, the aforementioned descriptive statistical analysis was also calculated for the overall conglomerate score of the scale for each respondent.

**The Multicultural Efficacy Scale**

The Multicultural Efficacy Scale (MES) was developed in order to measure the concept of multicultural efficacy (Guyton & Wesche, 2005). The scale also measures “intercultural experiences, minority group knowledge, attitudes about diversity, and knowledge of teaching skills in multicultural settings” (Guyton & Wesche, 2005, p. 23). Five (5) subscales were initially created which are: efficacy, experience, instructional knowledge, general knowledge and attitude (Guyton & Wesche, 2005). The original scale contained 160 items which were divided into six (6) sections (Guyton & Wesche, 2005). After a pilot study, the scale items were reduced to 80 items (Guyton & Wesche, 2005).

The final instrument contained thirty-five (35) items with three subscales for attitude (7 items), efficacy (20 items) and experience (7 items) with one added item that measures one’s “joy” in regards to teaching in a multicultural environment (Guyton & Wesche, 2005). Each of the items is ranked on a 4-point Likert scale with varying responses based on the subscale (See Appendix E and Appendix F) (Guyton & Wesche, 2005). In regards to responses for “attitude,”
“the findings suggest that a score of 1 or 2 on an item is a low score, that a score of 3 is average, and that 4 is a high score. For this assumption, suggested score ranges for attitude are 0 and 15 (low), 16 and 24 (average), and 24 and 28 (very positive)” (Guyton & Wesche, 2005, p. 25). For “efficacy,” a score of 0 to 54 is considered low, a score of 55 to 66 is considered average and a score of 67 to 80 is considered high (Guyton & Wesche, 2005). For the final instrument’s reliability, Cronbach’s alpha was 0.89. In regards to the reliability of each of the subscales, each subscale had the following alpha ratings such as; experience (.78), efficacy (0.93), and the general knowledge section (0.55) (Guyton & Wesche, 2005). The researcher was not able to locate the validity for this instrument. Even after looking at a number of sources such as Guyton and Wesche (2005), the validity could not be ascertained.

The Multicultural Efficacy Scale not only measures multicultural attitudes but this particular scale measures “multicultural efficacy” (Guyton & Wesche, 2005). Guyton and Wesche (2005) state; “[a]n attitude or belief does not necessarily mean that a teacher can incorporate the attitude into classroom action. The items in Section C are relevant to teachers’ beliefs that they can be effective in addressing multicultural issues. Efficacy has been shown to be a powerful factor in teaching” (p. 25). Thus, the researcher utilized this instrument in order to measure efficacy for both the teachers of “School Korea” and Samonim, the instrumental case. The purpose of utilizing this instrument was to assist in measuring what occurs in the classroom. Guyton and Wesche (2005) state: “Teachers’ beliefs in their personal teaching efficacy were positively related to teachers’ maintenance of a secure, accepting classroom climate; support of student initiative; and concern with meeting the needs of all students” (p. 25).

The MES was administered to the School Director and to teachers or previous teachers of “School Korea” (SRQ3). Utilizing this instrument also contributed to triangulating data for this
study. In addition, the creators of this measure allude to utilizing the MES to assist with triangulation within qualitative studies (Guyton & Wesche, 2005). Thus, the MES was administered to the School Director and her staff.

Specific to the MES, the researcher added up the responses for each sub-scale as well as created the overall score. The total score for each sub-scale enabled her to know what range the response fell within as well as the overall score calculation. Specific to the MES, a built in rating scale was already previously established.

**Standardized Open-Ended Interviews**

An interview is one of the “most challenging and rewarding forms of measurement” (Trochim, 2006). Interviews allow researchers to explore a phenomenon by means of becoming acquainted to individuals and their stories (Seidman, 2013), and they hold a place of centrality in regards to collecting data (Creswell, 2011; Creswell, 2013). Interviews enable a researcher to collect information that may not otherwise be garnered from distinct individuals (Adler & Clark, 2011, Seidman, 2013). More specifically, “the primary researcher can investigate an educational organization, institution, or process is through the experience of the individual people and the ‘others’…” (Seidman, 2013, p. 9.). Moreover, by conducting interviews after an extensive review of the literature, interview questions will be shaped in such a way that the proper responses will be ascertained (Moustakas, 1994).

Once Samonim completed the Carl Jung Typology Test online and the results were reported, a site visit was completed. Thereafter, interviews were scheduled before the primary investigator arrived on site. After each individual completed the written form of the MASQUE (See Appendix J & Appendix K, individual semi-structured individual interviews took place, which were also known as standardized open-ended interviews since each participant was asked
key core questions that were the same (Turner, 2010) and then slightly different questions depending on their relationship to the director and their participatory role at “School Korea.” Each interview was completed in a face-to-face manner so that informal communication was maintained and monitored such as looking at facial cues (Creswell, 2011; Creswell, 2013). According to Gall, (Gall & Borg, 2003), utilizing this format allows for “participants to contribute as much detailed information as they desire and it also allows the researcher to ask probing questions as a means of follow-up” (Turner, 2010), and will address RQ1, SQR1, SQR2 and SQR2.

The primary investigator interviewed each participant and followed the question protocols pertinent to their role. There are three (3) different interview protocols that were created in order to understand the phenomenon of multicultural leadership characteristics that may lend themselves to establishing and maintaining a multicultural environment in the educational setting of “School Korea.” The first protocol (See Appendix E) was created in order to explore the beliefs and the leadership characteristics of “Samonim,” the Director, who is the unique instrumental case of this study. In order to explore and answer the research questions, certain interview questions were either written or adapted. Questions # 4, 5, 6, 7, 13, 14, 17, 18 & 21 were ascertained from Portland State University’s Human Resources Department website (Portland State University, 2015). These questions were initially used to vet candidates who would promote diversity at Portland State University Portland State University, 2015). The researcher constructed the remaining questions (i.e., Questions # 1-3, 8-12, 15-16, 19-20 and 22-23).

The aforementioned questions were grouped into basic categories/themes that were nominal (i.e., labeled) in nature. Questions # 1-3 address the “Samonim’s” personal and career
experiences. For example, the first question asks the following; “What attracted you to the field of education?” The question is meant to be exploratory but also to begin to identify certain characteristics/leadership characteristics that are particular/unique to the “Samonim.”

The second protocol was created to administer to Teachers (See Appendix F). Part I consists of a grouping of three (3 questions) introductory questions. Thus, the first three questions are slightly different for teachers/previous teachers, parents, and/or board/committee members. Part II consists of the remaining eleven (11) questions, which address issues of leadership (Questions # 4-5); curriculum (Question #7); multicultural education/multiculturalism (Questions #8-9); questions about the Director known as “Samonim” (Questions #10-13) and a closing question (Question #23).

The third protocol (See Appendix G) was created in order to interview the President of “School Korea.” The first three questions ask about his personal experiences/career. For example, Question #2 states; “What influenced you to help establish “School Korea?” Questions #4-5 ask about leadership. Questions #6-7 are specific to “School Korea” and its operation. Questions #8-12 are specific to the Director/Samonim from the President’s perspective. Question #13 is a closing question. All closing questions were created to ask if the research participant had anything that they would like to say or add. While this protocol was created to interview the President, the President was not available for an interview. Therefore, this protocol was not utilized during the course of this research study.

All interview questions were carefully constructed with the research questions in mind. Questions that were created by the interviewer were created with the intention of opening up a dialogue that will allow participants to explore some of the items in question without losing face. Possible questions were pooled from an employee questionnaire from Portland State University,
which were chosen due to their pertinence to this study and the phenomenon to be explored. Although, Portland State University’s employee questionnaire is composed of open-ended questions that do not have a reliability or validity score; the original questionnaire was composed of questions that were pertinent to this specific study.

Each interview was estimated to last approximately 60-90 minutes as is encouraged by Creswell (2013) as the initial interview should not take too long as not to tire out participants. This time frame was chosen in order to give interviewees enough time to express their views but also so that the researcher would be able to be respectful of their time (Creswell, 2013; Moustakas, 1994). Moreover, was the intention of the interviewer to interview all of the participants in English.

Interviews were conducted at the school director’s office at “School Korea,” in one of School Korea’s classrooms or at a location where the interviewee feels most comfortable and that allows for an adequate sound recording. During each interview, the researcher displayed empathy (Josselson, 2013) and understanding (Seidman, 2013; Shin, et al., 2009. In addition, the researcher avoided interpreting (i.e., determining what the interviewee meant) during the interview process (Josselson, 2013), which coupled with a display of empathy and understanding bolstered trustworthiness. These interactions were recorded using multiple audio devices (Adler & Clark, 2011; Creswell, 2011; Creswell, 2013) during each interview and the interviewer also took notes at certain times.

Prior to the commencement of each scheduled face-to-face interview, participants were reminded that their identities as well as any identifying statements would be kept confidential in order to protect their identity (Creswell, 2011; Creswell, 2013; Stake, 1978; Stake, 1995) and they were asked to enter pseudonyms on each form. In addition, each participant was given an
informed consent form to read and sign (Adler & Clark, 2011; Creswell, 2011; Creswell, 2013; Moustakas, 1994; Seidman, 2013; Suter, 2012) prior to each interview.

Samonim was interviewed in order to ascertain certain leadership characteristics that she possessed that helped in supporting the implementation of multiculturalism and multicultural leadership within “School Korea” (See Appendix G). In addition, approximately nine (9) other participants were interviewed (See Appendix H and Appendix I) in order to gain a greater understanding of teachers’ and non-teachers’ perceptions of “School Korea,” multiculturalism at “School Korea,” and the leadership abilities and direction of the school director. All interviews were recorded (Creswell, 2011; Creswell, 2013) via an audiotape recorder and digital recordings via two cell phones in order that all data collected, which was transcribed at a later date. As was previously mentioned, a semi-structured open-ended interview protocol was utilized to explore various concepts and to allow for further engagement from all interviewees (Adler & Clark, 2011; Lincoln & Guba, 1985). This is important to note since Moustakas (1994) emphasizes that an interview protocol “provides an important description of conscious experience” (p. 10). Therefore, each individual’s perception and understanding can be collected and then interpreted at a later date (Moustakas, 1994).

Interview questions. Open-ended questions (See Appendix G, Appendix H and Appendix I) enable participants to inform others about their experiences, specific and/or unique events, etc. (Yin, 2003). Possible additional questions may be asked in order to make the interview process less threatening (Yin, 2003). For example, the researcher plans to ask participants (i.e., teacher participants, parents, and/or Board/Committee Members) other than “Samonim” and the President, questions such as the follows:

1. How did you become acquainted with “School Korea?”
2. How long have you been affiliated with “School Korea?”

3. How long have you known “Samonim?”

When deemed necessary, participants were asked follow-up questions in order to clarify responses and garner any additional information.

Specific to analysis, all responses were coded for themes that were pertinent to understanding this study’s concepts and the phenomenon that is being examined. Themes were coded by hand as the researcher read through the data and looked for similar themes. In addition, data was entered into a program called Atlas.ti. Once the researcher entered keywords, concepts and themes to be examined, Atlas.ti organized similar response patterns through color-coding, et al. (Atlas.ti, 2015). Therefore, Atlas.ti was used as a secondary coding procedure in order to search through the interview data and further develop themes of rich and deep data.

Artifacts

Artifacts were collected (Adler & Clark, 2011; Beins, 2013; Creswell, 2011; Creswell, 2013) from “School Korea” (i.e., vision statement, mission statement, financial documents, minutes from meetings, photographs, videos, event programs, et al.) in order to establish a more detailed picture of life at “School Korea.” The aforementioned artifacts were collected in order to garner a greater understanding of the setting itself and other mitigating factors linked to the operation of “School Korea.” For example, the vision and mission statements allowed the researcher to ascertain the purpose for the establishment of “School Korea.” Since “School Korea” is an international school that is Christian in nature, it may be implied that there would be some support for implementing multiculturalism at “School Korea.” Minutes (when possible to ascertain) from meetings were utilized as well as artifacts which contributed to understanding just how much energy and forethought had been contributed to create events, activities and
curriculums that established or furthered a multicultural policy. Photographs and event programs documented what had actually occurred at “School Korea” thus far (although it should be noted that actual reproductions will not be included as no IRB approval for photographic material was sought nor garnered). Finally, financial documents, which were made available to the church and parents of students enabled the primary investigator to see how funds are spent at School Korea as well as what textbooks are being used, etc. All of the aforementioned items alluded to the existence or propagandizing of multiculturalism at “School Korea.”

By analyzing the aforementioned documents, a “rich description of a single phenomenon, event, organization of program” (Bowen, 2009, p. 29) will be proffered. “Along with interviews and observations, the analysis of existing documents, or “texts,” is one of the central sources of qualitative data” (Harvard University, 2008, p. 1). Thus, examining artifacts that are related to “School Korea” will contribute to a better understanding of the dynamics that exist at “School Korea” and to triangulate data that was collected via interviews, surveys and questionnaires.

**Data Analysis**

In order to analyze the data that was collected from this case study a number of data collection methods were utilized (i.e., questionnaires, interviews, assessments, archival documents, etc.). Analysis began from the moment data collection began (Stake, 1995). A thorough description of the setting is given below. Direct interpretation was utilized where one pulls apart the data and then pieces it back together again (Stake, 1978; Stake, 1995; Sutter, 2012).

First, after all participants completed signed consent forms and all consent was recorded via audio, data that was collected via the demographic surveys was analyzed in order to gain a better understanding of the participant pool. Second, the researcher coded and analyzed the
responses from *Samonim* in regards to her completed Carl Jung Typology Test. Third, once the researcher had arrived, each participant completed the Munroe Multicultural Attitude Scale (MASQUE) and thereafter their individualized interviews (i.e., interviews were audio-recorded via cell phone, a handheld mini-recorder and a laptop). The primary investigator then entered the data from each completed MASQUE assessment into SpSS, transform the data points and used basic descriptive statistics to analyze the response patterns. In addition, the paper forms were scored by hand to cross-check findings from SpSS. Fourth, once all interviews were completed, interview data was transcribed and entered into Atlas.ti as soon as possible in order maintain the stream of data and the flow of research (Adler & Clark, 2011; Josselson, 2013). In addition, the researcher analyzed the transcribed works for themes (i.e., content analysis) (Adler & Clark, 2011; Creswell, 2011; Creswell, 2013) by manually highlighting the transcribed text and color-coding text in order to examine specific overlapping themes. Moreover, emergent meanings that were deemed relevant were collected and categorically aggregated (Creswell, 2011; Creswell, 2013; Stake, 1978; Stake, 1995). Fifth, data was collected via artifacts and archival material, which were researched, collected and analyzed for cross comparison (Adler & Clark 2011; Creswell, 2011; Creswell, 2013; Yin, 2003). Specific to all surveys and questionnaires, once they were collected they were coded (Patten, 2011; Adler & Clark, 2011; Beins, 2013) using horizontalization (Lincoln & Guba, 1985; Creswell, 2013, Josselson, 2013), and they were utilized to determine the participation of all research participants. It should be noted horizontalization is defined as the fact that “every statement initially is treated as having value” (Patton, 1990, p. 97). Overall, in order to bolster the trustworthiness of this study, certain steps were taken.
Trustworthiness

Trustworthiness is pertinent to research since it includes concepts such as creditability, confirmability, dependability and transferability (Lincoln & Guba, 1985) and bolsters the findings of a study. In order to ensure trustworthiness multiple validation strategies will be utilized (i.e., member checking, audit trail, peer debriefing, a thick description as well as, audio and digital re-coding and memoing (Creswell, 2011; Creswell, 2013; Lincoln & Guba, 1985).

Confirmability

Peer reviews were utilized. Peer reviews enabled an external check regarding data garnered (Lincoln & Guba, 1985). Therefore, collected data was viewed for veracity from members of the dissertation committee, et al. The researcher utilized an independent reviewer/reader to ensure the veracity of the data (i.e., an editor from Liberty University’s Writing Center). By doing so, hypotheses or propositions were clarified or tested, the researcher was held accountable and this also bolstered credibility as well as allowed for time to reflect and maintain proper judgment in regards to the data and the study (Lincoln & Guba, 1995).

Credibility

Member checking (Creswell, 2011; Creswell, 2013; Josselson, 2013; Lincoln & Guba, 1985) was utilized in order to establish credibility (Lincoln & Guba, 1985). Creswell (2013) notes that member checking enables investigators to allow research participants to review their transcribed statements, et al. By using member checking, researchers are able to maintain the integrity of said study. This is especially the case since participants are able to agree with transcribed statements or assess the accuracy of said statements, produce supplementary statements or other pertinent information, and it even creates another record of veracity. In addition, this process helps eliminate disputes to published statements after publication.
Dependability

In order to maximize dependability, the researcher maintained an audit trail, which clearly delineates the path by which steps were taken to carry out the research (Adler & Clark, 2011; Lincoln & Guba, 1985). An audit trail ensured that all collected data and its recording were maintained on record (Lincoln & Guba, 1985). The process of data collection, digital and audio recordings as well as interview transcriptions were disclosed.

Transferability

Creswell (2011; 2013) notes that it is beneficial for a researcher to utilize memoing. Memoing will be utilized in order to address transferability as the investigator will record ideas in a journal-like form as the study progresses and document the process in a manner that is open and allows for selective coding. Transferability was applied to this study, via memoing.

Ethical Considerations

A number of ethical considerations were employed in regards to this study. First, the author sought approval from the Internal Review Board (IRB) (Adler & Clark, 2011; Creswell, 2011; Creswell, 2013; Suter, 2012). Second, the primary investigator ensured anonymity or confidentiality of the participants and of the school (Adler & Clark, 2011; Beins, 2013; Creswell, 2011; Creswell, 2013; Josselson, 2013). Third, stories specific to each participant were attributed in a manner that does not reveal who each participant is in addition to ensuring anonymity (Lincoln & Guba, 1985; Adler & Clark, 2011; Creswell, 2011; Creswell, 2013). Although, this school is relatively new, and trying to maintain anonymity was challenging, statements were coded properly and introduced within themed contexts. This is why the researcher believed that the exposure of participants’ statements were controlled for during the analysis and dissemination of this study and biases were denoted (Adler & Clark, 2011). Fourth,
previously in this document, the researcher shared her biography and addressed possible biases (F. Milacci, personal communication, January 1, 2014; Milacci, 2006). Fifth, informed consent forms were distributed and collected (Adler & Clark, 2011; Beins, 2013; Creswell, 2011; Creswell, 2013). Sixth, all collected documents were coded (Adler & Clark, 2011; Creswell, 2011; Creswell, 2013); there were no alterations of participant responses (Josselson, 2013), except where otherwise noted. Seventh, the investigator avoided interpreting during the interview process (Josselson, 2013). Eighth, the investigator displayed empathy (Josselson, 2013) and understanding (Shin, et al., 2009; Spence, 1984). Ninth, member checking was utilized during this study to ensure that all findings were confirmed by the interviewees and/or other participants (Lincoln & Guba, 1984; Creswell, 2011; Creswell, 2013; Josselson, 2013). Tenth, triangulation was utilized (Creswell, 2011; Creswell, 2013).

**Summary**

This study set out to examine multicultural leadership characteristics of a School Director in South Korea who runs an international school. In order to examine these characteristics, the investigator utilized a qualitative design of inquiry to examine an occurrence within a natural setting (Adler & Clark, 2011; Babchuk & Badiee, 2011; Beins 2013; Creswell, 2013; Gall, Gall, & Borg, 2007; Patten, 2011; Patton, 1990; Patton, 2001, Suter, 2012). For this study, the natural setting was a school known as “School Korea,” which is still located in the Southern peninsula of South Korea. By applying a case study method that utilized both quantitative and qualitative methodologies (Babchuk & Badiee, 2011; Beins, 2013; Gall, Gall, & Borg, 2007; Lagan, Quartaroli & Reimer, 2011, Patten, 2011; Patton, 1990; Patton, 2001), the primary investigator was able to tell a unique story about the aforementioned happenstance.
In order to examine this occurrence, the investigator interviewed the School Director (known as Samonim) and teachers at “School Korea.” Subjects were supposed to be selected after examining surveys and assessments that they were asked to complete via e-mail and on-line as well as signing consent forms. However, all assessments and surveys were administered prior to each scheduled interview. Once each meeting commenced, all interviews were audio recorded. In addition, artifacts were collected and examined in order to study the progressing history of “School Korea.” Follow-up interviews of a shorter duration were supposed to be used in order to clarify any information and perform “audit checks” of all information. Nonetheless, all research participants did review transcriptions of their interviews via e-mail and completed audit checks of the information that they had conveyed to the primary investigator during the course of their interview. All data was examined thoroughly after collection and was coded thematically to examine pertinent themes that evolved from the aggregate data.
CHAPTER FOUR: FINDINGS

Overview

The purpose of this instrumental case study was to explore and describe the leadership characteristics of a female School Director of an international Christian school in South Korea. The primary investigator pursued this line of research in order to identify primary leadership characteristics that helped facilitate a multicultural educational environment. An instrumental case study design was chosen in order to examine and understand issues of female leadership, multicultural education and specific aspects within an international setting, i.e., South Korea. Ten participants (including the instrumental case study) were selected through purposive sampling. Following the phenomenological design, a narrative presents a brief demographic description of participants and describes emergent themes related to each research question. It is also organized thematically. The chapter ends with a summary of the findings.

Participants

At the start of each interview, a demographic survey was distributed to each participant and then each participant completed said survey in the presence of the primary investigator. The demographic survey was created in order to obtain descriptive information about the Samonim and her staff. It should be noted that according to IRB approval, the information for the demographic survey was supposed to be collected before the interviewer’s actual arrival to the research site in South Korea. Thus, the interviewer created a duplicate copy of the demographic survey on Survey Monkey and sent the link to Samonim on November 14, 2016 to send to her staff. At a later time, it was determined that the survey had not been completed by the staff members prior to their interviews. Therefore, each research participant completed the
demographic survey in the presence of the primary investigator before they were interviewed with the exception of the director.

Descriptions for each individual participant as well as the themes and responses expressed by the School Director and her staff at School Korea from the demographic survey and interview are presented. Throughout most of this document, the School Director will be called Samonim. All participant names rendered are pseudonyms to ensure confidentiality of the actual research participants.

In regards to descriptive statistics, data began to tell a story about the group as a whole. There were three (3) male participants (30%) and seven (7) female participants (70%). Of the ten (10) research participants, three (3) are American (30%), four (4) are Korean (40%), two (2) are Filipino (20%). and one (1) is South African (10%). In regards to age, three (3) participants are between the ages of 18-24 (30%). Three (3) of the participants are between the age of 25-34 (30%). One (1) participant’s age is between 35-44 (10%). One participant’s age is between 45-54 (10%). The final (1) participant’s age is between 55-64 (10%). Nine (9) participants are married (90%) and one (1) is single (10%). In regards to the Samonim and her staff, their levels of education varied. However, it should be noted that a minimum of a bachelor’s degree is required in order to teach at any hagwon or school in South Korea.

The level of education varied. Six (6) of the research participants have earned a Bachelor Degree (60%). Three (3) participants hold a master’s degree (30%) and one (1) participant holds a professional degree that is above the master’s level (10%). While it was clear from the onset of this study that all of the participants were Christian, some of the participants have different denominational affiliations. Six (6) of the participants classify themselves as being Protestant (60%). Two (2) of the participants classify themselves as being Evangelical Christians (20%).
Two (2) of the participants classify themselves as representing a denomination that would be classified as being other (20%). In regards to how much time each employee spent in Korea, time varied. One teacher had been in Korea for less than one year (10%). Five teachers have resided in Korea from one (1) to two (2) years (50%). One (1) teacher had lived in Korea from five (5) to six (6) years (10%). One teacher had resided in Korea for more than forty (40) years (10%). Two teachers have resided in Korea for all of their natural life (20%) or for their entire life.

I sent a link via Survey Monkey to *Samonim* on November 14, 2015 that was to be forwarded to her staff in order to pre-schedule interviews. As this did not take place at that time, upon arrival to School Korea, I attempted to meet with the President (who was unaware of the research study). Then, I set an interview schedule in order to complete the remaining interviews.

The first interview was that of the *Samonim* on Thursday, December 1, 2015 at the Director’s abode. Thereafter, I interviewed a volunteer teacher (i.e., she was not a full-time staff member) and a social studies teacher in a coffee shop on Friday, December 2, 2015. Thus, the first three (3) interviews were completed during the week of November 28, 2015. The remaining seven (7) interviews were completed during the second week after arrival, i.e., the week of December 7, 2015. Two (2) interviews were completed on Monday, December 7, 2015. An interview (1) was completed on Tuesday, December 8, 2015, Wednesday, December 9, 2015, and Thursday, December 10, 2015. The last two (2) interviews were completed on Friday, December 11, 2015. It should be noted that the second teacher interviewee (i.e., third interviewee) was re-interviewed on Thursday, December 15, 2015 due to a sound issue with the initial interview on all recording devices.
Before each interview, I read the consent form in English and when necessary in English and in Korean. Then each interviewee was asked to give verbal consent and to sign a second copy of the consent form. All interviews save one were recorded directly into Word via a Mac Computer, on an LG2 cell phone, on a Huawei cell phone and on a Sony Audio Recorder.

After all of the interviews were completed, I transcribed the interviews. Atlas.ti was purchased and all interviews were uploaded to Atlas.ti. Nineteen (19) initial codes were created in regards to the interview questions for the Director and for the remaining staff members and then collapsed into eighteen codes. A number of themes were finally combined. For example, the code for multiculturalism for the Director’s response and the teachers’ responses were combined as one (1) cohesive theme. The final themes are alphabetized and were as follows: 1) additional comments; 2) attracted to School Korea; 3) classify leadership characteristics; 4) examining the classroom curriculum; 5) define leadership; 6) diverse place 7) educational leadership; 8) facilitate multiculturalism; 9) importance of leadership; 10) importance of multiculturalism; 11) multicultural education at School Korea; 12) management vs. leadership; 13) multiculturalism; 14) Samonim’s characteristics; 15) Samonim good leader; 16) Samonim promotes multicultural education; 17) social justice and 18) wanted to teach at School Korea (Why did each participant want to teach at School Korea?).

These eighteen (18) initial codes were created in Atlas.ti. These codes all centered around the three previously stated research questions, which all were pointed at answering the main research question, which was as follows: How do specific leadership characteristics facilitate multicultural education in an international Christian elementary school (RQ1)? The sub-questions were created in order to garner data to address main themes. Those questions were as follows: 1) What themes emerge in regards to leadership and multicultural leadership
characteristics in the case of a school director of a Korean Christian school (SRQ1)? What themes emerge in regards to the implementation of a multicultural education program at a Korean Christian school (SRQ2); and 3) How does utilizing certain teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea (SRQ3)?

Of the eighteen initial codes established in Atlas.ti, specific themes were coded for the director’s interview. It should be noted that the codes were used to inform the themes that would be explored to answer the research questions for this research study. Then several codes from the remaining teacher interviews were combined in order to create themes that were utilized to discuss the findings. The final themes discussed above are as follows: 1) Multicultural Education, Multicultural Experience, Importance of Multiculturalism (RQ1; SQR2); 2) Defining Leadership and Its Importance (RQ1; SRQ1); 3) Educators as Educational Leaders (SQR2); 4) Management vs. Leadership (RQ1; SQR1); 5) Classroom Curriculums at School Korea (SQR3); 6) The Director’s Leadership Skills (RQ1) and 7) Recommendations of Further Comments from the Teaching Staff (SRQ2).

All other notes including descriptions of the facilities were handwritten, entered into Word and saved as a Word document. Those notes were utilized in order to add richness to the descriptions of the research participants and the actual research site. In addition, notes were taken in regards to the artifacts that were previously collected.

Brief descriptions of each research participant are established below. First, the results of the interview with Samonim as well as her assessment results will be stated. Then, the interview results of the remaining research participants will be discussed.
Samonim

Samonim was born in South Korea. She eventually moved to America and married a Caucasian man and had one child. She immigrated to New York and she began “teaching in 1987 in [Queens] NY.” Her initial specialization was in Early Childhood Education. Her various positions including being a pastor’s wife at a Taiwanese/Chinese Church has enabled her to experience different cultures.

The director’s personality assessment results. The Carl Jung Typology Test was administered to the Samonim via the internet. The link was sent to her on November 16, 2015. She completed the assessment and sent the results on November 17, 2015. In short, she claims that she was classified as an INTJ. The INTJ acronym stands for Introverted, Intuitive, Thinking, Judging and it refers to a dictatorial personality. The primary investigator requested for Samonim to send a copy of the test results a number of ties, however, she never received confirmation of the aforementioned INTJ results.

The director’s interview. Samonim was interviewed on December 1, 2015 in her abode on the second floor of School Korea. The interviewer and the director sat down and the interview began at 7:14 P.M. All of the director’s questions (See Appendix G) were asked in the order that they were recorded on the interview protocol. A number of follow-up questions were asked as well. A number of themes emerged as the interview continued.

In Samonim’s own words, she “met [her] husband in America and began to learn his culture. She immigrated to New York from South Korea. and she began “teaching in 1987 in [Queens in] NY.” Furthermore, she states; “So, since then I’ve been teaching.” The instrumental case for this study (Samonim) said that what attracted her to teaching was the fact that children are “so moldable.” In regards to certain themes that relate to diversity and multiculturalism, she
noted a number of circumstances such as dealing with different racial groups, teaching students about different cultures, etc.

**Social justice.** According to the director (Samonim), social justice may be defined differently than the world sees it. She states: “Social justice, I guess everybody’s equal under God, I believe. And they are equally and fairly treated. And if anything is missing, [sic]. One successful group or certain person, that is not fair. Social justice, I think we all, if at all possible has to be fair and equal opportunity, I think.” Thus, while social justice is usually defined as the act of “promoting a just society […] by challenging injustice and valuing diversity” (Appalachian State University, 2016, p. 1); according to Samonim social justice should include elements that relate to equality and fairness under God.

**Multicultural experiences.** Outside of being a marital partner in a biracial marriage, Samonim has lived in Queens, New York, a multicultural town, served at a Taiwanese/Chinese church and was a pastor’s wife leading a multicultural church. She also notes the following; “And here in [South] Korea too, we have a multicultural setting too. You can meet many different types of people from all different countries.” Samonim has also built friendships with people from different cultures and claims that she was successful in getting “them to understand each other and to begin to know other culture too.”

In regards to preparation for multicultural issues, Samonim states the following; Multicultural issues are important but – not necessarily multicultural issues itself, because we are living in a global village//global stage. So, as uhh members, as citizens of a global village we should be able to see all culture diverse setting. So, we cannot say this is better than the others. We don’t think [pause] we don’t think there’s a way. But, we all are necessarily living together. And then whoever can contribute to the society…yes, we
can use that one. So, as a global village, a global education, definitely we need to keep this multi-cultural...diversal...diverse community in mind.

Due to her experiences, the director thinks that she became more confident and comfortable meeting with “people from different background [and from] different cultural setting[s].” She states; “So, now here in [South] Korea I see many people from Southeast Asia too and South Africa. And I understand that I don’t see them as nothing to do with me but I see them as a global citizen as part of my community...”. Thus, Samonim appears to emphasize that multicultural experiences allow a person to adapt to people from other cultures and possibly lead better.

Leadership. This study sought to explore the phenomenon of multiculturalism multicultural education and leadership. One of the types of leadership that the author thought would be applicable to an international school setting was transformational leadership. Keung (2011) states; “[R]esearch is beginning to demonstrate that transformational leadership leads to positive outcomes in the international school setting (Mancuso et al., 2010) (pp. 4-5).

In like form, Samonim made a number of comments that alluded to the same aforementioned fact. According to Samonim, leadership can be defined as follows; “I believe that leaders [...] have] uhhh to understand the vision and goal. And uhhh we have to encourage people to have the same goal and then use the resources.” She continues with this theme in noting that leaders must achieve goals in a harmonious ways and complete projects in a peaceful manner. Samonim notes that the aforementioned circumstance is what makes “good leadership.” In fact, this is why leadership is important since every group has a leader. Without that circumstance, “there’s no directions to go.” However, Samonim continues by noting; “But leadership who can put those directions/those opinions and preference together...and come up
with one good solution [. . . then] everybody can put their energy ya’ know/their ideas together.”

She continued to note that the aforementioned circumstance of directing a team makes one good leader or a strong leader to be necessary and important in today’s society or within any group.

In regards to educators as educational leaders (i.e., those leading children), Samonim believes that educators must know the children they are teaching, have clear educational goals, and know all parties involved in order to apply an “educational method.” She also stated: “so as a leader in the education area they have to factor all the resources and then come up with the best solution, the best outcome.”

Finally, in regards to the difference between management and leadership, the director believes that managers are set to meet a goal and follow a protocol. In contrast, leaders utilize more than managerial skills. In other words, they influence and guide those that they are leading.

**Necessary leadership characteristics.** Samonim believed that there are certain leadership characteristics that are necessary to implement a multicultural educational program or a school that is multicultural in nature. She states the following:

I think as a leader in an educational setting, the most important skill or character is humility. They should see themselves as a humble and then see others better attitude, a better perspective to see other culture. And then they can see a good point [. . .] a good part. And they can walk together and encourage others with a . . . a genuine heart. Not necessarily skills but what they are saying. So, I believe that the most important leadership/educational leadership characteristics [are] humility and caring. Of course, understanding.
Thus, according to the director, the characteristics that are necessary are as follows; humility, and a genuine heart or caring.

**Personal influences.** The director notes that one of her first and earliest influences outside of her parents: was of her Sunday school teacher. She states; “...there are many Biblical leaders and well-known leaders. And also my Sunday school teacher was a leader.” She also notes that they were many “good leaders” at the school, which she taught although she was not clear on what made them “good leaders.” This was interesting since Samonim could not articulate what made a person a good leader.

**Why Korea?** Samonim had a vision of starting a school in South Korea, her homeland. She notes that South Korea is a homogenous society but states; “still the whole Korea is changing into an international world stage. So, they do not know what is really world stage.” She wanted to also be able to train children in this Southern peninsula town to be prepared for a global setting. She states; “And I want to give uhhh...children in [South] Korea an opportunity to know what [an] international education means.” What makes this school unique is that most international schools are located in Seoul and since “people [in the area she is teaching in] hardly ever, ever have the opportunity to get that kind of education;” she decided to start the school with a Pastor friend of hers, i.e., the President of School Korea (Moksanim).

Thus, when seeking teachers, she looked for teachers who spoke English fluently, who would agree to being paid under the going rate (due to budgetary constraints) and who were Christians. Yet, there is still a barrier of language between the foreign teachers and the South Korean teachers. Nevertheless, Samonim believes that her role is to build the bridge since she is a bilingual Korean-American with “many” multicultural experiences. Samonim’s staff appears to also hold a number of the attributes that she does.
The remaining nine (9) interviews were of teacher faculty and staff at School Korea. Below, the reader will find a brief description of each participant, as well as themes that evolved during the course of this study. Anonymity was used to protect the identities of each participant. Thus, the names below are not the actual names of the participants but are part of the coding process.

**Candice**

Candice is from the Philippines and teaches kindergarten at School Korea on the second floor. She has been serving at School Korea with her family for over a year. Candice claimed that she was teaching as a volunteer as part of her mission from God. Candice is married to another teacher on staff. She has two daughters. Candice’s interview took place in her apartment on the second floor of the school. Her initial scheduled interview was canceled and thus this interview was a re-scheduled interview.

**Jane**

Jane was on staff as a full-time teacher. She is originally from South Africa. She had taught in another East Asian country before arriving in Korea in 2013. Through a friend’s recommendation, she began to teach at School Korea. At the time of this interview, she was completing her second year at School Korea. She has several years of English teaching experience and enjoys other cultures. Like many of the other teachers, she is married and has a four-year old child. Jane was interviewed at a coffee shop a few blocks away from the school and then re-interviewed at a shared apartment.

**Jeong Uk**

Jeong Uk is South Korean and has lived in the city of School Korea all of his life. He is a Pastor and is married and lives with his family in said city. He attended a local university and
began teaching. He teaches at School Korea “because he likes it.” He wanted to teach at School Korea because he likes teaching and he likes teaching the students there. Jeong Uk’s interview took place at the director’s abode on the second floor. The interview was shorter due to communication issues that occurred due to Jeong Uk’s lack of English proficiency. It should also be noted that the interview took place in both English and Korean without a translator.

Marco

Marco is originally from Pennsylvania. He is married to one of the other teachers on staff. He serves as a full-time teacher at School Korea. He graduated from a Christian college in Pennsylvania in the United States and earned a Bachelor degree. Marco came to School Korea because he “…felt like the Lord was calling [him] to it.” He believes that teaching children is a high calling. His interview took place outside the library on the third floor. The primary investigator and he sat on “B”-lettered cushioned seats.

Mindy

Mindy was on staff as a Volunteer Teacher for three months at School Korea. She is originally from Florida in the United States and was one of the youngest staff members. She came in as a volunteer missionary teacher and was provided housing, food, etc. She had little to no experience as a teacher. She claims that she came because “[…] God just opened the door.” Mindy’s interview took place at a coffee shop a few blocks away from School Korea. Many of her answers during the verbal interview addressed the minimum questions that were asked.

Moon Jeong

Moon Jeong is Korean and is originally from South Korea. She is married and her children are students at School Korea. She teaches art at School Korea. Although, she is not fluent in English, she agreed to complete the interview via a translator. Since her major was
teaching in college, she wanted to teach and eventually she came to School Korea, because she wanted to see the children, her students learn. Moon Jeong’s interview took place in the director’s apartment on the second floor of School Korea. A translator was present. The interview was partially translated by the translator and partially translated by the primary investigator.

**Paco**

Paco is from the Philippines. He is married to one of the other teachers on staff. He brought his family with him, which includes two daughters. Previously, Paco and his wife had established a school in the Philippines. He states; “…God gave us this opportunity to just come to Korea. So, we see it as an open door.” He has taught in South Korea since 2004 (with intermittent breaks) and began his career in Seoul. He serves as a Pastor and teacher at School Korea. His interview was lengthy and he constantly reiterated how he and his family were almost blacklisted from Korea a number of years prior and noted that the fact that they were still in Korea was miraculous. When he first came to South Korea, he was detained due to the fact that his employer had brought him into the country illegally (i.e., the institution was not School Korea). He trained under the Navigators U.S.A. and claims that their training “…implanted […] a heart of discipleship.” Currently, he intends to stay at School Korea until he earns citizenship, which requires a five-year stay. They live on the premises of School Korea on the second floor. For the interview, we walked up to the third floor and sat on B-lettered cushions outside of the library.

**Su Jin**

Su Jin is Korean and continues to live in South Korea. She is married and has children who attend School Korea. She is bilingual (She speaks both Korean and English). She holds a professional degree and is a speech pathologist. She loves counseling and teaching because it
brings her joy to contribute to the next generation. In addition, she is pleased to work at a Christian school. Su Jin’s interview took place at the director’s apartment, which is located on the second floor of School Korea. It should be noted that Su Jin translated part of the interview that took place with Moon Jeong. The primary investigator translated the other part. Sometimes, both the translator and the primary investigator co-translated as the translator asked the primary investigator to define and explain certain English terms before translating for Su Jin.

**Victoria**

Victoria is an American who hails from Pennsylvania and she is married to another teacher on staff. Victoria attended a Christian college with her husband in the United States and she earned her degree from said college. While there, she majored in sociology and anthropology. She teaches social studies to second graders and sees School Korea as part of her mission field and her teaching position as casting her in the role of a missionary. It should be noted that the interviewer had to wait quite a while to meet Victoria as she was pregnant and it was reported that she was experiencing morning sickness. This may have affected Victoria’s interview since she often lost her train of thought while answering questions. Victoria’s interview took place in the director’s office across from her apartment on the second floor and it took place rather late in the evening, which also may have affected the interview.

**Results**

This section presents the results found during the process of this study. The results for this study are mostly qualitative in nature. Quantitative results will be reported in regards to the demographic survey and results from the MES and MASQUE assessments.
Diversity

Diversity is one theme that was described in order to understand different aspects of multiculturalism at School Korea. In fact, diversity typifies the basic foundation of multiculturalism. Why? The response is simple since one culture is incorporated, multiculturalism is deemed to exist and that requires diversity (Kumar, Anjum & Sinha, 2011). Fowers and Richardson (1996) state the following: “Multiculturalism is a social intellectual movement that promotes the value of diversity as a core principle and insists that all cultural groups be treated with respect and as equals” (p. 609). More specific to this study, Arrendondo (2008) notes that true multiculturalism involves understanding another person from a different culture.

In regards to describing School Korea as a diverse place of employment, there were a number of responses. Six (6) of the research participants believed, for the most part that School Korea was a diverse place to work at, comparatively speaking. This is especially the case since international schools in Korea are usually larger, highly funded, and their teaching staff tends to be made up of only Americans, Australians, British, Canadians and New Zealanders (i.e., or those considered to speak the best English). Mindy believed that School Korea was a diverse workplace. She states: “Ahhh…well, ahhh…Just different how like the church is attached to the school. Like ya’ know …they do lunches over there and things like how they work […] Ummm…how they classify middle schoolers.” In other words, most international schools do not have programs that are linked to a church although they will have a chapel and chapel service.

Jane believed that School Korea was diverse for a number of reasons. She states; “I think so because…well, there were people from different backgrounds. Sometimes, it’s kind of hard…I think it is a diverse place.” In other words, Jane believed that communicating with
people from different backgrounds was difficult. Marco also believed that School Korea was a
diverse workplace. He stated the following:

    Emmm…Depends on how you define diversity. In terms of in Korea? I don’t know if I
would say it’s too diverse. Just…because a lot of students are [South] Korean. But
coming here I knew it was going to be very different.

He notes, however, that what makes the school more diverse is the teaching staff that is present.
He states; “…we as teachers come from America, Philippines, South Africa…then it becomes
more of a diverse place of learning.”

    Candice believed that School Korea was a diverse place to work. She notes; “I’m a
foreigner here. And, uh…we…we all work in a different environment. Yes. All the time.”

    Jeong Uk believed that School Korea was a diverse workplace for a number of reasons:
1) it’s an international school and 2) it’s a Christian school. Like Jeong Uk, Moon Jeong
believed that School Korea was a diverse workplace because it was an international school (i.e.,
a school in South Korea where students are taught in English or sometimes French and that has
an international staff with high tuition fees).

    Victoria made it clear that she was aware of the diverse workplace she was going to be
teaching at in South Korea. She states; “So, I knew the students were Korean. And then I also
knew there’s stuff from the Philippines. Staff from South Korea. Uhhh…yeah. So, I knew.
Huh.” She also noted that since the country is South Korea and since her students are Korean
while learning to speak her native tongue of English that she knew her job would be
“multicultural and [would] require[s…] somebody patient.”

    Overall, all of these respondents had one thing in common. They all agreed that for the
most part, though small, School Korea was a diverse workplace. Some of the main reasons cited
were that the school had teachers from different countries, it was an international school and it is a Christian school in nature. In other words, these unique qualities of School Korea appear to contribute to the diverse/multicultural atmosphere.

**Multicultural Issues**

School Korea is a relatively new school in the southern peninsula of South Korea. It is a Christian school and it is an international school. In regards to international schools, Keung (2011) notes that international schools are necessary entities since “international schools are a microcosm of the globalization that is occurring throughout the world” (p. 1). This section will examine three (3) codes that have been developed into themes specific to School Korea, which are as follows; multicultural education, multicultural experiences and the importance of multiculturalism.

**Multicultural education.** According to Salgur and Gursoy (2015), multicultural education can be defined as “being meaningful for different lives and different ideas, respectful as to otherness and envisaging ethnic groups for the purpose of individual development” (p. 8). It is also a means by which the understanding of various customs, ideas, values, religions, and traditions amongst others are promoted in order to address societal problems and cause different people to reach common goals (Salgur & Gursoy, 2015). When it comes to School Korea, it appears that this is exactly, what has occurred to some extent.

Mindy noted that in order to facilitate multicultural education at School Korea; she brings in items from the United States. Jane noted that the biggest way in which the director facilitates or contributes to multiculturalism is by the culmination of the annual International Food Festival and Jane does so by looking up lessons and other information on the internet. Paco concurred with Jane and noted that the main way in which he makes sure that he “…always ha[s] the
computer hooked up. I introduce not only the United States culture when it comes to clothing food, ehh…stuff like that. I also try to incorporate like […] a list of countries that I select. […] I try to add more so that they will have a wider perspective of what’s out there. Yeah.”

Marco notes that as an American he is able to give examples from America. He states: So, even like…I’ll talk about slavery. And talk about just how …a lot of them can’t believe it. A lot of them haven’t even known it before. When I talk about slavery it’s like something that is pretty new to them. But being able to talk about how slavery happened and how people were able to live and think that it was okay and kinda’ justify it using Bible. So, just showing people how like the enemy can kinda’ twist people and make people perceive some-thing to be good… [when it’s not.]

Candice believed that communication was necessary to facilitate multicultural experiences. In contrast, Jeong Uk noted that multicultural education at School Korea takes place by learning American culture. He states; “So, and children in Kore…in school American culture and in house Korean culture learned.” He also noted that latter grades learn Chinese and a bit of Chinese culture. He states; “Chinese…Chinese language and maybe […] seventy percent…. culture thirty per…thirty percent.” Su Jin notes that the use of American textbooks contributes to the multicultural education that is facilitated at School Korea. Victoria also mentions repeatedly that the multicultural education process at School Korea is influenced by the American curriculum. However, she notes that it is also expressed through specific classes such as Social Studies (e.g., the Thanksgiving story) and Bible Class, and even during English class.

**Multicultural experiences.** Mindy noted that Samonim facilitated multicultural education at the school by introducing American teachers. She also accomplished this by orchestrating an international food festival, which as Mindy states; “…it’s kinda’ like
Thanksgiving. And [the director] brought in the Thanksgiving type of things for the kids. Even though she didn’t have the turkey… *Samonim* didn’t have the turkey…. *Samonim* didn’t have the turkey so she used chicken in place of that to give the kinda’ like idea that that’s what Americans would use.”

Jane also mentioned the International Food Festival, however, she gave more description about the festival. In regards to the International Food Festival, she states;

…yeah that involves other countries like when we have International Food Festival, but then the kids have to like go online. We just assign them. They choose the country that they want to make a costume and food and then they look it up online and then they bring the food on the day. And then they wear the costume. And our textbooks are basically America-based. And we don’t have any like Korean curriculum or any other type of curriculum. Yeah.

She also added that the director tries to facilitate multicultural experiences and education but that there are only a few activities that are multicultural.

Paco believes that *Samonim* should do more. He states; “Yeah, it is her responsibility and somehow she should uhhh…. give more emphasis to it. Because since we cal…ehh…this school […] it’s an international school. This School Korea is an international school.” He continues; “So, it’s her…it’s up to her to lead the people working here because she’s the one directing us to encourage the educators to be able to effectively teach the students about the bigger role not just as I’ve said, not just the American culture or the Korean culture. Yes.”

Marco believes that *Samonim* facilitates multicultural experiences and multicultural education by promoting travel, opportunities to America during winter break, the occurrence of the International Food Festival, through the American-based curriculum and a diverse teaching
staff. Unlike the other interviewees, Marco also mentioned that through ministry experiences of watching videos of troubles worldwide and learning to tithe and give to other countries that the students are being exposed to the world. Thus, they are being taught to be good stewards of that which has been given to them.

Candice believes that *Samonim* does facilitate multiculturalism by interpreting culture and language for everybody. In addition, she believes that *Samonim* promotes multiculturalism by facilitating travel. She states;

That’s very uh...helpful to us because when we travel we learn a lot of things like...when we go to museums or historical places. And so we tend to learn more about...uhhh...about them. And also in that case we can share with others or yeah...so we can connect like histories, like these things that we learn from them and we can....they can learn from us.

Jeong Uk notes that *Samonim* makes multicultural experiences occur by implementing American culture, mainly through American textbooks. He also notes that *Samonim* facilitates multicultural education by promoting travel as the students are able to travel to other countries. In addition, students and teachers take local trips and learn from each other, as well as learn about South Korean culture.

In regards to *Samonim*’s facilitation of multicultural education/experiences, Su Jin notes that it is clearly her responsibility to make School Korea more multicultural. She thinks that this is made possible by that fact that *Samonim*... “she has ahhh...so many uhh...ahhh...so...very diverse experience uhhh...in education area uhh...in...in her life.” Su Jin believes that *Samonim* must create more multicultural experiences at School Korea because it is a multicultural school.
Victoria notes that what Samonim is doing just by implementing an international school in a Southern province of South Korea is by its very nature “multicultural.” She states; “So, by coming to [South] Korea and gearing the education based off American curriculum. They’re learning English. Some of them might go to American colleges or even high school. Ummm….so, and one of the things she emphasizes here is like the world stage.” Victoria notes that Samonim also did this by hiring people “from three different countries at least,” and by implementing the International Food Festival.

**The importance of multiculturalism.** The reason why multicultural education is so important is because it seeks to address social justice issues, increase understanding for people that are different from oneself and to solve societal problems and reach goals for all of humanity (Salgur & Gursoy, 2015). This is why participants were asked this simple question.

In reference to multiculturalism, Mindy states the following; “Yeah, I think it’s important because it gets…it offers different…ummm…different opportunities and different influences.” Jane believed that multiculturalism is important stating;

I believe that it is important because we get to learn about other people’s cultures. Where other people come from and not only from our own uhhh…. experience because…if you get together that’s when you learn about other cultures. If you don’t know about other cultures, there is no way of uhhh…. knowing how a person feels or when you do something how the person feels because you have not really been taught and you’re also not open to learn. So, I think multiculturalism opens up the doors for people to learn more about other places and different cultures.

Paco believes that multiculturalism is important in some ways and not important in other ways. He notes:
It is really important to have multiculturalism because we are ya’ know the world is improving…improving…ya’ know. We don’t want this country or any child or any generation to be left out. So, being introduced to uhhh…different countries is really necessary because when we go out to the bigger world…. nowadays travel is very easy and its very convenient; and people have the desire to just explore the bigger role that…that…that they have right in front of them. And learning about different cultures would just prepare them to just explore and go to different countries and different cultures.”

Paco also notes that the younger generation is losing their culture and it is imperative that they not do so. In other words, multiculturalism is necessary but not at the expense of the dominant people group’s culture.

Marco believes that multiculturalism is important in today’s society. In response to this particular question, he notes; “I’ll say yes because we do have multi…multicultural setting and also just to have a broader and deeper depth of learning. He thinks it’s definitely necessary for people to understand different worldviews because even if they never leave [South] Korea; there are still going to be people from different countries even here…” Marco also emphasizes its importance by noting the trend of people moving between different nations/nation-states.

Candice notes the importance of multiculturalism and states the following; “we have to live in a world where we can understand each other and build each other up. Or…ya’ know…ahhh…ummm…help each other. Yes. To be better people.”

Jeong Uk emphasizes the importance of multiculturalism but noting that it is “[v]ery important. So, earn another’s respect. Respect. Earn another respect.”
Su Jin believes that multiculturalism is important, as do most of the other teachers. She states; “Nowadays, uhhh…so many ahhh…Koreans…[South] Koreans…ahhh…marry…uhhh… marry with…with people is other country…from other country. Yeah. So…uhhh… And uhhh… so…uhhh…aahhh…so many people from other country come…come/came and come here [in] Korea…”

Victoria was in agreement with her colleagues that multiculturalism is important. However, she also emphasized that multicultural policies or education should not trump the importance of Biblical principles. She states the following; “So that the multiculturalism is certainly…is certainly secondary. Of course, if you’re a Christian uhhh… that’s going to be something that…you’re going to be able to like kinda’ reach out to anybody. No matter who they are.” Why does Victoria believe this? Because she believes that “it just comes naturally being brothers and sisters in faith that…. ya’ know…is universal.” More importantly and in contrast to her colleagues, Victoria notes that multiculturalism is important in American society but made a point of saying; “This isn’t. But America’s also like a microcosm of the whole world. The…the whole world is becoming very globalized. We can…just things…People are traveling a lot more easily than they ever had before to other places. People can see the same video online all over the world.” After meandering and discussing all perspectives, Victoria concludes with the following simple and concise statement: “…Auughhh…it’s important. But it’s also shaped…I believe by spiritual and faith-based things.”

Leadership

Leadership appears to be an extremely important topic these days and this line of examination moves across gender, race, religion and industry. Raelin (2015) points to the fact that leadership is collaborative rather than dictatorial. “Leadership in this sense is returned to the
group doing the work-rather than solidified around an individual who is making decisions for others” (Raelin, 2015, p. 95).

Most of the respondents agreed that leadership had to do with influencing people, leading groups, etc. Jane believed that leadership is influencing people. She states; “I would define it as a person who is willing to serve and a person who’s willing to listen to the employees under her…him or her. And someone who has a direct operative…that yeah….is willing to learn and also listen to other people. In a previous interview, Jane also described leadership in the following manner; “Someone…who is strong-willed…that’s able to in whatever situation they’re in…they’re able to …just be there…and able to work through the solutions that they have…the problem…. yeah…. uh…and get the problems solved. Yeah, someone that is also able to communicate with theirs and make an environment friendly and a workable place.”

In regards to the importance of leadership, Jane states; “It is important because “…if you don’t have a leader than each and…anybody can just do whatever they wanted to do. Yeah…they wouldn’t have anybody leading them because they would think everybody else…everybody… […] everything they do is correct.” Thus, she believed that a leader is necessary in order to inform their followers/employees when they have done something wrong and also when they have done something right.

Paco believes that a leader must lead people somewhere. In regards to his response of its importance, it was hard to ascertain what he was actually trying to say. However, he may have been indicating that leaders influence others and this is consistent with John Maxwell’s (2010) understanding of leadership. Marco had a clear understanding of leadership. In regards to a definition for leadership, Marco states;
I think leadership is someone who can go before other people. Kinda’ paving the way but then calling them to go…ummm…kinda’ even on different roads where they can lead other people. So, it’s kinda’ like allowing as many people as possible to progress forward. Right? So, I think being a good leader means training and equipping people to then lead. So, in terms of being a teacher, I think it’s important to pass on skills that allow them to know something well enough so they can help other students.

Candice, defines leadership as; “leadership is how you lead…of course it’s how you lead other people. Uhhh…so as a leader you have to have goals and objectives.” She believes that leadership is important just as all of the other teachers agreed. Why? According to Candice, leadership is important because “…leaders should direct their followers.”

Jeong Uk believes that leadership is important and that a leader “get[s] the people.” Moon Jeong agreed with several of her colleagues that leadership was/is important. She states; “Leadership umm…have to uh…provide uh…the other uh…view or…. umm…to…relationship…or…or diverse ways…diverse direction…diverse-eh…uhhh…” Moon Jeong also notes that leadership is important because it causes students to learn.

Su Jin thought that leadership can be defined as; “Moving forward. […] Walking forward…before children.” She also believes that leadership is being in “service for other people.” Like Su Jin, Victoria also believed that leadership involves relationships.

Victoria states; “Leadership. That’s a deep question. Leadership uh… […] means somebody who is able to facilitate uh…group interaction. Somebody who other people can look to uh…for a lot of different things.” To her, leadership is important because those being lead need “somebody who they can look up to.”
**Educators as educational leaders.** Jane believed that an educator must be “strong-willed” in order to be an educational leader. She states the following;

Someone that’s able to communicate with the kids no matter how different they are… the different cultures that we all come from…being in [South] Korea, there are some cultural values that they have…Yeah…so, it’s really kind of different […]. Sometimes they will be like; ‘Oh teacher, you beautiful.’ Sometimes they will be like; ‘Oh teacher you’re ugly. It should be noted that this is quite common in Korea, especially towards those of non-White racial affiliations.

Paco believed that a true Christian educator is an educational leader if they are able to reach their students in a way that “…make[s] them knowledgeable about things but bear fruit. So that when they start passing it on; they’re not passing on information from what they have learned but how they truly understand the importance of it. Something like that. Yes.”

Marco believes that an educator’s calling is a high calling. He states;

Uhhh…I’d say it’s a pretty…pretty high calling because kids are growing up. They’re developing a lot. So, there in a place where they can learn a lot and it kind of lays a lot of foundations for them to kind of grow upon in the future. So, it’s really important that they learn kind of the basics…ummmm…and even beyond that. So, I think it’s, I think it’s really important. So, I should be a good steward.

Marco notes that reading books or the textbooks is important because they inform students of the histories/stories of other people. He also referred to the Bible as being a necessary component to learning at School Korea. His understanding of an educator’s high calling is also indicative and representative of what he thought is part of the role of an
educational leader. For a Christian leader, Marco believes that the Bible is a necessary component to influencing others.

Candice believed that an educator is an educational leader if they are able to lead their students. In regards to herself as an educational leader, she states; “…education leader is that I have to …uhhh…direct my students with the…with the…. ummmm…objectives and goals of the school. Okay.”

According to Su Jin, a teacher can be an educational leader. She states: “Because they…teacher could give…uhhh…ways and ummm…could…teacher could influence uhhh…to children…especially…uhhh…in belief…and uhhhh…and…uhhh…dream… […] and uhhh…help in…in their life.” This is part of the reason that leadership is important.

Victoria believes that a teacher/educator can be an educational leader. She states; An educator is uhhh…somebody who is able to ummm…hmmm…teach people. Pass on ya’ know the basics of education. All the basic subjects but also I think an educator uhhh…is somebody who is able to uhhh…consciously or unconsciously build relationships with the students. But like be somebody who is able to teach them more about life. About…about life…about God. Oh…even…even in public schools. Some of my favorite teachers…I mean…they never…they couldn’t teach about God but they were moral people. I didn’t know that because they told me their beliefs. I just picked up on it. So, an educator is somebody who is able to be uh…life example just by being who they were while they’re teaching.

**Management vs. leadership.** Most of the staff agreed that management and leadership differ. In fact, most of the participants came to the conclusion that management focused on dealing with products or situations while leadership dealt with influencing people for the
betterment of themselves and for the betterment of the organization. It should be noted that all managers still interact with other people but the actual emphasis was placed on the fact that a leader’s role is to primarily influence their followers or employees while a manager’s role is to make their department operate better. This is evidenced by some of the research participants’ quotes, which are below.

According to Mindy, managers and leaders differ in that leaders can do almost anything but managers are “leaders of their store.” Jane agreed with Mindy wholeheartedly. She states; “…in management you just manage the place or the people but leading you have to lead them into a better place or a better future.” Paco also noted that there was a difference between management and leadership. He states; “…leadership would be really different things and expect different things from people. Yeah. Right.”

Candice’s opinion differed from the previous interviewees, as she did not think that there was a difference between management and leadership. In contrast, Jeong Uk notes that management differs from leadership as managers deal with materials and leaders deal with people. He concluded with the thought that leaders take care of those under their charge. Like Jeong Uk, Moon Jeong believes that management differs from leadership because “leadership influence…influence thinking of children but manage…management,” but “management influences only activity or behavior…behavior of children.”

Su Jin also agrees with her colleagues that management and leadership are different. To Su Jin, a leader is somebody who can serve as a role model in life to show others how to act or behave defines leadership. In contrast, Su Jin believes that “…management means uhhh …hmm …uhhh …just …Hmmm …hmmmm…uhhh…just direct…direct…” She later clarified that
management means that a person organizes things and leadership means that a person directs people.

Victoria paused as she considered this question. She came to the conclusion that management differs from leadership. Why? Because a person can be “somebody who manages without being a leader” since managers “manage” things and leaders are actual “role models.” She also mentioned that Samonim is a good leader because of her faith, her caring attitude, her behavior, her knowledge, her experience, but she emphasizes that above all that in regards to Samonim “the base of it is faith-based.”

Overall, it is clear that most of the teachers at School Korea perceive there to be a distinct difference between management and leadership. In addition, they believe that leaders are amongst the people and that they influence their lives positively and know how to solve problems as opposed to a manager, whom they believe to spend more time dealing with property.

Classroom Curriculums at School Korea

Mindy mentioned that the textbooks are American and that American culture is the basis for the curriculum at School Korea. Jane also mentioned the textbooks used at School Korea and noted that they were American-based. Paco also concurred with Mindy and Jane. He noted that the textbooks that are used are American in nature. He states; “So, I think all the materials here are helpful for introducing multi…ehhh…probably…ya’ know…American culture for now…” He also noted, however, that the upper-level grades (i.e., fifth to eighth graders) learn Chinese vocabulary and grammar in Chinese class. It should be noted that they do not learn the Chinese language extensively. It should also be noted that Korean has some foundation in Hanja and that the everyday citizen needs to know some Chinese to be able to count (in some instances),
understand certain Korean texts based on Hanja and to be able to read parts of the Korean newspaper.

Candice also noted that the curriculum was heavily influenced by American culture including the Step-by-Step textbook series. Unlike the other instructors, Moon Jeong could not speak to the influence of curriculum since she is an art teacher. She was unaware of what materials were used in English-speaking classes at School Korea. The materials she utilizes in class are those that she learned or created from university, which was Korean in nature. Thus, her materials were or are Korean in nature.

Su Jin notes that she uses the curriculum that is given to her by Samonim. She noted, however, that all of the material was American in nature. Victoria’s responses also confirmed what the other staff members had alluded to while answering this question. Victoria pointed to the fact that the curriculum was American in nature. However, she notes that from the students’ perspective the school is very multicultural since: “They can go home. They can learn Korean things from their Korean culture…their Korean parents…the people around them who are from their same culture. And when they come to this school. It’s American-uhhh focused. The curriculum is American. So, they’re kinda’…there in two worlds already at this age.” Thus, “by coming to this school, they are…it is multicultural for them. It’s American curriculum. Yeah.”

The majority of the teachers think that in some sense School Korea is multicultural due to the nature of its staff and more importantly, its curriculum. However, it is important to note that almost everybody on staff has made it clear that the curriculum, which includes the textbooks are American. In other words, on closer examination, what is deemed multicultural at School Korea and seemingly throughout most of South Korea is really an emphasis on making Korean students more American.
The Director’s Leadership Skills

All of Samonim’s staff believed that Samonim was a good leader. Mindy described Samonim as being “calm” and noted that; “…people listen to her.” Furthermore, she states; “I notice she can capture authority like when she walks into a room. Like everybody will be silent…the kids. I think people respect her.” Mindy also described Samonim as being a “strong leader,” a person who manages well.

Jane believes that what makes her a good leader is that: “…she’s a considerate person. Yeah, she’s willing to help. Yeah, if she can, she is willing to help. Yeah if she feels like it’s within her power or the will of God, she usually helps. Yeah.” Jane also notes that she would describe Samonim as being a good listener and that she is open to communicating including with Moksanim, who she consults with in regards to School Korea.

In regards to Samonim being a good leader, Paco states; “Spiritually and probably with all the other aspects of leadership. Yes, she is. She’s…she’s good. What I love about her is that she bases her leadership or establishes her leadership in prayer. That’s why it’s easy to follow her.” When it came to describing her specific leadership characteristics, Paco notes that she is prayerful, she is a good listener, she has teaching experience and so “the qualities she has it’s really leadership character…characteristics.”

Marco believed that Samonim was a good leader. He states; “…she’s allowed us, encouraged us, kind of corrected us, helped us to kind of be better teachers. So, if she notices something or if we have questions we can go to her. And she’ll…she’s really good with…Yeah…she’s really good in allowing us to be able to grow. Really showing us how important it is for…for us to be good teachers.” He also notes that Samonim emphasizes the
need for stewardship. Marco characterizes Samonim being a servant, stern, serious, loving, compassionate, wise, experienced and she honors God.

Candice concurred and noted that not only is Samonim a good leader, she is a great leader. She states; “She’s a good leader. Hmmm…because I can see that she tries to do her best.” Candice characterizes Samonim as being fair (she “knows both sides of the story”), she is organized etc.

Jeong Uk believes that Samonim is a good leader. He states the following; “Ummm…Ehhh…Very good. So, first…first have a belief. But, second, professional. So, second…and theirs, ehhh…both culture…have a culture in [South] Korea and America.” He describes her as having the following characteristics; 1) she is careful; 2) she is kind and 3) she has faith.

Moon Jeong also believes that Samonim is a good leader because she tries to improve the situation of her staff and her students. She emphasizes that Samonim has a great faith. Moon Jeong states (via translation); Her personality. Yeah. Very good personality. And very deeply bel…belief in Jesus. Hmmm…very good manner. Hmmm…. yeah and character. Yeah. She believed that some of the characteristics that could describe her are as follows; 1) she is firm; 2) she is determined; 3) she is honest; 4) she is kind and 5) she has a passion for education. She also noted that all of the characteristics she would consider to be leadership characteristics.

Su Jin believes that Samonim is a good…even a great leader. She thinks this because she says that “[Samonim] has passion for education for next generation and [that she is] very…devoted.” This is especially the case when it comes to education. This is proven by the fact that Samonim “is open to taking the children and traveling with them,” She alludes to the fact that because she is a Christian, this is all made possible. She described Samonim as being
faithful, honest and sincere amongst other things such as having a keen insight, being good at employee selection and maintaining balanced relationships.

**Recommendations or Further Comments from the Teaching Staff**

Most of the staff members had no additional comments to make. However, a few of the teachers did have suggestions for *Samonim* in regards to School Korea. Moon Jeong stated that she was pleased with School Korea and how things were going and with the director. Jane noted that there should be additional activities that focus on multiculturalism and incorporate further learning experiences for the students. Victoria alluded to the fact that School Korea was not multicultural at all, but that America was actually multicultural.

Paco suggested that there should be a class that meets twice a week in regards to culture. He states; “Because, since this is an international school it’s supposed to prepare them to go outside somehow uhh….in the future. So, I think that would be a good thing that we can add. So, aside from that we pretty much have everything. We have the spiritual aspect of things. We have the academic aspect of things. So we have those things.”

**Statistical Results**

This section will further discuss the results garnered from administering the demographic survey, the MASQUE and the MES to *Samonim* and her staff.

**Multicultural assessments.** In order to analyze the multicultural assessments as well as the demographic survey, SpSS software was used. Thus, the remaining assessments such as results from the demographic survey, the MES and the MASQUE were entered into SpSS and descriptive statistics were used in order to garner the mean, median and mode, etc. These assessments garnered interesting information.
**MES.** The Multicultural Efficacy Scale was administered to all research participants. The Attitude Scale measures one’s attitude towards diversity. The Experience Scale measures one’s multicultural experiences. According to Silverman (2008), the Efficacy Scale refers to a “Sense of efficacy, or one’s belief in his or her ability to facilitate change, which has been cited as a predictor of many valuable educational outcomes for both students and teachers” (p. 1).

Specific to Samonim (the Director), she scored average on the Attitude Scale of the MES (17), low on the Experience Scale of the MES (15) and high on the Efficacy Scale of the MES (73). In other words, what stands out in these results is that the director has a high belief that she must be a vessel that conducts change to her environment for the better.

Specific to the teachers, Samonim’s staff, their aggregate score is being reported. As a group, the teachers had a mean score of 17.7 on the Attitude Scale of the MES, which means that their score was also average. They scored low on the Experience Scale (12.9) and average on the Efficacy Scale of the MES (63.9).

**MASQUE.** All of the research participants (10) completed the Munroe Multicultural Attitude Scale Questionnaire. The Munroe Multicultural Attitude Scale Questionnaire measures a person’s attitude towards issues of multiculturalism and diversity (Munroe, 2006). The total questionnaire contains eighteen (18) questions (Munroe, 2006). It is composed of three scales. The three scales are as follows: Know, Care and Act (Refer to Table 3). The “Know” scale is composed of eight (8) items. The “Care” scale is composed of five (5) items. The “Act” scale is composed of five (5) items.

Specific to this study, this instrument was used to gain an understanding of the overall group’s attitude towards multicultural issues. Therefore, the findings are based on the mean of the research participants’ responses to each question. It should be noted that across the board,
there was one (1) missing response for each question answered. In addition, the range of each response pattern as well as the standard deviation was also reported for the reader (See Table 3).

In regards to the “Know” scale, as a group, the respondents’ answers for all of the “Know” items would be classified as agree somewhat and agree. However, there was one anomaly in the response range, which appeared for the eighth item, which states; “I do not understand why people of other cultures act differently.” The mean response was 1.8 with a standard deviation of 1.14. In other words, as a group, the respondents believed that they did understand why people of other cultures act differently.

For the “Care” scale, the group mostly answered with responses such as disagree somewhat and agree somewhat. Overall, the responses were average for the statements that embody the concept of “Care.” There was a higher response however for the statement “I am emotionally concerned about racial inequality” with a mean response of 4.4. In other words, as a group, they agree that somewhat/agree that racial inequality is wrong and that seeing racial inequality bothers them on some level.

Regarding the “Act” scale, again, there were not many anomalies in regards to all of the responses for this particular scale. It should be noted that the average response for the statement “I respectfully help others to offset language barriers that prevent communication;” was quite high. In fact, the mean response was 4.6, which means that the group agreed that that they would try to help those with language impediments to get past those impediments. Another statement whose response stood out was as follows; “I actively challenge gender inequities.” The mean response was 3.4 (See Table 3), which means that there is some disagreement as to acting to deter gender inequities.
Overall, the group’s highest aggregate score was scored on the “Know” scale. In other words, they have a high level of understanding of multicultural issues and their implications. In regards to the “Care” scale, the staff, on average, cares for those who are different. Finally, in regards to the “Act” scale, the responses were average. In summary, it appears that the responses were indicative of what one might expect from a multicultural staff at an international school.

Table 2.

Range Response, Means and Standard Deviations of the MASQUE*

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<thead>
<tr>
<th>Scale Names/Statements</th>
<th>Range Responses</th>
<th>M</th>
<th>S.D.</th>
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</thead>
<tbody>
<tr>
<td><strong>Know</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I realize that racism exists.</td>
<td>4-6</td>
<td>4.9</td>
<td>1.85</td>
</tr>
<tr>
<td>I know that social barriers exist.</td>
<td>4-6</td>
<td>4.9</td>
<td>1.85</td>
</tr>
<tr>
<td>I understand religious beliefs differ.</td>
<td>4-6</td>
<td>4.9</td>
<td>1.85</td>
</tr>
<tr>
<td>I understand that sexual preferences may differ.</td>
<td>3-6</td>
<td>4.5</td>
<td>1.84</td>
</tr>
<tr>
<td>I understand actual preferences may differ.</td>
<td>4-6</td>
<td>4.8</td>
<td>1.82</td>
</tr>
<tr>
<td>I understand that gender-based inequities exist.</td>
<td>4-6</td>
<td>4.7</td>
<td>1.83</td>
</tr>
<tr>
<td>I accept the fact that languages other than English are spoken.</td>
<td>5-6</td>
<td>5.2</td>
<td>1.87</td>
</tr>
<tr>
<td>I do not understand why people of other cultures act differently.</td>
<td>1-4</td>
<td>1.8</td>
<td>1.14</td>
</tr>
<tr>
<td><strong>Care</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>I am sensitive to differing expressions of ethnicity.</td>
<td>2-6</td>
<td>3.5</td>
<td>1.84</td>
</tr>
<tr>
<td>I am emotionally concerned about racial inequality.</td>
<td>3, 5-6</td>
<td>4.4</td>
<td>1.71</td>
</tr>
<tr>
<td>I am sensitive toward people of every financial status.</td>
<td>2-6</td>
<td>3.7</td>
<td>1.77</td>
</tr>
<tr>
<td>I am not sensitive to language uses other than English.</td>
<td>1-2, 4-6</td>
<td>3.0</td>
<td>2.05</td>
</tr>
</tbody>
</table>
A person’s social status does not affect how I care about people.

Act
I do not act to stop racism. 1-5 2.7 1.64
I actively challenge gender inequities. 2-6 3.4 1.65
I do not actively respond to contest religious practice. 2-3, 5-6 3.1 1.79
I respectfully help others to offset language barriers that prevent communication. 5-6 4.6 1.65
I do not take action when witnessing bias based on people’s preferred sexual orientation. 1-5 2.5 1.72

*Note: The MASQUE = The Munroe Multicultural Attitude Scale Questionnaire

Research Questions

The intent of this study was to identify the unique leadership characteristics of a School Director of an international school in South Korea that would contribute to fostering a multicultural educational experience. In order to accomplish this task, a number of research questions were asked. By collecting data from a demographic survey, completing interviews with each research participant and analyzing completed assessments (i.e., the MASQUE and the MES), the research questions were answered. The initial analysis is below.

Central Research Question

How do specific leadership characteristics facilitate multicultural education in an international Christian elementary school?

The definition of leadership in its most basic term is “influence.” In other words, a person or a group of people influence another person(s) to accomplish a task (Bordas, 2009; Bowers, Marks & Printy, 2009; Maxwell, 2010; Pauliene, 2012). Leaders cause change (Pauliene, 2012; Perez 2010) and they inspire people to do better (Perez, 2010). In order to
answer the aforementioned question, Samonim was asked to complete a personality assessment called the Carl Jung Typology Test. In addition, her staff was asked to describe her with adjectives that they believed were indicative of her leadership. Although her self-reported Carl Jung Typology Test results will not be used in the following analysis, the descriptors garnered in regards to her will be.

In regards to Samonim (i.e., the Director/the Principal of School Korea), a number of adjectives were used to describe her. Mindy described her as being calm, respected (i.e., as alluded to by the fact that people listen to her), and as having the ability to wield authority. Jane described Samonim as being considerate, helpful and a good listener. Su Jin described the Director as being faithful, honest, sincere and insightful. Moon Jeong described Samonim as being firm, determined, honest, kind and having a passion for education. Paco noted that she is a good leader and that she is prayerful. Jeong Uk described Samonim as being fair, careful and kind. Marco said that Samonim is encouraging and she corrects her staff when necessary. When analyzing these descriptors, several patterns emerged. In other words, most of Samonim’s staff described her in the same manner. Certain terms that repeated were as follows; kind (considerate), a good listener, honest, possessing faith, etc.

The way in which Samonim’s staff described her is duly noted due to what it suggests. Part of the theoretical framework for this study rested in Transformational Leadership. Transformational leadership is a specific type of leadership that has been found to be best utilized in collectivist communities (Pauliene, 2012) and assumed to work best in multicultural settings since it seeks to address wrongs from a social justice perspective (Homrig, 2001; Pauliene, 2012; Sayani, 2011). Transformational leadership also brings about change (Bowers, Marks, Printy, 2009; Pauliene, 2012; Sayani, 2011; Thorn, 2012). Moreover, transformational
leaders are described as possessing certain characteristics such as; commitment, self-knowledge, empathy, competence and authenticity (Basham, 2012). They tend to have high moral standards, are genuine, creative, and possess mentoring skills (Homrig, 2011; Thorn, 2012). They also possess cultural empathy, social initiative and open-mindedness (Van Woerkom & de Reuver, 2009).

Previously, in the literature review, there was another type of leadership that was discussed. A description of female leaders was discussed as female leaders tend to be described differently than male leaders. Moreover, female leaders tend to be mocked for their lack of male leadership characteristics (Di Giampolo, 2002). Female leaders are often more visible than their male counterparts, and receive more pressure than their male counterparts (Di Giampolo, 2002). They also lack the networking system that males have (Di Giampolo, 2002). Moreover, the characteristics used to describe them as a cohesive group such as being compassionate, cautious and sensitive are frowned upon due to the fact that they are not deemed leadership worthy (Di Giampolo, 2002).

In other words, a picture begins to emerge which casts Samonim not only as a good leader as described by Marco and Paco, but as a typical female leader and as a transformational leader. One may ask; what does this mean? It means that the descriptors used illustrate that Samonim by her staff are indicative of transformational leadership and of female leadership. In other words, the data that was collected has corroborated a possible relationship between transformational leaders (e.g., Samonim) and multicultural settings, which is consistent with the findings. It also may indicate that female leaders may do better in multicultural settings. Moreover, this may contribute to the success of multicultural education (i.e., Americanized education) at School Korea.
**Sub-Research question 1.** What themes emerge in regards to leadership and multicultural leadership characteristics in the case of a school director of a Korean Christian school? (From the perspective of the school director and from the perspective of the teachers.)

A number of themes emerged in regards to leadership and multicultural leadership characteristics at School Korea. *Samonim’s* staff described her as being a “good leader” or even a “great leader.” Each time a research participant was asked why, they alluded to certain characteristics that they had deemed to be leadership characteristics (See above). Most of her staff at some point or another described *Samonim* as being kind, considerate, honest, and compassionate. Many of these characteristics are the same characteristics that were denoted as being “female” in nature (Di Giampolo, 2012). However, some of these same characteristics also describe a transformational leader or transformational leadership (Basham, 2012, Pauliene, 2002). Transformational leadership is also described as a type of leadership that brings extensive change (Bowers, Marks & Printy, 2009; Pauliene, 2012; Sayani, 2011; Thorn, 2012).

If transformational leadership also brings about change (Bowers, Marks, Printy, 2009; Pauliene, 2012; Sayani, 2011; Thorn, 2012), then it is important to explore what changes *Samonim* actually brought about at School Korea. It would appear that *Samonim* has brought about transformation. After all, she began one of the first international Christian Schools in a small town in the Southern region of South Korea. Many of the students who attend would never have been exposed to such a school due to financial constraints, minimal, if any interaction with people from countries such as the Phillippines and South Africa; etc. When School Korea began, there were only a few students and as of December 2015, there were approximately forty-six (46) students, i.e., twenty (20) male students and twenty-six female students (*Samonim*, personal communication, July 5, 2016). In other words, forty-six students are being taught in English
from a young age, are being exposed to foreigners, are building relationships with people who are different from them, are learning more about the world, and are being global competitors. It appears that long-term, this will bring about change.

Specific to the foreign teachers, whom she leads, *Samonim* hired them, which brought them to a different culture from their own. Some of these foreign teachers attend Korean lessons outside of work. All of these foreign teachers attend cultural events as part of their duties while being employed at School Korea, however, they also attend events such as coffee houses, karaoke; travel to other regions of Korea or neighboring Asian countries as part of their own personal development and exploration. The experience of teaching at School Korea and the experience of exploring other cultures add a knowledge base and an understanding that most likely would not have been garnered in any other way. Therefore, by their mere exposure to School Korea and *Samonim*, these foreign teachers are learning what it means to be more multicultural and they are doing so naturally.

More specifically, in regards to the theme of educators as educational leaders, as *Samonim’s* staff observes her and describes her, many of them possess these characteristics themselves. Many of the teachers alluded to the fact that they feel a great responsibility in being teachers at School Korea because they are also to lead the students of School Korea as they teach them. Paco, Marco, Victoria, Moon Jeong and others all alluded to this fact. Victoria emphasized how seriously she takes her job and that what she says and does is observed and modeled by many of the students. Paco and Marco echoed the same feelings as Victoria. Almost every single teacher at School Korea in some way or another believes that their role there is not only to teach English and impart knowledge but also to bring some form of change in the way their students perceive the world.
These findings are consistent with the intent of establishing School Korea as described by Samonim herself. She previously stated, that Koreans are not ready for the “world stage.” During her interview, she also referred to the fact that social justice is important because the unfair distribution of goods and services serves as an unjust act against certain groups. It would appear that one of these “certain groups,” were these young South Korean children before School Korea was established.

**Sub-Research question 2.** What themes emerge in regards to the implementation of a multicultural education program at a Korean Christian school?

Research has shown that there are certain characteristics that are believed to be necessary in the establishment of multicultural educational programs (Simmons, 2013). However, there is a lack of research in regards to examining this phenomenon (Canen & Canen, 2008; Cho & Yoon, 2007; Lee, Park & Watson, 2011; Simmons, 2013). Although, characteristics that are deemed to be related to transformational leadership appear to be consistent with some characteristics that would be needed in order to examine multicultural leadership. Moreover, it has been noted that transformational leadership is the most complimentary type of leadership when it comes to collectivistic countries (Becker, 2006; Pauliene, 2012), like Korea.

School Korea is an international Christian school that was established in the Southern region of South Korea. During the course of this study, most of the information that answers this question came from the staff interviews. Most of the staff agreed that School Korea was a diverse place to work. Both Mindy and Jane alluded to the fact that the teaching staff itself came from diverse backgrounds. Victoria also noted that there was a diverse staff at School Korea since teachers did not only come from America and Korea but also from the Philippines and South Africa. In contrast, Paco did not think that School Korea was necessarily so multicultural.
Rather, he thought that School Korea was unique but still mostly just Korean and American. Victoria also noted that if one is looking for a multicultural setting that it is America that is multicultural and not Korea. In other words, the presence of foreigners does not make School Korea or Korea as a whole more multicultural.

Specific to School Korea, outside of having a diverse teaching staff, there was not much reported that made School Korea particularly multicultural in nature. However, it should also be duly noted that two repetitive themes came up in regards to School Korea. First, the staff, in other words, every teacher made note of the International Food Festival. The International Food Festival is an annual event, where the students dress up like people from other countries and bring international dishes and learn about other cultures. This event appears to strongly contribute to "multicultural programming at School Korea. Second, travel appears to be another programming piece that promotes multicultural education at School Korea. Several of the teachers made mention of the fact that the students from School Korea (i.e., those who can afford to travel long distances) travel with Samonim to America. Future trips are planned to Nepal, etc.

Curriculum, another component will be discussed below.

**Sub-Research question 3.** How do utilizing certain teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea?

According to Cho and Yoon (2007), within the narrow definition of multicultural education, "multicultural education means the revision and change of school curricula" (p. 4). "Multicultural education" is a way of inducing learning from different perspectives of society. It facilitates a greater understanding and interactions amongst societies (Cho & Yoon, 2007; Park & Watson, 2010) and promotes social justice within society (McGee Banks, 2007; Quezada &
Romo, 2004). Overall, multicultural education refers to the “revision and change of school curricula” (Cho & Yoon, 2007, p. 4).

There have been a number of studies in regards to multicultural education in South Korea (Cho & Yoon, 2007, Choi, 2010; Jahng & Lee, 2013; Kang, 2010; Lee, 2012; Park & Watson, 2011; Seol, 2010; Strother, 2012). However, most of these studies focused on the social studies curriculum. In this study, multicultural educational programs were explored in order to further understand what leadership characteristics were necessary to facilitate School Korea’s programming.

In other words, in examining multicultural leadership characteristics that would be necessary to implement a sound multicultural educational program, it appears necessary to examine what programming contributed to the establishment of “School Korea” in the first place. This allowed the researcher to explore how the school director went about establishing “School Korea” and what leadership styles she utilized in the school’s establishment as well as its maintenance and growth specific to the school curriculum.

The curriculum at School Korea is mainly American in nature, which to some, is arguably multicultural in a nation that is steeped in the learning of South Korean culture due to what took place during the occupation of Korea by the Japanese in 1905 and the annexation of Korea in 1910 (Central Intelligence Agency, 2014; Cha, 2013; Choi, 2010, De Mente, 2012; Lee, 1978) until 1945 (Central Intelligence Agency, 2014; Choi, 2010; Seth, 2011). Under forced colonization, both North and South Koreans were not allowed to speak in Korean nor were they allowed to study Korean history (Choi, 2010). Therefore, Koreans “struggled” to find out and to learn about their country’s origin and her history in order to “be cohesive [so that they could be] independent from Japan. For this reason, Korean citizenship education focused on how they as a
people stick together, distinguishing Koreans from others” (Choi, 2010, p. 175). This continued the establishment of the homogeneity of Korea and pertinent to this study, South Korea. At School Korea, students not only learn about their Korean culture but they also learn about American culture and the history of other countries as well. The question is how do they learn at School Korea and how does this learning promote multicultural educational programming at School Korea.

Each teacher including the Art Teacher noted that the textbooks are ordered and sent from the United States. Thus, outside of internet searches, described personal experiences and local travel as well as international travel; the textbooks inform most lessons and classroom activities.

For certain grades, the Step-by-Step textbook series is utilized in classrooms. It should be noted that it is typical for international schools in Korea to teach all that is American and to utilize American textbooks. As previously discussed in the Background section, after the Korean War ended, America became one of the closest allies of South Korea. In some sense, South Korea still looks to America as a child would look for their parent in matters both foreign and domestic. Thus, the curriculum itself is not surprising. Nonetheless, it should be noted that American curriculum may not always be so multicultural in nature. Thus, in regards to this research question, unless one equates American textbooks with multiculturalism or multicultural educational programming, School Korea would not be deemed so “multicultural.” However, the story does not end there.

School Korea’s teaching staff is multicultural. In fact, in many cases, it appears that the teaching staff, in many cases, serves as a walking textbook for its students. As was previously discussed, what is atypical about School Korea is that there are teachers from the Philippines and
South Africa. The students’ continuous exposure to teachers of cultures outside of America, Britain, Canada, Australia, etc. serves as one of the best curriculums for these students.

Another part of the curriculum that does appear to be multicultural and contribute to the students at School Korea experiencing a multicultural education is the International Food Festival (see above – under SRQ2) and international travel that some students are privy to if their parents can afford such travel. In fact, the students are able to experience other cultures at school through the annual International Food Festival. In addition, for those who are able to afford to do so, they travel to America with Samonim for about a month and travel throughout the United States. They speak in English, eat different international foods and observe how America is and what a typical day for an American is in the United States.

Summary

This chapter examined the multicultural experiences that contribute to multicultural education at School Korea of ten (10) participants in total: nine (9) teachers and one School Director (1). In addition, this chapter also sought to examine leadership characteristics of the School Director as well as the perception of educators as educational leaders. Codes were created in Atlas.ti and used to guide the final selected themes. Other themes emerged but most of them were combined and narrowed down to the aforementioned themes and set around answering the actual research questions.

Results were constituted from demographic surveys, standardized, open-ended interviews, a personality assessment (for the Director only) and multicultural assessments. In order to analyze the aforementioned data collection points, a number of analyses were applied. In regards to the demographic surveys, descriptive statistics were utilized to gain an idea of the group as a whole. More specifically, the demographic surveys were used to gain personal
information of the research participants. Coded themes were utilized to analyze responses that were garnered from standardized, open-ended interviews. This was done by hand as well as by uploading interview notes into a qualitative analysis program known as Atlas.ti, creating codes based on the frequency of word responses and then themes were created based on said codes as chosen by the primary investigator. Finally, results from the MES and the MASQUE were garnered by entering data into SpSS, a statistical analysis program and applying frequencies and descriptive analysis that focused on central tendencies such as; the mean, median and mode as well as the standard deviation to certain response points and to the group as a whole.

Eighteen (18) initial codes were created in Atlas.ti. Then several themes were created based on said codes. These themes all centered on the three previously stated research questions, which all were employed to answer the main research question; How do specific leadership characteristics facilitate multicultural education in an international Christian elementary school (RQ1)? The sub-questions aimed at garnering data to address main themes. Those questions were as follows; 1) What themes emerge in regards to leadership and multicultural leadership characteristics in the case of a school director of a Korean Christian school (SRQ1)?; What themes emerge in regards to the implementation of a multicultural education program at a Korean Christian school (SRQ2)?; and 3) How does utilizing certain teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea (SRQ3)?

Of the eighteen initial codes created in Atlas.ti, specific themes were coded for the director’s interview. As previously discussed, of the initial eighteen codes, several codes were collapsed in order to create more cohesive themes. Finally, seven themes from the remaining teacher interviews were combined in order to discuss the findings.
The first theme (collapsed) was and is as follows; “Multicultural Education, Multicultural Experience and Importance of Multiculturalism” (RQ1; SQR2). The second theme is “Defining Leadership and Its Importance” (RQ1; SRQ1). The third theme is “Educators as Educational Leaders” (SQR2). The fourth theme is “Management vs. Leadership” (RQ1; SQR1). The fifth theme is “Classroom Curruculums at School Korea” (SQR3). The sixth theme is in regards to the “Director’s Leadership Skills” (RQ1). The final theme (i.e., technically a final response) is “Recommendations of Further Comments from the Teaching Staff” (SRQ2). In other words, their recommendations are anonymous concerns that they wish to have addressed to the director herself.

In conclusion, the findings indicated that there are clear differences between female leadership and male leadership. In fact, some of the leadership characteristics that appear to inform leadership at School Korea are as follows; kindness, honesty, trustworthiness, a clear belief in God, determination, etc. A number of these characteristics are also related to characteristics that describe transformational leadership. Moreover, transformational leadership has been characterized as a type of leadership that helps facilitate and influence groups that are diverse in nature.

The research results also indicated that multicultural education is more so facilitated at School Korea by recruiting teachers from what would be considered “unusual” foreign countries, to teach in South Korea. Another point is that the curriculum itself is mostly American. Each teacher at School Korea informed the primary investigator that the textbooks were American and students were taught in English with the exception of those students who took Korean class and/or Chinese class. However, the majority of teachers also pointed to the fact that activities such as the International Food Festival added to the understanding of other cultures for their
South Korean students. They also noted that for a small amount of students whose parents can afford to do so, they are able to travel to America with Samonim during the summer. There are future plans for students to be able to do missions, in the future, in countries such as Nepal.

The research findings also showed that while the curriculum is American, that students do receive a different education than they would have if they were to attend other private schools or even public schools in South Korea. After hearing this, one may ask a simple question; “Why?” This question is answered by the simple fact that all of these students’ classes take place in an English-speaking environment. Moreover, the students are exposed to their living textbooks as well, which is their teachers who come from countries such as; America, the Philippines and South Africa. Standard international schools in South Korea tend to have teachers from America, Canada, Australia, New Zealand and Great Britain.
CHAPTER FIVE: DISCUSSION, CONCLUSIONS, AND RECOMMENDATIONS

Overview

The purpose of this study was to answer a number of questions. This study sought to explore and identify specific leadership characteristics that would facilitate multicultural education at School Korea (i.e., an international Christian elementary school). To explore this phenomenon, other questions were asked such as; 1) What themes emerge in regards to leadership and multicultural leadership characteristics in the case of a school director of a Korean Christian school (SRQ1)?; What themes emerge in regards to the implementation of a multicultural education program at a Korean Christian school (SRQ2)?; and 3) How does utilizing certain teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea (SRQ3)? Thus, this study was established in order to examine issues that were the foundation for the above aforementioned questions.

It became clear that the director (Samonim) and her teaching staff at School Korea have clear opinions on general education, multicultural education, multicultural experiences, leadership, etc. There was a clear mixture of stories that all pointed to repetitive themes throughout the course of this research study. Multiculturalism and multicultural issues have been playing a bigger and more serious role in Korea and in Korea’s educational system. All of the participants for this instrumental case study were selected through purposive sampling due to the fact that a specific case was being studied and explored.

In order to collect data that centered on the aforementioned issues/themes, five (5) of data collection points were used, which are as follows; 1) demographic surveys, 2) standardized, open-ended interviews; 3) the Carl Jung Typology Test, a personality assessment (for the director only) and 4) the Multicultural Efficacy Scale and 5) the MASQUE. This chapter will include a
Summary of the findings, a discussion of the findings, implications of the findings of this study, limitations, recommendations for future studies and a final summary.

Summary of Findings

Central Question: How do specific leadership characteristics facilitate multicultural education in an international Christian elementary school?

Subquestions

1. What themes emerge in regards to leadership and multicultural leadership characteristics in the case of a school director of a Korean Christian school (SRQ1)?

2. What themes emerge in regards to the implementation of a multicultural education program at a Korean Christian school (SRQ2)?

3. How does utilizing certain teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea (SRQ3)?

The central question seeks to garner a response as to what leadership characteristics facilitate multicultural education at School Korea. To answer this question, a number of means were explored such as structured, open-ended interviews and more specifically, the administration of the Carl Jung Typology Test to the Director. It is clear from Samonim’s interview that there are a number of influences and guiding principles that affect Samonim as a person and her administration of School Korea. Samonim’s interview garnered a number of results that served as a necessary backdrop in understanding the leadership characteristics that her staff described her as having.

First, Samonim was originally an immigrant who married a Caucasian-American and had a bi-racial child. Second, she clearly believes that God leads her through all of her decisions. This guiding principle appears to affect her leadership and her understanding of multicultural
issues as well as her understanding of leadership and social justice. *Samonim*’s understanding of social justice is colored by her understanding of man being created in the image of God. This also influenced her interactions with others and has enabled her to interact with people of other cultures. This was also fostered by living in one of the most multicultural town’s in the world, in the borough of Queens in New York City. With that being said, her staff’s understanding of her strengths was expressed through descriptive adjectives that serve as leadership characteristics and were pertinent to this study.

*Samonim*’s results on the MES garnered only an average score on the Attitude Scale of the MES (17). Her score on the Experience Scale of the MES (15) was low, which appears to be contradictory to her reported level of multicultural experience. She did however score high on the Efficacy Scale of the MES (73). So, while the Director believes that she should implement a greater understanding of multiculturalism, the Attitude Scale and the Experience Scale of the MES indicate that she may have some adjustments to make.

Second, according to the staff at School Korea, *Samonim* is described by the following adjectives; good, calm, strong, considerate, faithful, firm, determined, honest, kind and passionate (regarding education). A number of these characteristics are consistent with characteristics that typify transformational leadership. According to Basham (2012), a number of characteristics are typical of a transformational leader such as commitment, empathy, understanding, being authentic and competent. Some of the descriptors that were used to describe *Samonim* appear to be consistent with the aforementioned adjectives for the transformational leader are words such as; determined (commitment); kind (empathy); considerate (understanding) and being honest (being authentic).
Third, the staff was clear that management differs from leadership. With the exception of one (1) respondent, all respondents thought that there was a difference between management and leadership. Moreover, they were all in basic agreement that management deals more with organizing and distributing products while leaders have more influence on people and on their organization as in a group of people. It should be noted that they all understood that managers deal with people and team building but they emphasized that more of their focus relies on dealing with product and organizing situations such as scheduling, etc. Thus, a clear theme that emerged is that leaders are important because they influence people and they change lives, especially when it comes to children. More specifically, leaders at School Korea influence the children who are being taught at School Korea and as a by-product they influence the parents and siblings of these students as well as the community in which it was established, the southern region of South Korea.

In summary, it appears that some of these characteristics would foster a multicultural environment due to the fact that a leader that possesses some of these characteristics (i.e., many of which are transformational leadership characteristics) would seek to understand a person or people who are different than themselves, would seek to put themselves in another’s shoes, or would foster healthy relationships, etc. Moreover, leadership differs from management. Therefore, especially for an educational institution, leadership is important and good leadership is necessary, especially when it comes to children.

Specific to the first sub-research question, an analysis of the leadership and the multicultural leadership characteristics of Samonim, the School Director of School Korea identified a number of Samonim’s described leadership characteristics, which are consistent with characteristics of transformational leadership. Some of the themes that repeat throughout the
interviews are multifold. One, her staff is consistent in reporting that she beholds characteristics such as being firm, determined, honest, kind, passionate about education, being a good leader, calm, strong, considerate, faithful, and careful. Some of these characteristics as was previously mentioned are characteristics that are linked to transformational leadership. As was previously discussed in the literature review, the primary investigator believed that transformational leadership would be related to a multicultural education environment. In other words, part of the theoretical standing for this study was that it would be certain types of characteristics that have been correlated with transformational leadership that would typify leadership characteristics that could be established or considered as being multicultural in nature.

Two, another aspect or recurring theme was that *Samomin* was available at all times to serve her staff and the students at the school. In fact, one teacher reported that she travels with the children and is open to taking the children around with her anywhere. This speaks to her openness to share lived experiences with her staff, the parents of School Korea and her students. As a by-product of this willingness, *Samomin* is known on a more personal level than an educational leader in America may be since she lives at the school, i.e., which is typical in South Korea, but because she also spends a large quantity of the time casting the vision for School Korea with her staff, their students and the parents associated with School Korea.

In regards to the second sub-research question, which speaks to themes that emerged in regards to the implementation of a multicultural education program at School Korea, a number of themes emerged. All of her staff agreed that *Samomin* had done something unique by establishing an international school in this region of South Korea. With small beginnings the school, which started with a handful of students now has forty-six students who are spread across all grades ranging from kindergarten to seventh (7th) grade.
Another theme that emerged was that what is deemed multicultural is in fact American. Some may argue that learning American culture and world history is multicultural in nature. However, others would point to the implementation of multicultural education that is in fact American-based from the textbooks to what is taught in the classroom, may not be as multicultural as one would think. A recurring theme expressed by the teachers was that the teachers utilize the Internet to introduce their students to other worlds. Thus, the curriculum itself is a moot point. However, a theme that appears to be pertinent to this question is self-reports of having to get along with one another.

In fact, it appears that the curriculum is not what has really caused a multicultural education program to be established at School Korea, but rather it is exposure to people who are different and who have had different life/lived experiences. The teachers, especially those from other cultures, serve as walking textbooks. The students question the teachers about their experiences, their cultures, etc. They observe their behaviors and make deductions. In other words, the teachers at School Korea also serve as leaders, i.e., educational leaders and their students learn many things experientially.

In regards to sub-research question three (3), as previously noted; the curriculum is heavily American-based (e.g., Step by Step curriculum). School Korea, as do most international schools in Korea, actually utilizes American textbooks and materials. Outside of the International Food Festival and travel programs, the primary investigator found nothing that made School Korea particularly “multicultural” in nature, at least as dictated by the programming outside of language studies. It should be noted that all students are taught in English with the exception of advanced Korean language classes and Chinese lessons for the upper grades.
However, what is distinctly unique about School Korea is that School Korea’s staff is multicultural. Throughout South Korea, most international schools only have American, Canadian British and/or Australian teaching staffs. In contrast, School Korea has a staff that embodies people from America, Korea, the Philippines and South Africa. Nevertheless, an activity that was acknowledged by the whole staff as being distinctly multicultural was the International Food Festival.

As part of the school activities, the International Food Festival encourages students to dress in costumes from other countries, cook and bring in dishes from other cultures. A discussion also takes place during the festival. Therefore, once a year, the students are exposed in a practical way to the customs of another culture and are able to walk in the shoes of another for a moment, both figuratively and literally (as when one enters another’s home they put on their slippers). In addition, travel is also a component, for those who can afford to do so. Thus, almost every year, Samonim travels with a handful of students to the United States for a month and brings them to different regions of the country. In addition, there are plans for different destinations (e.g. Nepal) in the future School Korea will also see an expansion of programming overall.

**Discussion**

This study explored which leadership characteristics of a School Director would influence an international school and their implementation of a multicultural educational program. In seeking to answer this question, the primary investigator utilized structured, open-ended interview protocols, a demographic survey and multicultural assessments (i.e., MES and the MASQUE). This study also sought to explore aspects of sound multicultural educational
programming, curriculums that facilitate a multicultural education site, a diverse teaching staff, etc.

The literature review discussed leadership with an emphasis on transformational leadership. Generally speaking, most researchers agree that one of the most basic definitions of leadership is that leadership is a process that in some way “influences” another person or a group of people (Basham, 2012; Lopez, 2013; McGee Banks, 2007; Paulienne, 2012). Transformational leadership, as is alluded to in its name, deals with a symbiotic relationship that exists between leaders and their followers and enables each party to have a lifted morale and be even more motivated to reach the goals of the organization and “due to the extent to which a leader is transformational is measured first in terms of influence on how the followers feel trust, admiration, loyalty and respect to him [or her]” (Bache, 2014, p. 411). Basham (2012) concurs with this interpretation and states that “Transformational leaders encourage development and change” (p. 344).

As previously stated, this study examined an instrumental case, the School Director/Principal (Samonim) in order to explore the aspects of leadership characteristics that may be multicultural, multicultural educational programming and curriculum in a multicultural setting. These aspects or themes were explored by narrowing the research questions to one central research question and three sub-research questions, which are listed below and will be addressed individually below.

**Central Research Question**

How do specific leadership characteristics facilitate multicultural education in an international Christian elementary school?
During this study it was clear that a number of leadership characteristics were used to describe Samonim. Some of the adjectives used to describe Samonim were that she is firm, determined, honest, careful, kind, passionate (education), a good leader, calm, strong, considerate, faithful, etc. A number of these same characteristics or their synonyms corresponded with leadership characteristics that have been correlated with transformational leadership (i.e., careful, kind, considerate, committed, empathetic, authentic). Theoretically, these corresponding characteristics that are indicative to transformational leadership are also linked with multicultural environments. By implication, that means that Samonim possesses leadership characteristics that would help facilitate a multicultural setting and a multicultural education program at an international school or in any multicultural setting.

It appears that her staff is in agreement as they all believed that Samonim, due to her own multicultural experiences and knowledge was able to explain differences to her staff members, squelch possible disagreements by considering both sides and encouraging open communication between her staff members (e.g., weekly staff meetings on Mondays, shared experiences such as Christian karaoke, etc.). Thus, it was not only the possession of characteristics but Samonim’s varied experiences that allowed her to facilitate a multicultural educational program at School Korea, which is an international Christian school. Moreover, her views on social justice and man’s relationship to God also effectuated School Korea’s implementation and encouraged a vastly different view of how people should interact and how they should treat one another, i.e., positively and in a respectful manner.

Sub-Research Question #1

What themes emerge in regards to leadership and multicultural leadership characteristics in the case of a school director of a Korean Christian school (SRQ1)?
In the course of this study, it became clear that certain themes emerged. Samonim’s staff appeared to be confident in her leadership skills. For the most part, they all agreed that she was a competent leader. In addition, they believed that some of the characteristics that described her did not only lead to the implementation of School Korea five (5) years ago but to an expressly different experience for the students of School Korea as opposed to other students in the same town and/or region. As previously iterated, Samonim’s staff truly believe that the leadership characteristics that they used to describe her is what enabled the establishment of School Korea and that her teacher recruiting skills on a limited budget allows the students of School Korea to experience a culture different than the one that they live within. More importantly, it allows them to experience a culture different than the one that they experience within their homes on a daily basis due to language learning, interacting with American textbooks, being exposed to living textbooks (i.e., their foreign instructors), etc.

The leadership characteristics that the staff of School Korea described Samonim as having are not only consistent with descriptions of transformational leaders but by proxy are consistent with multicultural leaders (Canen & Canen, 2008; Lee, Park & Watson, 2011, Paulienne, 2012; Simmons, 2013). These characteristics were also consistent with characteristics used to describe female leaders (Simmons, 2013). Some of the adjectives used to describe Samonim were words such as; compassionate, cautious, etc. These same characteristics have been specifically used to described female leaders in previous research (Di Giampolo, 2002). These leadership characteristics and traits are clearly indicative of transformational leadership, which has been strongly related to facilitating multicultural environments. However, it should be noted that certain issues arose such as, equitable treatment of teachers (e.g., not all of the teachers had access to washing machines and there was a perceived favoritism of Caucasian
instructors), the pay rate or living conditions when certain teachers first arrived, et al.

Nonetheless, all of her staff members agree that for the most part, Samonim is an extraordinary leader.

**Sub-Research Question #2**

What themes emerge in regards to the implementation of a multicultural education program at a Korean Christian school (SRQ2)?

There are two main themes that emerged in regards to implementing a multicultural education program. All of the research participants believed that School Korea was contributing to a changed life experience for the students and exposed them to a multicultural experience through the staff. Another theme that emerged, more importantly, is that most of the program would not be considered to be multicultural necessarily. Rather, the educational curriculum at School Korea, for the most part, is American in nature.

Now, it should be noted that many in South Korea including other international schools would deem an American learning environment as being multicultural since the students of any of these schools would be learning about a culture that is not South Korean. It also should be noted that the students are taught in English, which facilitates their English learning. In addition, students of all levels take advanced Korean language classes and upper-level students learn Chinese. It has been noted that by learning a language from another culture that a person actually is immersed in the thought pattern of that language and thus experiences that culture in a deeper sense (Paige, Jousted, Saiya, Klein & Colby, n.d.).

Nonetheless, it is clear that outside of language, what does make the experience for students at School Korea multicultural is their access to instructors from nations apart from America, Canada, Britain and Australia. This appears to be common amongst all international
schools in South Korea. More specifically to School Korea since outside of South Korean instructors, School Korea has instructors from America, the Philippines, and South Africa. This is one of the main reasons why School Korea was chosen as a research site due to the unique instrumental case study and the progressive establishment of a school such as this in a fairly conservative area of South Korea.

During the beginning of this dissertation, it was communicated that there was a lack of research on a school such as School Korea or on a female principal of a South Korean international Christian school such as School Korea. However, other points can be noted in regards to the findings that answered sub-research question #2. South Korea focuses on a policy of acculturation and assimilation when it comes to multicultural education/multicultural education policies (Cho & Yoon, 2007; Chung, 2010; Jahng & Lee, 2013; Kang, 2014; Prey, 2011; Watson, 2010). While multicultural educational programs have been implemented in South Korea (N.K. Kim, 2013; Kim, Y. 2013; Lee, 2012; Yang, 2011), there appears to rarely be any descriptions of what these programs actually are with an exception. This is because what is considered to be multicultural or constitute multicultural educational programs by the greater population in Korea is that immigrants and international students learn Korean and adapt to Korean culture (Park, 2012). The other aspect of what constitutes multicultural education programming in Korea is that Koreans go to school and learn Chinese and English. It appears now that language programs are being extended in Korea to languages such as Spanish, French, etc.

This study diverges from previous research in that most of those studies focused on explaining multicultural policy, ideas on multicultural policies, etc. Furthermore, many of the studies as previously discussed focus on social studies curriculum. Thus, it is imperative to
establish that the findings that answered this particular sub-research question cannot be compared with previous findings. In fact, this research site is unique, and it is proposed that some aspects of this program be modeled rather than compared.

**Sub-Research Question #3**

How does utilizing certain teaching curriculums and/or activities help to facilitate multicultural education in a private school in South Korea (SRQ3)?

It appears that outside of implementing an American curriculum and language learning, there is nothing exceedingly multicultural about the curriculum. Thus, unless a person considers America to be exceedingly multicultural and its textbooks to be multicultural; the main emphasis appears to be to make sure that the students speak English. However, some activities that would contribute to a multicultural education for the students are as such: advanced Korean language classes, Chinese lessons (for students from the upper levels), the International Food Festival (i.e., an event that occurs on a yearly occurrence), and international travel, which takes place for a month. However, it should be noted that only a handful of students are able to go overseas each year due to financial constraints.

Overall, there were four main themes that emerged. First, many of the characteristics that were found to describe *Samonim* corresponded with characteristics considered to be exceedingly transformational. Second, *Samonim* staff believes her to be a good leader. There is also a clear understanding amongst her staff that management heavily differs from leadership because a leader guides their followers and helps to change their lives and solve problems. Third, in order to implement a multicultural educational program, the curriculum is heavily American-based outside of language instruction in English, Korean and Chinese. However, what is mostly multicultural is that students at School Korea are exposed to people from other countries.
Fourth, the curriculum itself is not particularly multicultural outside of implementing an American mindset, which for some, may be considered to be what will set Korea on the “world stage” (Director, personal communication, December 1, 2015). Nonetheless, the fact that these children are learning about another culture and learning of other cultures in the process does expose them to a greater world stage than they would have had if they attended a traditional South Korean school.

In other words, the overall findings of this study are both consistent with previous research and at the same time diverge from previous research or a lack thereof. The characteristics that describe Samonim tended to be both transformational (Lee, Park & Watson, 2011; Paulienne, 2012; Simmons, 2013), which indicated characteristics that help facilitate multiculturalism (Simmons, 2013), but they were also indicative of female leadership characteristics (Di Giampolo, 2002). Moreover, transformational leaders have been described as being good leaders in general because they can facilitate diverse groups and influence them. In fact, transformational leaders or those classified as being transformational tend to be able to influence people in a unique way and to bring groups together (Basham, 2012; Bowers, Marks & Printy, 2009; Homrig, 2001; Paulienne, 2012). This description was consistent with what Samonim’s staff discussed when describing her and the changes that this small international Christian school has made in the lives of the students and the community.

Nonetheless, when it comes to the actual curriculum as it relates to Korean curriculum, outside of learning English, advanced Korean and in latter grades, Chinese; there is no comparison. In other words, outside of the discussion of textbooks (Choi, 2009; Moon & Koo, 2011; Parry & Baird, 2012), which focus on leadership, social studies and business, respectively; there appears to be few resources that actually discuss what occurs in the multicultural
programmed classrooms, classrooms seated in multicultural schools or other multicultural institutions in South Korea. Therefore, it is difficult to say that the findings of this study corroborate, confirm or are in juxtaposition to previous research studies on any particular relevant subject. However, it is clear that this study corroborates other aspects addressed by a number of the other research questions posed during the course of this study.

**Implications**

This study has clear implications for further research and may even be able to inform policy as was previously established by the government of South Korea beginning in the late 1990s. More specifically, this study’s findings enhance previously established findings in regards to leadership characteristics, transformational leadership and which leadership characteristics may be more applicable to multicultural school environments as well as what contributes to sound multicultural education programs. It is clear that the findings of this study have far-reaching implications for the aforementioned arenas both theoretically and practically.

This study was established based on Bandura’s Social Learning Theory and as well as Transformational Leadership. This theoretical framework creates a foundation that emphasizes relationship. According to the Social Learning Theory, children learn through the example of their elders (Bandura, 1969; Joseph, Kane, Nacci & Tedeschi, 1977; Vygotsky, 1978). Thus, not only do the students learn from the Director but also from their teachers. This was evidenced by the firm control that the Director exuded upon her students, and comments during the interviews that implied that a leader must guide “children” or in this case one’s students. In addition, the teachers themselves discussed the importance of their role as a teacher and how they believe that they must lead their students.
According to Transformational Leadership, a transformational leader leads through relationship and holds certain characteristics that enable them to transform lives (Basham, 2012; Bowers, Marks & Printy, 2009; Homrig, 2001; Paulienne, 2012). According to Basham (2012), “transformational leaders encourage development and change” (p. 344). Bache (2014) states; “According to Burns (1978), transformational leadership is a process in which “leaders and followers help each other to advance to a higher level of morality and motivation” (p. 411). Accordingly, researchers have identified a number of characteristics that exude the qualities of a transformational leader such as; trust (Evans, 2007); influence (McGee Banks, 2007; Paulienne, 2012; Printy, 2009), etc. Lopez (2013) studied personality and leadership in counselor educators and found that “transformational leadership factors of inspirational motivation, idealized influence, and individual consideration were important components that predicted job satisfaction” (p. 23).

Theoretically, the qualitative analysis indicated that female leaders have something to offer that may be missed in a field whose leadership is predominately male-dominated. The very qualities that are frowned upon by the establishment such as being compassionate, sensitive and cautious (DiGiampolo, 2002) are the very same characteristics that are descriptive of transformational leadership. More specific to this study, according to her staff, Samonim embodies many of the characteristics that are descriptive of transformational leadership. Interestingly enough, there is also an overlap of a number of characteristics that are used to describe female leadership and transformational leadership with multicultural leadership.

Additionally, as was previously reported, her staff appears to trust her to lead them, which means that any leader who wishes to make an impact will have to gain the trust of their employees. They also describe her as being compassionate, sincere, cautious, et al. These were
also characteristics used to describe transformational leadership, which is correlated with characteristics needed to lead in a diverse or multicultural setting. This appears to be exceedingly important because they are necessary characteristics for a leader to have in order to lead in the realm of a multicultural environment as there are people from different cultures put together or coming together and trying to implement a common cause such as running an international school in a small and rather isolated town in South Korea.

Practically, this has clear implications for administrators, policy makers and politicians. First, administrators and more specifically principals need to be aware of their own leadership characteristics, previous experiences and the importance of implementing multicultural educational programs. They should do this not only according to the multicultural policies espoused by the government of South Korea, but also by the necessity of their student body and staff. The labeling of a program as being multicultural is quite different than a multicultural program that enables students to understand cultures that differ from theirs or from being able to respectfully interact with others from different cultures and perhaps even embrace them as a friend. In addition, the selection of teachers is extremely important. Administrators need to hire teachers who are culturally competent and who have experience with people of other cultures.

Second, policy makers need to be aware that creating policy to address a human injustice is good. However, the implementation of said policy might not be as simple as they think. In other words, while South Korea took its first steps in acknowledging the issues that arose due to globalization and their growing multicultural body, the actual content of learning within multicultural schools and in establishing sound multicultural educational programs appears to still be lacking. Moreover, an emphasis on American culture is prevalent throughout the country. This begets the question; “Is American culture actually multicultural?” Or, “Is American culture
the foundation for what it means to be multicultural? These questions still need to be addressed. Thus, this study sought to understand some of these implications by examining the role of a female School Director of an international Christian school in South Korea.

Third, teachers play an important role in implementing multicultural programming. Thus, the hiring of a diverse teaching staff is of the utmost importance. While it is typical in South Korea to hire only American, British, Canadian, or Australian instructors, there are also other countries whose predominate language is English and who can give their students a different perspective of what the world looks like outside of South Korea, outside of East Asia and outside of America. That does not mean that students must act like these individuals, but that they should and can seek to understand and learn about other cultures. This will also enable students to be strengthened in their own identity in seeing what is distinctly South Korean. Thus, they will be able to be future contributors to society who are not insecure about being South Korean or who try to solely be American but who understand who they are and who others are and be able to understand and accept the differences.

**Limitations**

The findings of this study are consistent, for the most part, with some of the previous findings in this area of research, and also bring new data with pertinent implications for the everyday life of multiracial families in Korea and for Korea as a whole. However, it should be noted that there are still limitations to this study. This sample is not indicative of most international schools in South Korea nor can this study’s findings be generalized to all schools in South Korea. Due to the fact that purposive sampling was utilized, the findings cannot be generalized to a larger population. It would have been beneficial, if the primary investigator had access to other schools.
First, the demographic survey and the assessments are based on the self-report method. Therefore, respondents may have been trying to put themselves and/or School Korea in the best or most favorable light. This is part of South Korea’s culture and was evidenced by the different responses between Jane’s first interview and her re-interview. With the exception of the Director’s responses that were somewhat substantiated by her staff, this phenomenon still holds true.

Second, the sample size itself was small. This is a qualitative study that has implemented an instrumental case study method, which only requires one (1) person. However, it should still be noted that due to the school’s size and its small staff size, while information was solicited at a more personal level, this might have also introduced more bias. In other words, everybody worked closely together and wishes for School Korea to be successful.

Third, another limitation is in regards to procedure. As noted above, there were a number of issues in retrieving information about certain individuals and about the school. A major issue was that the President was not aware of the study. This is a huge faux pax in South Korean culture as he is male and he is the President of the school and the Pastor of the adjoining church. Moksanim was unwilling to cooperate with the study. Previous to the in-person investigation, the Director failed to e-mail her staff a link to the interview, which thwarted the process of data collection. The Director failed to give substantiated information in regards to her Carl Jung Typology Test results. In addition, at least two participants skipped responses to certain questions for the MASQUE assessment. Therefore, the completion of these assessments took more time as they were completed in the presence of the primary investigator before completing the actual interview(s).
Fourth, the primary investigator had to translate for parts of the interviews as the interviewees’ English language proficiency was not always as described. The primary investigator has not been tested Korean language proficiency. However, she is able to speak conversational Korean and studied Korean for one year at Yonsei University (a university that would be on par with an Ivy League school in America) on scholarship from the Korea Society from 2002 to 2003. In addition, one of those interviews took a number of hours until the next interviewee arrived. That interviewee was bilingual and she co-translated. The newly deemed translator would ask the primary investigator meanings of words and the primary investigator would tell her the words in Korean and then the translator would re-word a question and ask the first interviewee and then translate what she said into English to the primary investigator or the primary investigator would repeat the response in English. This occurred until the whole interview was complete. Thereafter, the primary investigator interviewed the next interviewee in English with instances where she again had to translate for the interviewee (previous translator). There is no way to know how this affected the interviews overall.

Fifth, Jane was interviewed twice as the sound quality of her first interview was questionable. A happenstance of re-interviewing Jane was two-fold. First, Jane was better prepared to answer a number of the questions. Second, Jane was much more forthright during the second interview and noted a number underlining issues at School Korea such as; preferential treatment of certain teachers (who happened to be Caucasian), some teachers having washing machines and others washing their clothes by hand, etc. The primary investigator discussed this with Samonim and was told that she suffers and there is not enough money so the teachers have to go through the same thing. This response greatly troubled the primary investigator.
Sixth, while in Korea, the primary investigator’s father passed away. Although the interviews had been completed, this may have affected the response rate to follow-up audit checks and in regards to the interview transcripts (Please note: Interview Transcripts were sent to each participant once the primary investigator had returned to the United States). This may have occurred due to the fact that the research participants may not have wanted to burden the primary investigator or caused her undue stress. This is especially true due to the different cultures represented in this study.

In summary, there were a number of limitations in regards to this study. With that being said, there was still enough rich data solicited. In other words, this study was still able to speak to the research questions in a somewhat substantial way. In addition, this study has implications for policy makers, leaders, school administrators, and teachers in Korea and past the borders of the nation previously known as the Hermit state.

**Recommendations for Future Research**

It is imperative that further research be completed in regards to leadership characteristics that would foster multicultural education not only at international schools but at mainstream schools as well. This study was limited in scope due to the size of the school and the small staff as well as special circumstances that arose at this school. Therefore, further research needs to examine leaders at various schools (both private and public) in South Korea. In addition, this school is an elementary school and further research needs to take place at the middle school, high school and at the higher education levels.

Further research also needs to examine the role of female principals and directors in education in Korea. It is rare for a female to lead at the aforementioned capacity that has been noted for the School Director of School Korea. In fact, if she had not had a previous relationship
with the Pastor, and started a school, she may have never obtained such a position. Previous research has already established that females and males lead differently. Therefore, it is imperative to further examine what effect this has at the international level or in the context of a multicultural setting.

Another arena for further study is the impact that having “foreign” instructors plays on international schools. How does having non-mainstream foreign teachers affect the education and the learning experience of students at international schools. More specifically, how does it affect Korean students? School Korea is unique since some of its teachers are from non-mainstream English-speaking countries, for Korea, such as the Philippines and South Africa.

While this is a Christian school, it was unclear exactly what was being taught in regards to a rich Christian education. While the mention of God was prevalent, the primary investigator did not find much evidence of Christian teaching, outside of the Christmas concert. Moreover, it is unclear how the Christian experience affects the students understanding of multicultural education outside of a few examples previously established by the teachers. Therefore, further research should examine the role or impact of Christian teachings at schools as they intersect with multicultural environments. What differences may exist between Christian international schools and non-Christian international schools?

Yet, another arena that can be examined is the specificity of the multicultural policy and the multicultural educational policy of Korea versus the implementation of multicultural educational programs, multicultural schools and international schools within South Korea. Indeed, there appears to be a lack of consensus on what should be taught outside of American culture and American history. Thus, it appears to be clear that there are a number of arenas that fall under the umbrella of multicultural education in South Korea.
Lastly, an area of further study may be to examine the view of students at international schools or who are attending multicultural programming. What are their opinions on the curriculum? Do they believe the curriculum is multicultural? What differences in curriculum or experience may they have versus friends or family members whom attend non-international schools or who do not have access to multicultural educational programming? By examining this topic from the students’ perspective, a greater wealth of knowledge may be garnered and this would fill a further gap in the literature.

Summary

With the influx of imported foreign workers, “made-to-order” or international brides and foreign students and employees, South Korea has had to face becoming multicultural in a globalized world. Part of this process has been the fact that the South Korean government implemented multicultural policies, which included addressing the education of their future generations. In conclusion, this study sought to identify leadership characteristics that would help facilitate multicultural education/a multicultural environment at an international school. In order to answer that question, three sub-research questions were created.

During the course of this research study, it became clear that not only did Samonim possess a number of qualities that have been linked with transformational leadership and that have been known to facilitate multicultural environments, but that she also had other qualities. These other qualities caused her team to trust her and encouraged them to be led by her. Moreover, these findings were consistent with previous studies on the differences between female and male leaders, transformational leadership, and multicultural education. However, there were also differences. In fact, new findings were established during this study, which should be explored in future research.
Other themes that evolved were that School Korea is an international school that implements a mostly American curriculum. The students learn more about American culture, however, they also learn about other cultures from non-mainstream English-speaking teachers and limited travel opportunities than they may learn from the actual Americanized curriculum. Thus, the actual curriculum of School Korea and other multicultural schools, international schools and multicultural educational programs need to be evaluated in order to see what multicultural education truly means within each institution and each context.

In conclusion, this study’s findings supported most of the mainstream research in regards to female versus male leadership, transformational leadership, etc. However, the findings differed in that a non-traditional multicultural program at an international school was evaluated and found to have differences from many other international schools in South Korea. Finally, it should be noted that in order to compare the curriculum at School Korea to other multicultural education programs in South Korea, more information would have to be ascertained in regards to what actually constitutes a multicultural educational program in South Korean schools and by the South Korean government.
REFERENCES


Peiser, G. (2014). Developing intercultural understanding through an online school exchange for young learners: Opportunities and challenges. Paper presented at the meeting of ICDOCN, Austria.


APPENDICES

Appendix A: IRB Letter

October 6, 2015

Janelle C. Simmons  IRB Approval 2292.100615: Multicultural Leadership Characteristics of a School Director in an Educational Setting in South Korea: A Case Study

Dear Janelle,

We are pleased to inform you that your study has been approved by the Liberty IRB. This approval is extended to you for one year from the date provided above with your protocol number. If data collection proceeds past one year, or if you make changes in the methodology as it pertains to human subjects, you must submit an appropriate update form to the IRB. The forms for these cases were attached to your approval email.

Thank you for your cooperation with the IRB, and we wish you well with your research project.

Sincerely,

G. Michele Baker, MA, CIP

Administrative Chair of Institutional Research

The Graduate School

Liberty University | Training Champions for Christ since 1971
Appendix B: Letter to Conduct Research

Date: June 27, 2014

Dear Ms. Simmons,

Upon reviewing your request for conducting research at [name redacted] Christian School, I give full approval of your request. I am glad that you have chosen our school, as this is a prime location for a topic of research such as yours.

May God continue to bless your work and your ministry.

Sincerely,
Appendix C: Basic Demographic Questionnaire

Instructions: Please select the best answer that describes yourself, your background or your beliefs.

1) What is your gender?
   a) Male
   b) Female

2) What is your age?
   a) 18-24 years old
   b) 25-34 years old
   c) 35-44 years old
   d) 45-54 years old
   e) 55-64 years old
   f) 65-74 years old
   g) 75 years or older

3) What is the highest level of education you have completed? If currently enrolled, highest degree received.
   a) High school graduate, diploma or the equivalent (e.g., GED)
   b) Some college credit, no degree
   c) Trade/technical/vocational training
   d) Associate degree
   e) Bachelor’s degree
   f) Master’s degree
   g) Professional degree
   h) Doctorate degree

4) What is your current marital status?
   a) Single (Never Married)
   b) Married
   c) Separated
   d) Divorced
   e) Widowed
5) What is your religious affiliation?
   a) Protestant Christian
   b) Roman Catholic
   c) Evangelical Christian
   d) Other (Please describe!)

6) What is your race?
   a) Caucasian
   b) Caucasian (Non-Hispanic)
   c) African-American
   d) Hispanic
   e) Native-American Indian
   f) Asian-Pacific Islander
   g) Other (Please describe!)

7) What is your primary language?
   a) English
   b) Korean
   c) Chinese
   d) Tagalog
   e) Other (Please specify)

8) Where were you born?
   a) United States
   b) Canada
   c) South Korea
   d) North Korea
   e) Philippines
   f) Other (Please specify:)

9) How long have you been living in South Korea?
   a) 1-2 years
   b) 3-4 years
   c) 5-6 years
   d) 7-8 years
   e) 9-10 years
   f) 10-19 years
   g) 20-29 years
   h) 30-39 years
   i) More than 40 years
   j) All my life
Appendix D: Basic Demographic Questionnaire (Korean Translation)

Certification of Translation Accuracy

Translation of "Survey" From “English” to “Korean”

We, CreditEval LLC, a professional translation services company hereby certify that the above-mentioned document has been translated by experienced and qualified professional translators and that, in our best judgment, the translated text truly reflects the content, meaning, and style of the original text and constitutes in every respect a correct and true translation of the original document.

This is to certify the correctness of the translation only. We do not guarantee that the original is a genuine document, or that the statements contained in the original document are true. Further, CreditEval LLC, assumes no liability for the way in which the translation is used by the customer or any third party, including end-users of the translation.

A copy of the translation is attached to this certification.

Yours Sincerely,

Staffan Moritz SpanLingo, LLC State of Texas
Dated: February 20, 2016

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부록 D: 기본 인구통계 설문지 설명: 당신을, 당신의 배경 또는 당신의 믿음을 가장 잘 설명한 답변을 선택해 주세요.

1) 성별은
   a) 남자
   b) 여자

2) 당신의 나이는?
   a) 18-24 세
   b) 25-34 세
   c) 35-44
   d) 45-54세
   e) 55-64세
   f) 65-74세
   g) 75+세

3) 당신의 최종학력은? 아직 등록되어 있으면, 가장 높은 학위를 알려주세요.
   a) 고졸자, 졸업장 또는 비슷한 (예, 고졸 학력 인증서)
   b) 학위 없는 대학에서의 학점
   c) 무역/기술/직업교육
   d) 준학사
e) 학사학위
f) 석사학위
g) 전문학위
h) 박사학위

4) 당신의 현재 혼인 여부는?
   a) 미혼 (결혼한 적 없음)
   b) 기혼
   c) 별거
   d) 이혼
   e) 미망인

5) 당신의 소속 종교는?
   a) 개신교
   b) 천주교
   c) 복음주의 기독교인
   d) 기타 (설명해주세요!)
6) 당신의 인종은?
   a) 백인
   b) 백인 (히스패닉이 아닌)
   c) 미국흑인
   d) 히스패닉
   e) 아메리칸 인디언
   f) 아시아태평양섬주민
   g) 기타 (설명해주세요!)

7) 당신의 모국어는?
   a) 영어
   b) 한국어
   c) 중국어
   d) 타갈로그 어
   e) 기타 (설명해주세요!)
8) 당신이 태어난 곳은?
   a) 미국
   b) 캐나다
   c) 대한민국
   d) 북한
   e) 필리핀
   f) 기타 (설명해주세요!)

9) 대한민국에 산지는 얼마나 되었습니다 까?
   a) 1-2년
   b) 3-4년
   c) 5-6년
   d) 7-8년
   e) 9-10년
   f) 10-19년
   g) 20-29년
   h) 30-39년
   i) 40년이상
   j) 평생
Appendix E: Permission to Use the Multicultural Efficacy Scale

4/13/2016

Janelle C. Simmons
jsimmons4@liberty.edu

Permissions

T & F Reference Number: P041316-03

Dear Ms. Simmons,

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Sincerely,

Mary Ann Muller Permissions Coordinator
maryann.muller@taylorandfrancis.com

Web: www.tandfonline.com
Appendix F: Multicultural Efficacy Scale

TO THE PARTICIPANT: Please respond to each item using the directions provided for each section. Feel free to ask for clarification as needed. Because I am merely trying to get an accurate sense of your opinions on these topics, there are no right or wrong answers. Please be assured that this information and all of your responses on this instrument will be kept strictly confidential. Data will be reported in such a way that identification of individuals will be impossible. Your identification number allows this information to be compared with your responses on other measurements or observations.

Identification Number: _______________ Date: _______________

SECTION A

Definition: The authors intend the terms “diversity” and “people different from me” to include people of different races, ethnic groups, cultures, religious, socio-economic classes, sexual orientation, and physical abilities.

Directions: Please choose the word that best describes your experience with people different from you by circling the letter of the response.

1) As a child, I played with people different from me.
   A) never    B) rarely    C) occasionally    D) frequently

2) I went to school with diverse students as a teenager.
   A) never    B) rarely    C) occasionally    D) frequently

3) Diverse people lived in my neighborhood when I was a child growing up.
   A) never    B) rarely    C) occasionally    D) frequently

4) In the past, I chose to read books about people different from me.
   A) never    B) rarely    C) occasionally    D) frequently

5) A diverse person was one of my role models when I was younger.
   A) never    B) rarely    C) occasionally    D) frequently

6) In the past I chose to watch TV shows and movies about people different from me.
   A) never    B) rarely    C) occasionally    D) frequently

7) As a teenager, I was on the same team and/or club with diverse students.
   A) never    B) rarely    C) occasionally    D) frequently
SECTION B
Directions: Respond to each statement by choosing one answer that best describes your reaction to it. Write the letter of your response to the left of the number for each question.

Key: A) agree strongly    B) agree somewhat    C) disagree
     D) disagree strongly

8) Teachers should adapt lesson plans to reflect the different cultures represented in the classroom.

9) Teacher should provide opportunities for children to share cultural differences in foods, dress, family life, and beliefs.

10) Discussing ethnic traditions and beliefs in school leads to disunity and arguments between students from different cultures.

11) Children should be taught mostly by teachers of their own ethnic and cultural background.

12) It is essential to include the perspectives of diverse groups while teaching things about American history that are common to all Americans.

13) Curricula and textbooks should include the contribution of most, if not all, cultural groups in our society.

14) The classroom library should reflect the racial and cultural differences in the class.

SECTION C
Directions: To the best of your knowledge, self-assess your own ability to do the various items listed below. Write the letter of your response to the left of the number for each question.

Key: A=I do not believe I could do this very well.
     B=I could probably do this if I had to, but it would be difficult for me.
     C=I believe I could do this reasonably well, if I had time to prepare.
     D=I am quite confident that this would be easy for me to do.

15) I can provide instructional activities to help students to develop strategies for dealing with racial confrontations.

16) I can adapt instructional methods to meet the needs of learners from diverse groups.

17) I can develop materials appropriate for the multicultural classroom.

18) I can develop instructional methods that dispel myths about diverse groups.
19) I can analyze instructional materials for potential stereotypical and/or prejudicial content.

20) I can help students to examine their own prejudices.

21) I can present diverse groups in our society in a manner that will build mutual respect.

22) I can develop activities that increase the self-confidence of diverse students.

23) I can provide instruction showing how prejudice affects individuals.

Key:  
A = I do not believe I could do this very well.
B = I could probably do this if I had to, but it would be difficult for me.
C = I believe that I could do this reasonably well, if I had time to prepare.
D = I am quite confident that this would be easy for me to do.

24) I can plan instructional activities to reduce prejudice toward diverse groups.

25) I can identify cultural biases in commercial materials used in teaching.

26) I can help students work through problem situations caused by stereotypical and/or prejudicial attitudes.

27) I can get students from diverse groups to work together.

28) I can identify school practices that may harm diverse students.

29) I can identify solutions to problems that may arise as the result of diversity.

30) I can identify the societal forces, which influence opportunities for diverse people.

31) I can identify ways in which various groups contribute to our pluralistic society.

32) I can help students take on the perspective of ethnic and cultural groups different from their own.

33) I can help students view history and current events from diverse perspectives.

34) I can involve students in making decisions and clarifying their values regarding multicultural issues.

Source: Adapted from Guyton, E.M., & Wesche, M.V. (2005). The Multicultural Efficacy Scale: Development, item selection, and reliability. Multicultural Perspectives, 7(4), 21-29. Minor changes have been made involving formatting and the deletion of instructions asking the
participant to respond using a scantron answer sheet. The content of the instrument remains unchanged.

Appendix G: Multicultural Efficacy Scale (Korean Translation)

Certification of Translation Accuracy

Translation of "Survey" From “English” to “Korean”

We, CreditEval LLC, a professional translation services company hereby certify that the above-mentioned document has been translated by experienced and qualified professional translators and that, in our best judgment, the translated text truly reflects the content, meaning, and style of the original text and constitutes in every respect a correct and true translation of the original document.

This is to certify the correctness of the translation only. We do not guarantee that the original is a genuine document, or that the statements contained in the original document are true. Further, CreditEval LLC, assumes no liability for the way in which the translation is used by the customer or any third party, including end-users of the translation.

A copy of the translation is attached to this certification.

Yours Sincerely,

Staffan Moritz SpanLingo, LLC State of Texas
Dated: February 20, 2016

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부록 G: 다문화 효능감 척도

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신원 번호: _______________ 날짜: ______________

A부문

정의: 저자들의 "다양성" 그리고 "나와 다른 사람들" 표현은 인종, 민족, 문화, 종교, 사회-경제적 계층, 성적지향, 그리고 신체적 능력이 다른 사람들들을 포함하는 의도이다.

설명: 답변 글자에 동그라미 칠으로써 당신이 당신과 다른 사람들에 대한 경험을 가장 잘 설명한 문구를 선택해 주세요.

1) 어렸을 때 나와 다른 사람들과 놀았다.
   A) 전혀 아니다  B) 그렇지 않은 편이다  C) 가끔 그렇다  D) 자주 그렇다

2) 띠다편대때나는다양한학생들과같이학교를다녔다.때나는전혀아니다.
   A) 전혀 아니다  B) 그렇지 않은 편이다  C) 가끔 그렇다  D) 자주 그렇다

3) 내가 자랄 때, 다양한 사람들이 나의 이웃에 살았다.
   A) 전혀 아니다  B) 그렇지 않은 편이다  C) 가끔 그렇다  D) 자주 그렇다

4) 과거에 나는 나와 다른 사람들에 관한 책을 선택하여 읽었다.
   A) 전혀 아니다  B) 그렇지 않은 편이다  C) 가끔 그렇다  D) 자주 그렇다
5) 내가 어렸을 때, 나의 롤 모델 중의 한 사람은 나와 다른 사람이었다.
   A) 전혀 아니다  B) 그렇지 않은 편이다  C) 가끔 그렇다  D) 자주 그렇다

6) 과거에 나는 나와 다른 사람들에 관한 TV 프로그램이나 영화를 선택하여 보았다.
   A) 전혀 아니다  B) 그렇지 않은 편이다  C) 가끔 그렇다  D) 자주 그렇다

7) 내가 10대였을 때, 나는 다양한 학생들과 같은 팀 그리고/또는 클럽에 속했다.
   A) 전혀 아니다  B) 그렇지 않은 편이다  C) 가끔 그렇다  D) 자주 그렇다

B 부문
설명서: 각 질문에 대한 당신의 반응을 가장 잘 설명한 답변을 하나 선택해 주세요. 각 질문에 대한 당신의 답변 글자를 각 질문 번호 왼편에 적어주세요.

범례: A) 매우 동의한다  B) 다소 동의 한다  C) 동의하지 않는 편이다  D) 전혀 동의하지 않는다

8) 교사들은 교실에 나타난 다양한 문화들을 반영하기 위해 수업 계획을 조정해야 한다.

9) 교사들은 학생들에게 음식, 옷, 가족생활, 그리고 신념의 문화 차이를 공유할 기회를 제공해야 한다.

10) 학교에서 소수집단의 전통과 신념을 논하는 것은 다양한 문화 배경을 지닌 학생들 간의 불화와 논쟁을 만든다.

11) 학생들은 주로 자신들과 같은 민족, 문화적 배경에 속한 교사들에게 배워야만 한다.

12) 모든 학생들에게 일반적인 역사에 대해 가르치면서 다양한 집단들의 관점을 반영시키는 것은 필수적이다.

13) 교육과정과 교과서에는 다양한 사회 구성원의 공헌이 전부가 안되면, 대부분이 반영되어야 한다.
14) 교실내 도서는 구성원의 인종적 그리고 문화적 차이들을 반영해야 한다.

C 부문
설명서: 당신이 아는 만큼 아래 목록들을 수행할 수 있는 자신의 능력을 자가 평가해 주세요. 각 질문에 대한 당신의 답변 글자를 각 질문 번호 왼편에 적어주세요.

범례: A=나는 잘 할 수 없다고 생각한다.
     B=해야만한다면 아마도 할 수 있을 것이다. 그렇지만 그것은 나에게 어려울 것이다.
     C=준비할 시간이 충분하다면 잘 할 수 있을 것이라 믿는다.
     D=이것은 내가 하기에 쉬울 것이라고 자신한다.

15) 나는 학생들이 인종 갈등을 다루는데 있어서 전략을 개발하는데 도움을 주는 교수 활동들을 제공할 수 있다.

16) 다양한 집단 배경의 학생들의 요구를 충족시키기 위해 교수 방법을 조정할 수 있다.

17) 다문화적 교실에 적절한 교수 학습 자료를 개발할 수 있다.

18) 다양한 집단들에 관한 편견을 없애는 교수 방법을 개발할 수 있다.

19) 편견과/또는 고정관념을 담은 교수 학습 자료를 분석해낼 수 있다.

20) 학생들이 자신들의 편견을 검토하도록 도울 수 있다.

21) 상호존중을 구축할 수 있는 방법으로 우리 사회의 다양한 집단들을 제시할 수 있다.

22) 다양한 학생들의 자신감을 증진시키는 활동들을 개발할 수 있다.

23) 편견이 어떻게 개인에게 영향을 미치는가를 보여 주는 설명을 제공할 수 있다.

범례: A=나는 잘 할 수 없다고 생각한다.
     B=해야만한다면 아마도 할 수 있을 것이다. 그렇지만 그것은 나에게 어려울 것이다.
C=준비할 시간이 충분하다면 잘 할 수 있을 것이라 믿는다.
D=이것은 내가 하기에 쉬울 것이라고 자신한다.

24) 다양한 집단들에 대한 편견을 감소시키기 위한 교수 활동을 계획할 수 있다.

25) 수업에 사용되는 상업적 교수 학습 자료들에 나타나는 문화적 편견들을 나는 확인할 수 있다.

26) 나는 편견과 고정관념에 의해 발생하는 문제 상황들을 해결하는데 있어서 학생들을 도울 수 있다.

27) 나는 다양한 집단 배경 학생들이 함께 협력할 수 있도록 할 수 있다.

28) 다양한 학생들에게 해를 끼칠 수 있는 학교의 관행들을 찾아낼 수 있다.

29) 다양성의 결과로 발생할지도 모르는 문제들에 대한 해결책을 확인할 수 있다.

30) 다양한 사람들에게 주어지는 기회에 영향을 미칠 사회적인 힘을 확인할 수 있다.

31) 다양한 집단들이 우리의 다원론적 사회에 공헌하는 방식을 확인할 수 있다.

32) 학생들이 자신과 다른 민족 그리고 문화적 그룹의 관점들 가지도록 도울 수 있다.

33) 학생들이 역사적 사건들을 다양한 관점에서 바라볼 수 있도록 도울 수 있다.

34) 다문화 이슈에 관한 자신들의 가치를 명확히 하고 의사결정을 하도록 학생들을 수반할 수 있다.

설문지 내용은 변함 없습니다.

Appendix H: Interview Protocol (Director’s Interview)

Personal Experiences/Career:

1. What attracted you to the field of education?

2. When and how did you begin your career?

3. Are there any personal experiences you had in your own life that caused you to try to understand or embrace another people group or culture?

Multicultural Settings/Multicultural Education


5. “What opportunities have you had working and collaborating in diverse, multicultural and inclusive settings[?]” (Source: Portland State University, 2015)

6. “What have you learned from working with diverse populations?” (Source: Portland State University, 2015)

7. “Talk about a time that you successfully adapted to a culturally different environment.” (Source: Portland State University, 2015)

Leadership Characteristics/Multicultural Leadership Characteristics:

8. How do you define leadership? Why do you think that leadership is important?

9. What is your view of an educator as an educational leader?

10. Do you think that leadership differs from management? If so, how?
11. Who is a leader that has influenced and what characteristics do you admire about said leader?

12. What leadership characteristics do you think are necessary to implement a multicultural educational program or a school that is multicultural in nature?

13. “In what ways have you integrated multicultural issues as part of your professional development” (Source: Portland State University, 2015)? If any, how did this preparation affect you or prepare you?

14. “Describe a situation in which you utilized your multicultural skills to solve a problem.”
   (Source: Portland State University, 2015)

Questions Specifically Related to School Korea:

15. Why did you want to direct a school in Korea?

16. How did you recruit teachers from other ethnic backgrounds and from other countries? Why?

17. […] what has been the greatest obstacle in developing a multicultural-competent staff?”
   (Source: Portland State University, 2015)

18. “How does your own identity impact your work with a diverse staff and student body?”
   (Source: Portland State University, 2015)

19. How do you go about educating students at “School Korea” about diversity?

20. What teaching curriculums do you use to inculcate your students about diversity or living in a multicultural society?
21. “Please [explain] an experience that you had with a student. What did you learn about yourself?” (Source: Portland State University, 2015)

22. Outside of the regular school day, what extracurricular activities have you engaged your students in that enable them to learn about other cultures and engage with people from diverse backgrounds?

**Closing Question:**

23. Is there anything else that you would like to add that you think would add to one’s understanding about multicultural settings, multicultural education or necessary leadership characteristics in a diverse setting?
Appendix I: Interview Protocol for Teachers

Part I: Interviewee Specific Questions

**Teachers (Foreign)/Previous Teachers**

1. Why did you want to teach in Korea?

2. What attracted you to teach/lead at “School Korea?”

3. When you first arrived, did you believe that you had chosen a diverse workplace to work at? Why or why not?

**Parents:**

1. How did you become acquainted with “School Korea?” “Samonim?”

2. How long have you been affiliated with “School Korea?”

3. What was the deciding factor that “influenced” you to send your student (child) to “School Korea?” Were there any other factors that led you to send your student (child) to “School Korea?”

**Board Members/Committee Members:**

1. How did you become affiliated with “School Korea?”

2. What caused you to want to serve at “School Korea?”

3. How did the vision of “School Korea” speak to you own personal beliefs, goals, or life views?

**Part II: Questions for All Interviewees**

4. What is your view of an educator as an educational leader?
5. How do you define leadership? Why do you think that leadership is important?

6. Do you think that leadership differs from management? If so, how?

7. What curriculums are used within your classroom that or at “School Korea” that you think may contribute to a multicultural educational environment.

8. How do you “specifically” make multicultural education/experiences possible within your classroom/school?

   For non-teachers: How do you “specifically” make multicultural education/experiences possible within your home/personal life?

9. Do you believe that part of “Samonim’s” role as a director of “School Korea” is to facilitate multiculturalism? Why or why not?

10. Do you believe that multiculturalism is important in today’s society? Why or why not?

11. How do you think “Samonim” promotes or supports multicultural education in “School Korea?” Please give some concrete examples such as; travel, festivals, lessons, employee selection, curriculum, etc.

12. Do you believe that “Samonim” is a good leader? Why or why not?

13. List certain characteristics that you believe that “Samonim” portrays or has that enable her to direct “School Korea” well? Would you classify any of these characteristics as being “leadership characteristics?” Why or why not?

14. Is there anything else that you would like to add in regards to “Samonim” or “School Korea?”
Appendix J: Interview Protocol (President’s Interview)

Personal Experiences/Career:

1. What do you do for a living? (What is your career?) Why did you choose this career?
2. What influenced you to help establish “School Korea?”
3. How did you become the president of “School Korea?”

Leadership:

4. How do you define leadership? Why do you think leadership is important?
5. Do you think that leadership differs from management? If so, how?

Questions Specifically Related to School Korea:

6. Why did you want to establish a school in Korea?
7. What role do you play in hiring teachers for “School Korea,” if any? If you do assist in hiring, what characteristics do you look for in a teaching candidate? Why are these characteristics important?

Questions Specifically Related to “Samonim”:

8. How long have you known “Samonim?”
9. How did you meet “Samonim?”
10. What adjectives would you use to describe “Samonim?”
11. What key leadership qualities do you believe that “Samonim” possesses?
12. Do you believe that “Samonim” is a good leader? Why or why not?
Closing Question:

13. Is there anything else that you would like to add in regards to “Samonim” or “School Korea?”
Appendix K: Permission to Use the Munroe Multicultural Attitude Questionnaire

Date: Sun, 7 Sep 2014 11:40:11 -0400
Subject: RE: The Munroe Multicultural Attitude Scale
From: amunroe@hotmail.com
To: janellechristinesimmons@hotmail.com

Greetings,

Thank you for your interest in the use of the MASQUE instrument. I permit its use conditionally, to point, proper citation-credit, access to raw data if desired (for my own meta analysis), and receipt of study findings (both, published and unpublished). If you are in agreement to such elements, please do acknowledge that acceptance via email. I thank you ahead and bid you good fortune in your pursuit. Kamsahabnida!

Respectfully, Dr. Arnold Munroe (retired)

"What we achieve inwardly will change outer reality." Otto Rank
Appendix L: The Munroe Multicultural Attitude Questionnaire

Instructions: Please rate how strongly you disagree of agree with each of the following statements by circling the appropriate number. (1 = strongly disagree; 2 = disagree; 3 = disagree somewhat; 5 = agree somewhat; 5 = agree; 6 = strongly agree)

1) I realize that racism exists.
2) I know that social barriers exist.
3) I understand religious beliefs differ.
4) I understand that sexual preferences may differ.
5) I understand actual preferences may differ.
6) I understand that gender-based iniquities exist.
7) I accept the fact that languages other than English are spoken.
8) I do not understand why people of other cultures act differently.
9) I am sensitive to differing expressions of ethnicity.
10) I am emotionally concerned about racial inequality.
11) I am sensitive toward people of every financial status.
12) I am not sensitive to language uses other than English.
13) A person’s social status does not affect how I care about people.
14) I do not act to stop racism.
15) I actively challenge gender inequities.
16) I do not actively respond to contest religious practice.
17) I respectfully help others to offset language barriers that prevent communication.
18) I do not take action when witnessing bias based on people’s preferred sexual orientation.

Source: Munroe & Pearson, n.d.
Appendix M: The Munroe Multicultural Attitude Questionnaire (Korean Translation)

Certification of Translation Accuracy

Translation of "Survey" From “English” to “Korean”

We, CreditEval LLC, a professional translation services company hereby certify that the above-mentioned document has been translated by experienced and qualified professional translators and that, in our best judgment, the translated text truly reflects the content, meaning, and style of the original text and constitutes in every respect a correct and true translation of the original document.

This is to certify the correctness of the translation only. We do not guarantee that the original is a genuine document, or that the statements contained in the original document are true. Further, CreditEval LLC, assumes no liability for the way in which the translation is used by the customer or any third party, including end-users of the translation.

A copy of the translation is attached to this certification.

Yours Sincerely,

Staffan Moritz SpanLingo, LLC State of Texas
Dated: February 20, 2016

CreditEval LLC
1201 Orange Street, Suite 60 Wilmington, DE 19801
www.crediteval.com
support@crediteval.com (888) 851-6290
부록 M: 먼로(Munroe) 다문화 태도에 대한 설문지

설명: 다음 각 항목의 적합한 진술 번호에 동그라미 칠으로써 얼마나 강하게 동의 하지 않는지 또는 동의하는지 평가해 주시기 바랍니다. (1=전혀 동의하지 않는다; 2=동의하지 않는다; 3=동의하지 않는 편이다; 4=다소 동의한다; 5=동의한다; 6=매우 동의한다)

1) 나는 인종차별이 있다고 인식한다.
2) 나는 사회적 장벽이 있다는 걸 알고있다.
3) 나는 종교적 믿음이 다르다는 걸 이해한다.
4) 나는 성적지향이 다를 수 있다는 걸 이해한다.
5) 나는 선태도가더될수있다는걸이해한다.
6) 나는 성차별 부당성이 현존하는 것을 이해한다.
7) 나는 영어외의 언어가 사용된다는 사실을 받아들인다.
8) 나는 왜 다른 문화의 사람들이 다르게 행동하는지 이해할 수가 없다.
9) 나는 민족성의 다른 표현에 예민하다.
10) 나는 인종 간의 불평등에 대해 정서적으로 걱정한다.
11) 나는 모든 재정 상태에 있는 사람들에 대해 예민하다.
12) 나는 영어외의 다른 언어 사용에 대해 예민하지 않다.
13) 사람의 사회적 지위가 내가 사람을 생각하는데 영향을 미치지 않는다.
14) 나는 인종차별을 멈추게 행동하지 않는다.
15) 나는 성차별 부당성에 활발하게 도전한다.
16) 나는 종교적 활동 소송에 활발히 대응하지 않는다.
17) 의사소통을 막는 언어 장애를 없애기 위해 나는 다른 사람들을 존중하며 돕는다.

18) 사람들의 성적지향으로 인한 편견을 목격하였을 때 나는 아무것도 하지 않는다.

출처: 면로 앤 피어슨, n.d.
Appendix N: The Carl Jung Typology Test

1. You are almost never late for your appointments  
   YES  NO  
2. You like to be engaged in an active and fast-paced job  
   YES  NO  
3. You enjoy having a wide circle of acquaintances  
   YES  NO  
4. You feel involved when watching TV soaps  
   YES  NO  
5. You are usually the first to react to a sudden event, such as the telephone ringing or unexpected question  
   YES  NO  
6. You are more interested in a general idea than in the details of its realization  
   YES  NO  
7. You tend to be unbiased even if this might endanger your good relations with people  
   YES  NO  
8. Strict observance of the established rules is likely to prevent a good outcome  
   YES  NO  
9. It's difficult to get you excited  
   YES  NO  
10. It is in your nature to assume responsibility  
    YES  NO  
11. You often think about humankind and its destiny  
    YES  NO  
12. You believe the best decision is one that can be easily changed  
    YES  NO  
13. Objective criticism is always useful in any activity  
    YES  NO  
14. You prefer to act immediately rather than speculate about various options  
    YES  NO  
15. You trust reason rather than feelings  
    YES  NO  
16. You are inclined to rely more on improvisation than on prior planning  
    YES  NO  
17. You spend your leisure time actively socializing with a group of people, attending parties, shopping, etc.  
    YES  NO  
18. You usually plan your actions in advance  
    YES  NO  
19. Your actions are frequently influenced by emotions  
    YES  NO
20. You are a person somewhat reserved and distant in communication
   YES  NO
21. You know how to put every minute of your time to good purpose
   YES  NO
22. You readily help people while asking nothing in return
   YES  NO
23. You often contemplate the complexity of life
   YES  NO
24. After prolonged socializing you feel you need to get away and be alone
   YES  NO
25. You often do jobs in a hurry
   YES  NO
26. You easily see the general principle behind specific occurrences
   YES  NO
27. You frequently and easily express your feelings and emotions
   YES  NO
28. You find it difficult to speak loudly
   YES  NO
29. You get bored if you have to read theoretical books
   YES  NO
30. You tend to sympathize with other people
   YES  NO
31. You value justice higher than mercy
   YES  NO
32. You rapidly get involved in the social life of a new workplace
   YES  NO
33. The more people with whom you speak, the better you feel
   YES  NO
34. You tend to rely on your experience rather than on theoretical alternatives
   YES  NO
35. As a rule, you proceed only when you have a clear and detailed plan
   YES  NO
36. You easily empathize with the concerns of other people
   YES  NO
37. You often prefer to read a book than go to a party
   YES  NO
38. You enjoy being at the center of events in which other people are directly involved
   YES  NO
39. You are more inclined to experiment than to follow familiar approaches
   YES  NO
40. You avoid being bound by obligations
   YES  NO
41. You are strongly touched by stories about people's troubles
   YES  NO
42. Deadlines seem to you to be of relative, rather than absolute, importance  
   YES  NO
43. You prefer to isolate yourself from outside noises  
   YES  NO
44. It's essential for you to try things with your own hands  
   YES  NO
45. You think that almost everything can be analyzed  
   YES  NO
46. For you, no surprises is better than surprises - bad or good ones  
   YES  NO
47. You take pleasure in putting things in order  
   YES  NO
48. You feel at ease in a crowd  
   YES  NO
49. You have good control over your desires and temptations  
   YES  NO
50. You easily understand new theoretical principles  
   YES  NO
51. The process of searching for a solution is more important to you than the solution itself  
   YES  NO
52. You usually place yourself nearer to the side than in the center of a room  
   YES  NO
53. When solving a problem you would rather follow a familiar approach than seek a new one  
   YES  NO
54. You try to stand firmly by your principles  
   YES  NO
55. A thirst for adventure is close to your heart  
   YES  NO
56. You prefer meeting in small groups over interaction with lots of people  
   YES  NO
57. When considering a situation you pay more attention to the current situation and less to a possible sequence of events  
   YES  NO
58. When solving a problem you consider the rational approach to be the best  
   YES  NO
59. You find it difficult to talk about your feelings  
   YES  NO
60. You often spend time thinking of how things could be improved  
   YES  NO
61. Your decisions are based more on the feelings of a moment than on the thorough planning  
   YES  NO
62. You prefer to spend your leisure time alone or relaxing in a tranquil atmosphere
   YES    NO
63. You feel more comfortable sticking to conventional ways
   YES    NO
64. You are easily affected by strong emotions
   YES    NO
65. You are always looking for opportunities
   YES    NO
66. Your desk, workbench, etc. is usually neat and orderly
   YES    NO
67. As a rule, current preoccupations worry you more than your future plans
   YES    NO
68. You get pleasure from solitary walks
   YES    NO
69. It is easy for you to communicate in social situations
   YES    NO
70. You are consistent in your habits
   YES    NO
71. You willingly involve yourself in matters which engage your sympathies
   YES    NO
72. You easily perceive various ways in which events could develop
   YES    NO

Source: Public Domain.
**APPENDIX O: Descriptive Table of Measures**

<table>
<thead>
<tr>
<th>Measures</th>
<th>Participants</th>
<th>Validity</th>
<th>Reliability</th>
<th>Scoring/Analysis</th>
<th>Appendix Location</th>
</tr>
</thead>
<tbody>
<tr>
<td>Demographic Questionnaire</td>
<td>President; School Director; Current &amp; Previous Teachers; Board Members</td>
<td>N/A: Self-Constructed.</td>
<td>N/A: Self-Constructed.</td>
<td>Descriptive Statistics: Mean (Percentage) and Standard Deviation</td>
<td>Appendix C &amp; D</td>
</tr>
<tr>
<td>The Multicultural Efficacy Scale</td>
<td>School Director, Current/Previous Teachers</td>
<td>N/A</td>
<td>Overall Scale: 0.89 (Experience: 0.78; Efficacy: 0.93; and General Knowledge: 0.55).</td>
<td>Attitude Score Range (Overall):</td>
<td>Appendix E</td>
</tr>
<tr>
<td>Semi-Structured Interview</td>
<td>ALL</td>
<td>N/A</td>
<td>N/A</td>
<td>Coded for Themes</td>
<td>Appendices G, H and I</td>
</tr>
<tr>
<td>Munroe Multicultural Attitude Questionnaire</td>
<td>ALL</td>
<td>Unknown</td>
<td>Know (.70); Act (.58); and Care (.70).</td>
<td>Descriptive Statistics: Mode, Mean (Percentage) and Standard Deviation</td>
<td>Appendix K &amp; L</td>
</tr>
<tr>
<td>Carl Jung Typology Test</td>
<td>School Director Only</td>
<td>Factor Pattern Coefficient &gt; .030.</td>
<td>Overall Scale: 0.82 (E/I: 0.79; S/N: 0.84; T/F: .74; J/P: 0.82).</td>
<td>Scored automatically on-line.</td>
<td>Appendix M</td>
</tr>
</tbody>
</table>

Please Note: There are also no validity or reliability scores for the Portland University Questions, which served as a foundation for the Semi-Structured Interviews Protocol.
Appendix P: Consent Form

CONSENT FORM

Multicultural Leadership Characteristics of a School Director in and Educational Setting in South Korea: A Case Study Janelle C. Simmons Liberty University School of Education

You are invited to be in a research study that sets out to explore the leadership characteristics of a school director within a culturally diverse population. You were selected as a possible participant because you have had some sort of relationship with “School Korea.” I ask that you read this form and ask any questions you may have before agreeing to be in the study.

Janelle C. Simmons is a doctoral candidate in the School of Education at Liberty University and is the primary investigator conducting this study.

Background Information:

The purpose of this study is explore what leadership characteristics may be most beneficial for an international school in a multicultural setting.

Procedures:

If you agree to be in this study, I would ask you to do the following things:

1) Complete a demographic questionnaire (online) (20-30 minutes), 2) complete a personality assessment called the Carl Jung Typology Test (director only) (30 minutes), 3) complete the MASQUE (director and all previous and current teacher participants) (20-30 minutes), 4) complete a Multicultural Efficacy Scale (All research participants) (20-30 minutes), 5) participate in a 60-90 minute, in-person, standardized, open-ended interview, and 6) a possible 30-minute, follow-up interview via Skype or Kakao. Please note: All interviews will be audio-recorded.

Risks and Benefits of being in the Study:

The study has minimal risks and does not pose any detriment to the participant other than that which she/he may experience during the course of their normal day-today activities.

Participants of this study will not receive any direct benefit from taking part in this study. However, participants may benefit from the fact that they are assisting in contributing to research findings that may give insight to the inner workings of “School Korea” as well as benefit future operations at “School Korea.”

The Liberty University Institutional Review Board has approved this document for use from 10/6/15 to 10/5/16 Protocol # 2292.100615
Compensation:

You will receive no compensation for participating in this study. In addition, participants will receive no direct benefit.

Confidentiality:

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher and a translator (when necessary) will have access to the records. All audio recordings and completed documents will be kept in a password-secured e-mail account as well as a password-secured computer. After three years, all documentation from this study will be deleted and paper files will be shredded.

Only the final dissertation and possible journal publications or data presented at conferences (for educational purposes) will be evidence of any interactions regarding said research. Moreover, all publications and conference proceedings will also exclude any identifying information.

Voluntary Nature of the Study:

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or “School Korea.” If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

To Withdraw from this Study:

Participation in this study is not compulsory. If at any point in this study you wish to withdraw, you may do so by contacting the researcher using the contact information included below. If a participant withdraws from the study, his or her recorded data will not be included in the study.

Contacts and Questions:

The researcher conducting this study is Janelle C. Simmons. You may ask any questions you have now. If you have questions later, you are encouraged to contact her at [redacted] or jsimmons4@liberty.edu. You may also contact the researcher’s faculty advisor, Dr. Paul Tapper, at patapper@liberty.edu (e-mail).

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Carter 134, Lynchburg, VA 24515 or email at irb@liberty.edu.

Please notify the researcher if you would like a copy of this information to keep for your records.

The Liberty University Institutional Review Board has approved this document for use from 10/6/15 to 10/5/16 Protocol # 2292.100615

_________________________  _________________  __________
Statement of Consent:

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

(NOTE: DO NOT AGREE TO PARTICIPATE UNLESS IRB APPROVAL INFORMATION WITH CURRENT DATES HAS BEEN ADDED TO THIS DOCUMENT.)

The researcher has my permission to audio-record me as part of my participation in this study.

Signature: _________________________________________________ Date: _____________
Signature of Investigator: _____________________________________ Date: _____________

The Liberty University Institutional Review Board has approved this document for use from 10/6/15 to 10/5/16 Protocol # 2292.100615
Appendix Q: Consent Form (동의서) (KOREAN TRANSLATION)

Multicultural Leadership Characteristics of a School Director in and Educational Setting in South Korea: A Case Study Janelle C. Simmons Liberty University School of Education

한국학교 학교장의 다문화적 리더십 특성 – 사례연구 자넬시몬즈, 리버티 대학교 교육대학원

You are invited to be in a research study that sets out to explore the leadership characteristics of a school director within a culturally diverse population. You were selected as a possible participant because you have had some sort of relationship with “School Korea.” I ask that you read this form and ask any questions you may have before agreeing to be in the study.

귀하는 여러 문화가 함께하는 한 학교의 교장의 리더십 특성을 조사하기 위한 리서치 연구에 참여해주시도록 초대되었습니다. 귀하가 선택된 이유는 귀하는 한국학교와 어떤 연계가 이루어져 있기에 선택되었습니다. 아래 사항을 잘 읽어보시고, 이 연구에 참여하기를 동의하시기 전에, 질문이 있으시면 물어보세요.

Janelle C. Simmons is a doctoral candidate in the School of Education at Liberty University and is the primary investigator conducting this study.

자넬 시몬즈는 리버티 대학교 교육대학원의 박사학위 지원자 이며, 이 연구를 진행할 조사자입니다.

Background Information: (배경설명)

The purpose of this study is explore what leadership characteristics may be most beneficial for an international school in a multicultural setting.

이 연구의 목적은 어떤 리더십 특성이 다문화적 국제학교에 가장유익이 되는가를 연구하는 것입니다.

Procedures: (진행방법)

If you agree to be in this study, I would ask you to do the following things:

만일 귀하께서 이 연구에 참여하기를 동의하시면, 다음사항을 해 주십시오.

1) Complete a demographic questionnaire (online) (20-30 minutes), 2) complete a personality assessment called the Carl Jung Typology Test (director only) (30 minutes), 3) complete the MASQUE (director and all previous and current teacher participants) (20-30 minutes), 4) complete a Multicultural Efficacy Scale (All research participants) (20-30 minutes), 5) participate in a 60-90 minute, in-person, standardized, open-ended interview, and 6) a possible 30-minute, follow-up interview via Skype or Kakao. Please note: All interviews will be audio-
Risks and Benefits of being in the Study: 이 연구에 참여할 시 따르는 위험부담과 이익

The study has minimal risks and does not pose any detriment to the participant other than that which she/he may experience during the course of their normal day-today activities.

이 연구는 위험부담이 거의 없는 수준이며, 단지, 일상생활에서 경험하는 범상한 정도 외에는 어떤 큰 위험을 제시하지는 않습니다.

Participants of this study will not receive any direct benefit from taking part in this study. However, participants may benefit from the fact that they are assisting in contributing to research findings that may give insight to the inner workings of “School Korea” as well as benefit future operations at “School Korea.”

이 연구에 참여한다고 해서 어떤 직접적인 이익을 받지는 않습니다. 그러나, 이 연구에 참여함으로, 한국 학교 내의 운영에 대한 통찰력을 주는 연구에 기여하게 되며, 앞으로의 한국학교 운영에 도움을 줄 수 있습니다.

The Liberty University Institutional Review Board has approved this document for use from 10/6/15 to 10/5/16 Protocol # 2292.100615

리버티 대학 리뷰진은 이 서류가 2015년 10 월 6일부터 2016년 10월 5일까지 사용되도록 승인하였습니다.

Compensation: 보상

You will receive no compensation for participating in this study. In addition, participants will receive no direct benefit.

귀하는 이 연구에 참여함에 대한 어떤 보상도 받지 않을 것이며, 또한 직접적인 이익을 받지 않을 것입니다.
Confidentiality: (비밀보장)

The records of this study will be kept private. In any sort of report I might publish, I will not include any information that will make it possible to identify a subject. Research records will be stored securely and only the researcher and a translator (when necessary) will have access to the records. All audio recordings and completed documents will be kept in a password-secured e-mail account as well as a password-secured computer. After three years, all documentation from this study will be deleted and paper files will be shredded.

이 연구 기록은 사적인 것으로 누출되지 않습니다. 어떤 보고서의 형태로 출판 할 시, 참여자의 신분을 알 수 있는 어떤 정보도 참가하지 않을 것입니다. 조사기록은 안전히 보관되며, 연구자나 (필요하면) 번역자만 볼 수 있습니다. 모든 음성기록이나 서류는 비밀 암호가 필요한 이멜 계좌와 컴퓨터에 보관됩니다. 삼 년이 지나면, 이 연구에 관련된 모든 서류는 삭제되며, 서면상의 파일은 분쇄됩니다.

Only the final dissertation and possible journal publications or data presented at conferences (for educational purposes) will be evidence of any interactions regarding said research. Moreover, all publications and conference proceedings will also exclude any identifying information. The final dissertation will not be proof of or evidence of any interaction with said research. If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

Voluntary Nature of the Study: 이 연구의 자원 봉사성

Participation in this study is voluntary. Your decision whether or not to participate will not affect your current or future relations with Liberty University or “School Korea.” If you decide to participate, you are free to not answer any question or withdraw at any time without affecting those relationships.

이 연구에 참여하시는 분은 자원하는 분입니다. 참여하기로 또는 하지 않기로 결정하시셔도, 리버티 대학교나 한국학교와 연관된 귀하의 관계에는 아무 영향이 없습니다. 만일 참여하기로 결정하시면, 어떤 질문에 대답하지 않으시거나, 언제든지 탈퇴하실 수 있습니다.

To Withdraw from this Study: 이 연구에서 탈퇴하시려면

Participation in this study is not compulsory. If at any point in this study you wish to withdraw, you may do so by contacting the researcher using the contact information included below. If a participant withdraws from the study, his or her recorded data will not be included in the study.

이 연구에 꼭 참여하지 않으셔도 됩니다. 언제든지 이 연구에서 탈퇴하시기를 원하시면, 담당 조사연구원에게 연락하세요. 그럴 경우, 탈퇴자의 기록된 자료는 이 연구에 포함되지 않습니다.
Contacts and Questions: 연락처와 질문들

The researcher conducting this study is Janelle C. Simmons. You may ask any questions you have now. If you have questions later, you are encouraged to contact her at 718.666.9968 or jsimmons4@liberty.edu. You may also contact the researcher’s faculty advisor, Dr. Paul Tapper, at patapper@liberty.edu (e-mail).

이 연구를 진행할 조사연구원은 자넬 시몬즈 입니다. 지금 질문이 있으면 물어보세요. 나중에 질문이 생기면, 전화 718-666-9968 이나 이멜 jsimmons4@liberty.edu로 연락하세요. 또한 담당 자문 교수 Dr. Paul Tapper 이멜 patapper@liberty.edu 연락하세요.

If you have any questions or concerns regarding this study and would like to talk to someone other than the researcher(s), you are encouraged to contact the Institutional Review Board, 1971 University Blvd, Carter 134, Lynchburg, VA 24515 or email at irb@liberty.edu.

만일 귀하가 이 연구에 관하여 질문이나 염려되는 부분이 있어서 조사연구원 이외의 다른 사람과 말하고 싶다면, 리버티 대학 리뷰보드 1971 University Blvd, Carter 134, Lynchburg, VA 24515 또는 이멜 irb@liberty.edu로 연락 주십시오.

Please notify the researcher if you would like a copy of this information to keep for your records.

만일 귀하가 이 자료를 참고로 가지기 원한다면 조사연구원에게 말씀하세요.

The Liberty University Institutional Review Board has approved this document for use from 10/6/15 to 10/5/16 Protocol # 2292.100615

리버티 대학 리뷰진은 이 서류가 2015년 10월 6일부터 2016년 10월 5일까지 사용되도록 승인했습니다.

Statement of Consent: 동의서

I have read and understood the above information. I have asked questions and have received answers. I consent to participate in the study.

본인은 위의 내용을 읽고 이해했습니다. 질문을 했고 대담을 받았습니다. 이 연구에 참여하기로 동의합니다.

(Note: Do not agree to participate unless IRB approval information with current dates has been added to this document.)

리뷰진의 승인 기한이 이 서류에 추가되지 않았으면 동의하지 마십시오.
The researcher has my permission to audio-record me as part of my participation in this study.

조사연구원이 내가 참여하는 연구 중 일부로 나를 음성 녹음할 수 있도록 허락합니다.

Signature: ________________________________ Date: _____________
서명 날짜

Signature of Investigator: ________________________________ Date: _____________
조사연구원의 서명 날짜

The Liberty University Institutional Review Board has approved this document for use from 10/6/15 to 10/5/16 Protocol # 2292.100615

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