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Social Capital and Cultural Identity for U.S. Korean Immigrant Families:

Mothers' and Children's Perceptions of Korean Language Retention

by

Su-Jin Sue Jung

A dissertation submitted in partial fulfillment of the
requirements for the degree of

Doctor of Education
in
Educational Leadership: Curriculum and Instruction

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Portland State University
2016

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Abstract

Through increasing immigration, the U.S. society is becoming more linguistically and culturally diverse. Yet, as many the U.S. language minority groups seek to assimilate, they face many challenges. One challenge is that their home language does not match the dominant language, English, that their children are learning at school. For Korean communities, maintaining Korean language presents a problem for families, especially for the mothers and children. The purpose of this study was to explore the U.S. Korean immigrant mothers' and children's perceptions of and experience with maintaining the Korean language and the effect that has on the development of social capital and cultural identity. I conducted two focus groups—one with mothers, another with their children, using a semi-structured interview protocol. I used narrative inquiry as my qualitative approach and then used thematic analysis to summarize my findings. I identified four major themes: (a) use of Korean language: positive and negative experiences, (b) perspectives on Korean language maintenance: benefits and limitations, (c) effect of parental involvement: provision of social capital, and (d) value of cultural identity formation: acculturation and the reality of learning Korean. This study revealed that parental support for children's heritage language retention seems to have an effect on language maintenance. Thus, because of this seemingly strong relationship, there seem to be significant benefits for children, families, and the overall society when the U.S. educators and other Korean immigrant parents strongly encourage American-born Korean youth to maintain their mother tongue in the U.S.

I dedicated this dissertation to my parents in Korea.

Acknowledgements

Before I started Ed.D. program in fall 2012, I met two cohort leaders, Dr. Dannelle D. Stevens and Dr. Micki M. Caskey, at a coffee shop on campus in spring 2012. Dannelle and Micki said that I could complete this degree within 3-4 years. I could not imagine my completion at that time. They both seemed very excited and motivated to lead a new cohort. I felt that I was nicely greeted at the huge front door of higher education. Without these excellent academic leaders, I could not have finished my dissertation successfully. I am very lucky to have Dannelle and Micki as my cohort leaders as well as my dissertation committee members. I truly appreciate their teaching, passion, and encouragement. In addition, I give thanks to my 2012 cohort, who went through all the doctoral classes with me, and gave me great insight on my research.

Even before Dannelle and Micki, I met Dr. Yer J. Thao when I applied this program, and I had great conversation with him. I decided to apply the program because of his encouragement. Dr. Yer J. Thao was very supportive while I was in the program. I enjoyed chatting with him about my dissertation at lunchtime or in the hallway. I met with him at his office as well, but sometimes great ideas with him could occur at anywhere and anytime. In addition, Dr. Junghee Lee, who was willing to serve as my Graduate Office Representative, gave me lots of thoughtful feedback on my dissertation proposal. As a Korean scholar, her feedback was very helpful in making my dissertation stronger.

I especially thank Dr. David Morgan, who was always available when I got stuck on how to conduct my focus groups. Even though he was not one of my committee

members, he strongly supported my research and guided me with excellent advice. I truly appreciate his service on my learning. Dr. Neera Malhorta, who is a recent graduate of Ed.D. also gave me great insight on how to organize my data. Her expertise of conducting focus groups was very helpful. Heejung Youn, who is an elementary teacher in Korea and a graduate student in Curriculum and Instruction at PSU, checked both Korean and English translations.

Since I was admitted to this program, I served as a graduate assistant for Ed.D. program. Stefanie Randol, who was my supervisor, has always accommodated me and strongly supported my completion of my doctoral work and dissertation. I truly appreciate her encouragement, flexibility, and kindness.

Without my participants, I could not complete my dissertation. I thank all of my participants. In order to recruit my potential participants, many people helped: Kyunghye Kim, who is an executive secretary of Korean Society of Oregon; Jenny M. Kim, who is an immediate past president of the Korean American Coalition; and Sunhee Ho, who is a principle of Korean language school. Also, my Korean friends, Kuenyoung and Haeri, who helped me to recruit my participants. I am thankful for PSU population research center for providing me accurate U.S. census data of the Portland metro area.

Lastly, I thank my family in Korea, who strongly supported me. Also, I specially give thanks to my husband, Heejong Jason Yoo, who always encouraged me to complete my doctoral degree. Without all of my family's understanding and emotional support, I could not complete my dissertation as well as my doctoral work. I want to say thank you very much and love you all.

Table of Contents

Abstract.....	i
Dedication.....	ii
Acknowledgements.....	iii
List of Tables.....	viii
List of Figures.....	ix
Chapter 1: Problem of Statement.....	1
Background of the Problem.....	2
Korean Heritage Language in the U.S.....	2
Statement of the Research Problem.....	5
Significance of the Research Problem.....	6
Social Justice and Equity in Education.....	7
Presentation of Methods.....	9
Research Questions.....	10
Summary.....	10
Definitions of Key Concepts.....	11
Chapter 2: Literature Review.....	14
Theoretical Framework.....	15
Social Capital within the Family.....	15
Ethnic Identity.....	19
Review of the Research Literature.....	22
Additive Bilingualism.....	22
Positive Effects of Heritage Language Education.....	24
Acculturation.....	30
Parental Involvement in a New Era.....	30
Korean Immigrant Mothers.....	32
Children's Heritage Language and Ethnic Identity.....	36
Review of Methodological Literature.....	38
Justification of Selection of Methods.....	41
Summary of the Research Literature.....	42
Chapter 3: Methods.....	43
Research Methods.....	43
Narrative Inquiry.....	44
Pre-Data Collection.....	46
Mini Research.....	46
Pilot Study.....	47
Data Collection.....	48
Participants.....	48
Instrument.....	52
Focus Group Interview.....	52

Procedures of Focus Group.....	55
Data Management.....	60
Data Analysis.....	60
Thematic Analysis.....	61
Role of the Researcher.....	65
Reliability and Validity.....	66
Member Checking.....	66
Peer Debriefing.....	67
Peer Coding.....	67
Software.....	67
Research Ethics.....	68
Summary.....	68
Chapter 4: Findings.....	70
Analysis of Data.....	70
Theme 1 (RQ1). Use of Korean Language: Positive and Negative Experiences.....	72
Theme 2 (RQ2). Perspectives on Korean Language Maintenance: Benefits and Limitations.....	76
Theme 3 (RQ3). Effect of Parental Involvement: Provision of Social Capital....	82
Theme 4 (RQ4). Values of Cultural Identity Formation: Acculturation and the Reality of Learning Korean.....	87
Limitations of Study.....	94
Summary of Findings.....	95
Chapter 5: Discussion and Conclusion.....	96
Synthesis of Findings.....	96
Theme 1. Use of Korean Language: Positive and Negative Experiences.....	97
Theme 2. Perspectives on Korean Language Maintenance : Benefits and Limitations.....	98
Theme 3. Effect of Parental Involvement: Provision of Social Capital.....	99
Theme 4. Values of Cultural Identity Formation: Acculturation and the Reality of Learning Korean.....	100
Situated in Larger Context.....	101
Social Capital.....	102
Ethnic Identity.....	103
Implications and Recommendations.....	105
For the U.S. Teachers.....	106
For Administrators.....	106
For Policy Makers.....	107
For Korean Immigrant Mothers.....	107
For my Teaching and Learning.....	109
For my Future Research.....	109
Summary and Conclusion.....	110

References.....	112
Appendices.....	123
Appendix A. Snowball Sampling Recruitment Letter.....	123
Appendix B. Informed Consent for Korean Immigrant Mothers.....	124
Appendix C. American-born Korean Youth Assent.....	128
Appendix D. Parental Permission for Child Participation in the Study.....	130
Appendix E. Background Information Questionnaire.....	133
Appendix F. Focus Group Interview Protocol for Mothers.....	134
Appendix G. Focus Group Interview Protocol for Youth.....	135
Appendix H. Focus Group Interview Questions for Korean Immigrant Mothers.....	136
Appendix I. Focus Group Interview Questions for American-born Korean Youth.....	138

List of Tables

Table 1. Most Common Spoken Languages at Home.....	3
Table 2. Demographic Information of Mothers.....	49
Table 3. Demographic Information of Youth.....	50
Table 4. Categories of Focus Group Questions.....	54
Table 5. Mothers' Focus Group Interview Questions and Research Questions.....	56
Table 6. Youth Focus Group Interview Questions and Research Questions.....	59
Table 7. Organizational Framework of Findings.....	71
Table 8. A Thematic Comparison of Heritage Language Maintenance between Mothers and Youth.....	96
Table 9. Relationship between Acculturation and Ethnic Identity Formation of Youth.....	104

List of Figures

Figure 1. A Conceptual Map of Literature Review.....	23
Figure 2. Braun and Clarke's (2006) Six Phases of Thematic Analysis.....	62

Chapter 1: Problem Statement

The U.S. society is becoming more linguistically and culturally diverse through increasing numbers of immigrant populations (Crawford & Krashen, 2007). Korean immigration, for example, to the U.S. has increased in the past few decades. Koreans seek a better life and higher quality of education (Zong & Batalova, 2014). According to Zong and Batalova (2014), “As of 2013, approximately 1.1 million Korean immigrants (overwhelmingly from South Korea) reside in the United States, representing close to 3 percent of the 41.3 million foreign-born population” (“Korean immigrants in the U.S.”).

As the Korean population increases, the need of heritage language education for immigrant children has increased. Korean immigrants in the U.S. seem to have a hard time living in this new environment, partly because of their lack of English skills and unfamiliarity with American culture (J. Kim, 2011; Song, 2010). Also, Korean immigrant children’s lack of heritage language skills causes miscommunication among their family members (J. Kim; Song).

I am a Korean who has been living in the U.S. for 13 years. When I came to the U.S., I did not consider first language learning at all because I was busy acquiring English. However, my interest in this topic began a couple years ago when I heard several conversations between Korean mothers and their children at Korean market or restaurants. One of the conversations I heard is that a child said, “You eat. You eat.” in English. Her mother said, “You should say, Mom in Korean, not You in English.” The mother seemed to teach her daughter Korean language and culture at the same time. I was curious the language use among Korean immigrant families. Also, I was eager to

know how people learn two languages and two cultures in a foreign country and how these language-learning experiences are related to the U.S. education and schooling. Therefore, the topic I chose to study is Korean immigrant mothers' and children's perceptions on Korean heritage language maintenance in the U.S. Through this research, as an educator, I want to contribute to develop and support bilingual education and heritage language education in the U.S. Before I explain the research problem around the U.S. Korean immigrant mothers and children's heritage language learning, I provide the background of the issue of heritage language maintenance in the U.S.

Background of the Problem

As children grow, they experience social interactions in classrooms or outside of classrooms, such as after school programs or extracurricular activities (J. Kim, 2011). For immigrant children, home and ethnic community centers can be vital context for communicating with others in their heritage language and learning heritage culture (J. Kim). Immigrant children spend most of their time at home with their family members, and parents are significant supporters as well as resources for children's learning, especially their language learning (H. Y. Kim, 2011).

Korean Heritage Language in the U. S.

In the U.S., many different languages are spoken at home. Table 1 shows 10 commonly spoken languages in homes from 2007 to 2011 for children who between the ages of 5 and 18 years old (Wiley, Peyton, Christian, Moore, & Liu, 2014). Table 1 also includes foreign languages studied in K-12 schools in 2007 through 2011. Among the 10 languages most commonly spoken at home, Korean language ranked eighth, approaching

1.45% of the total population 5 to 18 years old. In addition, Table 1 shows that many minority languages receive less attention at K-12 schools. Korean language is one of the languages that receive less attention in the schools.

There are two main tensions with the Korean heritage language learning for Korean immigrant mothers and for their children. First, many Korean immigrant mothers face a dilemma because they feel uncomfortable seeing that their children are losing their first language and culture in America (H. Y. Kim, 2011; J. Kim, 2011); yet, they also know that their children need to learn English to succeed in school. However, “Korean immigrant mothers were concerned that a child’s loss of the heritage language might result in his or her emotional detachment from the family” (J. Kim, p. 137). In other words, Korean immigrant mothers believe that Korean children’s first language learning will help to strengthen emotional bonding between parents and children.

Table 1.

Most Common Spoken Languages at Home in the U.S.

<u>Most commonly spoken languages at home</u>		<u>Top foreign languages studied in K-12 Schools</u>	
2007-2011 ACS data	Percentage of languages other than English spoken in the home	Language	Percentage of foreign language enrollment
1. Spanish	71.77%	1. Spanish	72.06%
2. Chinese	3.24%	2. French	14.08%
3. Hindi	2.77%	3. German	4.43%
4. French	2.72%	4. Japanese	0.82%
5. Vietnamese	2.03%	5. Chinese	0.67%

6. German	1.70%	6. Russian	0.14%
7. Arabic	1.46%		
8. Korean	1.45 %		
9. Tagalog	1.27%		
10. Russian	1.07%		

Note. Adapted from *Handbook of heritage, community, and Native American languages in the United States* by T. G. Wiley, J. K. Peyton, D. Christian, and S. C. K. Moore, N. Liu, 2014, p. 15. Copyright 2014 by Center for Applied Linguistics and Routledge.

In addition, Korean immigrant mothers have dual expectations for their children's language learning in the U.S. (J. Kim, 2011). First, as Lee (2002) stated, "Generally, parents with their children seek to attain a high level of English proficiency and adapt to the American culture at a rapid pace, but they also want them to maintain their heritage language" (p. 117). In spite of the parents' educational expectations, immigrant parents do not know how to support their children's learning. Immigrant parents are often categorized "deficient" parents rather than good parents because of their lack of English language skills, long working hours, and belonging to a different culture (Chung, 2013).

Second, Korean immigrant children are rapidly losing their first language as they quickly adopt the English language and culture as they grow up in the United States (H. Y. Kim, 2011; J. Kim, 2011; Wong Fillmore, 1991). J. Kim (2011) stated, "The fact that the children acculturate more rapidly than their parents prevents immigrant parents from conveying their values and beliefs and often makes" (p. 137). Language loss means losing the children's ethnic identity (Brown, 2009; Lee, 2002; You, 2005). Lee (2002) stated, "Language is a salient part of culture and cultural identification and that knowledge of a culture entails knowledge of the language that is representative of that

culture” (p. 129). Maintaining minority students’ heritage language can have a positive effect on other students learning in a mainstream classroom. In the next section, I state the purpose and rationale of this study and make connections to the background of the problem.

Statement of the Research Problem

The problem is that Korean immigrant parents in the U.S. experience frustration with the lack of communication with their children because Korean children are not learning or retaining Korean language (H. Y. Kim, 2011). Yet, the Korean immigrant parents have to focus on children’s English language learning to assimilate to the large group (Byun, 1990). For immigrant children, I argue that maintaining heritage language is important for building social capital, discovering ethnic identity and for building strong emotional bonds among family members.

I believe that Korean immigrant parents in the U.S. can be educators for their children because the parents speak Korean fluently and have an understanding of the Korean culture and history. H. Y. Kim (2011) stated, “Parents’ attitudes toward and knowledge about L1 and its role as an avenue to increased social capital are significant” (p. 18). L1 means a first language or native language. Social capital is the network of relationships between individuals or groups with shared norms, values, and understandings (H. Y. Kim, 2011). Families can create and foster positive social capital through their interactions. J. Kim (2011) agreed with H.Y. Kim, “L1 education at home is necessary for ELLs to take advantage of their L1 and native culture” (p. 16). ELL means English language learner. Thus, family members, especially elders who have rich

experience and have spent significant time in Korea, can be great teachers of heritage language and culture for children. Children might feel comfortable learning the language from someone they are familiar with. When they are their children's teachers, they increase their own and their children's social capital. I explain how social capital operates within the family and how social capital is related to my study in the beginning of Chapter 2.

There is not enough research about parents' attitudes towards their children's heritage language learning and its relationship to building social capital. H.Y. Kim (2011) emphasized, "Despite the importance of the parents' role of in supporting ELL's L1, parents' attitudes regarding L1 education and their views of themselves as social capital have not been widely studied" (p. 16). Social capital is a very important concept for immigrant families because immigrant families can build strong relationships within the family and the community to live in a larger majority society. Despite the importance of social capital for immigrant families, the lack of research on language learning and its impact on social capital is one of the reasons why I want to study immigrant mothers' perceptions on their children's heritage language education in detail and use social capital theory as a lens. In the next section, I explain why Korean immigrant children's heritage language learning is significant in an educational arena.

Significance of the Research Problem

While it is true that fluent English allows for greater access to U.S. society, maintenance of a home language provides many benefits for Korean immigrant families, Korean communities, and American educators. Korean immigrant parents and their

children can have better communication through their native language. Examining the issue of Korean heritage language learning for Korean families is important because sharing and preserving their common language is a gateway to stronger family relations. Korean communities will enrich people's lives through communicating the same language and culture. Finally, American educators who teach English language learners in their classrooms will have better understanding of the immigrant children and their learning.

Allen (2006) asserted, "The United States will contain 50 percent minority members by the year 2040" (p. 4). This means that the U.S. schools will have more language minority students who have diverse linguistic and cultural backgrounds 24 years from now. Are we prepared for the changes? I believe that educators should consider carefully these rapid changes and seek to be prepared to teach their students the concepts of diversity as well as explain different types of languages and cultures. Also, educational leaders should consider the many benefits of providing heritage language education for minority students to help them to maintain their ethnic identity and cultures in the U.S.

Social Justice and Equity in Education

In an educational arena, more and more diverse young English language learners (ELLs) attend American schools (Crawford & Krashen, 2007). There are many benefits of bilingualism for children (Rodriguez, Carrasquillo, & Lee, 2014). Rodriguez, Carrasquillo, & Lee (2014) stated that bilingualism promotes metalinguistic awareness, school achievement, and cross-cultural awareness and understanding. To take advantages

of these benefits, educators should consider the importance of valuing language minority students' native language and culture, and the power of supporting both their English language and first language practices along with their ethnic cultures (Lee & Oxelson, 2006). Lee and Oxelson (2006) argued the following:

Regardless of whether or not the teachers have proficiency in the students' heritage language, their positive attitudes toward the heritage language and willingness to value it publicly in the school space can reinforce students' desire to maintain their heritage language. (p. 456)

It is not about teacher's proficiency in the students' heritage language, but it is about teachers' interest in students' heritage language. Our society also needs to support teachers to be more linguistically and culturally responsive in their teaching because of these positive benefits.

Wong Fillmore (2000) pointed out, "In the United States, however, and in other societies like it, powerful social and political forces operate against the retention of minority languages" (p. 207). Because of this reason, parents and teachers must work together to support children's first language retention. The parent-teacher support will also help students to adjust to school easily. "The parents must be convinced that they need to be involved and to find time to work with the school for efforts like this to work" (Wong Fillmore, 2000, p. 209). This shows the importance of parent involvement in students' heritage language learning. Next, I highlight the importance of social justice and equity in the relation to my research problems.

The reason I care about maintaining heritage language and culture is that I

believe, as the research above indicates, a person has to keep his native language and culture to be an important part of a large group. Other people and minority groups in the U.S. should consider the power of heritage language retention because language ability is a powerful tool to communicate with people in a multilingual society and planet. Also, I have found that different language and cultures seem to enrich people by furthering understanding of each other's values and beliefs. Therefore, it is a strong foundation for democracy that people learn to care about helping others maintain their culture to build his ethnic identities, dispositions, and understandings of people who are different from them. In the next section, I briefly present my research methods and the research questions.

Presentation of Methods

To investigate the U.S. Korean immigrant mothers' perspectives of maintaining their children's heritage language learning, I propose a qualitative research method, narrative inquiry (Connelly & Clandinin, 1990, 2000; Riessman, 1993, 2008). Narrative inquiry is a research methodology that focuses on hearing participants' voices through their own stories or experiences. Using a narrative inquiry approach, I gathered the data through focus groups to help answer my research questions. Participants were Korean immigrant mothers who have been living in the United States for five or more years and their American-born children who were aged between 13-18. The children in the study spoke languages other than English in their communities and typically were strongly encourage to learn both languages and cultures (Heo, Stoffa, & Kush, 2012). I collected my data through two focus group interviews: mothers' focus group and youth focus

group. For mothers' focus group, I transcribed the interviews in Korean and back translated quotes into English. For youth focus group, I interviewed in English. I coded the transcripts to categorize the data and identified four major themes with sub themes.

Research Questions

In this study, I pursued the following research questions based on the research purpose:

1. What are the U.S. Korean immigrant mothers' and their children's experiences of heritage language maintenance?
2. What are Korean immigrant mothers' and children's views about maintaining Korean language in the U.S.?
3. How the U.S. Korean immigrant mothers provide social capital in supporting their children Korean language maintenance?
4. What is the relationship between heritage language maintenance and cultural identity formation among American-born Korean youth?

Summary

In this chapter, I introduced the study's topic by providing a rationale for selection of topic. I identified the research problem and stated the research problem. I analyzed the educational significance of addressing this problem of practice. Also, I introduced the methods and research questions. I include definitions of key concepts below.

In the next chapter, I review the literature related to this study and organize it by sub categories: (a) additive bilingualism, (b) positive effects of heritage language education, (c) parental involvement in a new era, (d) acculturation, (e) Korean immigrant

mothers, and (f) children's heritage language and ethnic identity. Also, I review the literature and the methodological literature. I use two theoretical frameworks as a lens to look at my research problem: social capital and ethnic identity.

Definitions of Key Concepts

Acculturation. Acculturation is a process of cultural and psychological change by involving among two or more cultural groups (Berry, 2005). At cultural level, people should understand two original cultural groups first before the major contact. At psychological level, people understand what each individual undergoes when adapting to a new culture. There are four ways to associate with the host culture: (a) assimilation, (b) marginalization, (c) separation, and (d) integration. I explain Berry's (2005) model of acculturation in Chapter 2.

Bilingualism. Bilingualism is a kind of language ability, which means that a person can speak two different languages. It is a combined word which comes from Latin root *bilinguis* means literally 'two-tongued,' and figuratively, 'speaking a jumble of languages.' The prefix 'bi-' comes from Latin root meaning twice, and the suffix '-ism' comes from the Greek and Latin root meaning an action or characteristic of quality. It is an essential concept to acknowledge in modern society because many people speak more than one language.

Bilingual education. Bilingual education is an example of language education by learning two different languages at the same time in a school setting (Baker, 2006). Bilingual education provides an opportunity for a student to assimilate individuals or groups to the host society, and socializes students in the community. At the same time, it

fosters a student's minority language and strengthens a student's ethnic identity (Baker, 2006). Furthermore, it unifies a multicultural society by promoting an understanding of language and culture deeply (Baker, 2006).

Ethnic identity. Ethnic identity is a component of social identity because ethnic identity is a category of dominant groups as well as a membership of minority groups. Ethnic identity is also called a cultural or minority identity. Ethnic identity bounds together by the same language, nationality, and culture, separating from other ethnic groups in a large society.

Heritage language. Heritage language is an example of a type of language that is used among minority groups in a multicultural society where one language is used by the majority of the people. It is also known as a *native*, *first*, or *mother* language. Heritage language is usually spoken at home and with the family, not in the wider community. Heritage language describes as an internal part of one's identity and maintains one's cultural identities and its values.

Immigrant family. Immigrants are defined as persons who have moved across borders from their country of origin to another country. Different from immigrants, refugees are people who have been forced to leave their country because of war, persecution, or disasters. Immigrant family means that a family as a group decided to migrate to another country for permanent residence. Korean immigrant families typically belongs to one of the immigrant families. Sometimes, Korean immigrant mothers, who came to the U.S. with their children only, are often called a mother of a Korean goose family, 'Kirogi mother'. In this study, I did not include Korean Kirogi mothers because

they are usually here for temporarily.

Language assimilation. Language assimilation is an example of a development of integration of traits, knowledge and values from a dominant group. Language assimilation occurs when ethnic groups abandon their native language and adopt the target language in a host society. In a multicultural context, ‘a melting pot’ is a metaphor to describe assimilation of immigrants in the U.S. because assimilation is a transformative process of different cultural groups melting into a harmonious group with a common culture and losing their original identity.

Parent involvement. Parent involvement refers to the amount of participation in their children’s education by supporting, encouraging, and communicating. For instance, parents actively engage in their children’s learning by participating parent-teacher association meetings, helping with children’s homework, and discussing children’s learning with other parents and teachers. In this study, I focus more on parental involvement in their children’s heritage language learning at home rather than school-based involvement.

Social capital. Social capital is the network of relationships between individuals or groups with shared norms, values, and understandings (Coleman, 1988). For example, language minority families share their own culture, language, and ethnicity. Social capital within the family means that parents are physically present and give their attention to the child (Coleman, 1988). Social capital provides strong social and emotional bonds among family members. In an educational context, social capital means that children can benefit to have parents’ support and encouragement in their learning process.

Chapter 2: Literature Review

In previous studies, researchers (Byun, 1990; Hurh & Kim, 1990; Min, 1992) focused on the general aspects of cultural and language assimilation and the importance of the English language learning for Korean immigrants to survive in the U.S. Unlike previous studies, most recent studies (H.Y. Kim, 2011; J. Kim, 2011; Park, 2011) highlight the specific aspects of heritage language learning including how it contributes to ethnic identity, parental involvement, and students' motivation. Compared to past research, recent studies look more closely at minority groups in America and write about the issue of heritage language learning along with the emergence of cultural identity (Brown, 2009; Lee, 2002; You, 2005). While it appears that learning the heritage language is important, immigrant parents often feel powerless in supporting their children's education due to their lack of English skills (King & Fogle, 2006). In an educational context, social capital, then, is lessened in spite of the fact that it is important in children's learning. In this study, I used the concept of social capital to explain the importance of parental involvement in children's heritage language learning.

The purpose of the study was to explore the U.S. Korean immigrant mothers' and children's perceptions of and experience with maintaining the Korean language and the effect that has on the development of social capital and cultural identity. I chose social capital as a lens to look at the issues around educating Korean immigrant parent's perceptions their children's Korean heritage language education because language is a tool to gain access to social capital. It is more important to build social capital from families and ethnic networks for English language learners because language barriers

restrict their use of the social capital of mainstream culture (J. Kim, 2011).

In addition, I chose ethnic identity as a lens to look at the immigrant mothers and their children's views of heritage language learning because of its effect on their children's ethnic identity formation. In this chapter, I review the literature and organize it by sub categories: (a) additive bilingualism, (b) positive effects of heritage language education, (c) acculturation, (d) parental involvement in a new era, (e) Korean immigrant mothers, and (f) children's heritage language and ethnic identity. Also, I review methodologies in the literature. In the next section, I explain two theoretical frameworks first: social capital and ethnic identity.

Theoretical Framework

To look at my research problem, I selected two theoretical frameworks: social capital and ethnic identity.

Social Capital within the Family

Social capital is the network of relationships between individuals or groups with shared norms, values, and understandings (Coleman, 1988). Social capital within the family means that parents are physically present and give their attention to the child (Coleman, 1988). Social capital is "the types of interactions and support that parents provide their children" (Stagg-Peterson & Heywood, 2007, p. 521). Language minority families share their own culture, language, and ethnicity. Coleman (1988) stated, "Even if adults are physically present, there is a lack of social capital in the family if there are not strong relations between children and parents" (p. 111). Coleman emphasized the importance of social capital within the family on children's learning outcomes. The lack

of social capital in the family seems to have negative consequences for families and children.

Coleman (1998) considered “family background” as a single entity with three different components: (a) financial capital, (b) human capital, and (c) social capital (p. 109). First, financial capital focuses on considering family’s income and wealth. Second, human capital measures parents’ education and provide a cognitive environment for children’s learning. Third, social capital highlights the nature of the relationship between parents and children.

Family members play a significant role as resources for their children’s education. Hao and Bonstead-Bruns (1998) stated, “Parent-child interactions in learning activities are a form of within-family social capital that strengthen the parent-child bond, increase parents’ and children’s expectations, and facilitate children’s school performance and academic achievement” (p. 177). These interactions lead to the development of social capital. Also, immigrant families generate social capital by maintaining actively their ethnic language and culture in the family and in their ethnic community (Hao & Bonstead-Bruns, 1998). According to Lew (2003),

The children in the social network are raised with norms and values garnered by members of their respective communities, where these social relationships operate on the level of a private sphere of family as well as the more public sphere of community and peer relations. (p. 160).

According to Bankston (2014), adaptation after immigration is emphasis on kin relationships. Bankston emphasized, “Family networks are often more important for

Korean immigrants than family connections are for people living in Korea” (p. 81).

Bankston stated that immigration enhances family ties. Thus, I focused on social capital in this study because I am looking at the issues around immigrant parents’ involvement at their children’s heritage language education. In the next section, I explain how social capital closely relates to parental involvement.

Parent involvement in their children’s schooling as social capital. Turney and Kao (2009) stated, “Parent involvement in their children’s schooling is most often conceptualized as a form of social capital” (p. 258). Domina (2005) articulated three mechanisms of parental involvement in children’s education: (a) parental involvement socializes children, (b) parental involvement provides social control; and (c) parental involvement gives more information about their children. First, involved parents supervise their children’s learning and, then, children value the importance of learning. Second, involved parents can contact teachers and other parents by attending parent-teacher associate meetings, and these networks make it easier to monitor their children’s learning. Last, involved parents can solve their children’s problems more easily.

When I apply Domina’s (2005) three mechanisms of parental involvement to Korean children’s heritage language learning, I see three benefits. First, immigrant parents can teach their children about the importance of learning heritage language. Second, immigrant parents can also attend parent-teacher associate meetings at school as well as meetings with other immigrant parents to build networks and to discuss children’s language development. Last, speaking the same language will connect parents and children emotionally, and this can benefit both parents and children in their relationship.

Heritage language can be a bridge between parents and children by strengthening their emotional bonding. Immigrant parents' perception and roles on their children's heritage language learning seems to provide social capital.

Critique and implications. H. Y. Kim (2011) used social capital as a framework to explain mothers' perceptions on their children's language learning and identities. H.Y. Kim (2011) stated, "Being able to draw on social capital from their familial or ethnic networks may be more important for ELLs who are restricted from the social capital of L2 mainstream culture due to language barriers" (p. 16). Language learning can build social networks among family members and ethnic communities such as churches. Kao (2004) explained the relationship between social capital and minority and immigrant people in the U.S. Kao stated, "Social capital (and its components) can serve as a powerful tool for understanding educational stratification by race, ethnicity, and immigrant status" (p. 175). Kao also emphasized that researchers should be clear about social capital in their studies because different child in the siblings might have different academic outcomes depending on social capital between parents or peers and children. In this study, I focused on examining parental involvement on their children's heritage language learning and the effects of this involvement on the building of social capital.

Stagg-Peterson and Heywood (2007) also used Coleman's (1988) social capital to explain the role of families in minority language children's literacy. Stagg-Peterson and Heywood stated, "Identifying parents' socio-economic status, knowledge of English, and length of residence in the United States are the main indicators of social capital" (p.

520). Stagg-Peterson and Heywood ignored the potential role of Korean language maintenance and its effect on social capital. Therefore, it would be good to know more about not just the role of English but also the role of heritage language in contributing to the creation of social capital.

In an educational arena, English is considered as a form of capital by U.S. schools, while a heritage language is considered as a form of capital by immigrant communities (Stagg-Peterson & Heywood, 2007). H.Y. Kim (2011) stated, “In the educational context, social capital can be understood as the ways in which students benefit by being members of social networks that provide them with positive role models, encouragement, support, and advice” (p. 16). However, there is lack of literature about how to develop social capital within families. This is the reason why I want to include social capital as my theoretical framework.

First language maintenance within immigrant families is very important because first language learning helps children “to access enhanced social capital and higher degrees of parental supervision” (H. Y. Kim, 2011, p. 16). In this study, I look for how social capital is formed within families and relation to first language learning. In the next section, I describe a second theoretical framework, ethnic identity, to look at immigrant children’s heritage language learning.

Ethnic Identity

Learning is all about identity and identification (Gee, 2004). According to Gee (2004), a child, as a family member, belongs to social group at home. I believe that heritage language learning provides an opportunity to discover one’s identity in a diverse

environment. Gee stated, “Children will not identify with- they will even dis-identify with- teachers and schools that they receive as hostile, alien or oppressive to their home-based identities” (p. 36). Korean immigrant children might be confused with their identification at schools, and sometimes this causes avoidance of learning the Korean language.

Tse’s (1998) ethnic identity development model includes four stages: (a) unawareness, (b) ethnic ambivalence/evasion, (c) ethnic emergence, and (d) ethnic identity incorporation. In Stage 1, children are unaware of their ethnic identity, until they go to school. In Stage 2, ethnic ambivalence/evasion occurs when children are identified by the members in the large majority society. Crawford and Krashen (2007) stated, “Typically, [ethnic ambivalence/evasion] occurs during later childhood and adolescence, and may extend into adulthood” (p. 39). Children feel negative toward the ethnic culture. In Stage 3, children realize that they belong to the ethnic group. There might be an emotional conflict between heritage group and dominant group. In Stage 4, children strongly identify themselves as a member of the ethnic groups and resolve the identity conflict. In this stage, children might feel proud of their ethnic identity. However, Tse (1998) explained that not all children have the linear process of identity formation. The question is what is the role of language in identity development.

Use. In this study, I use Tse’s (1998) framework to identify children’s ethnic identity development related to maintaining their heritage language learning. Gee (2004) stated that different groups of people speak different languages that are connected to their family and community. A person can feel a sense of belonging in her life by speaking the

same language in her family and community. However, “children cannot feel they belong at school when their valuable home-based practices are ignored, denigrated and unused” (Gee, 2004, p. 37). Minority students at schools might not feel connection between others because their home-based identities are different from majority students. This is why community-based language learning is so crucial and necessary to support the minority students linguistically and emotionally so that they feel comfortable being in a diverse environment.

Critique and implications. Although identity has become an increasingly popular construct in educational research, the use of word, *identity*, is rarely explained in the current literature (Sfard & Prusak, 2005). Sfard and Prusak (2005) defined identity in this way: “...identity is one of those self-evident notions that, whether reflectively or instinctively, arise from one’s firsthand, unmediated experience” (p. 15). Also, Sfard and Prusak linked learning to identity for understanding individual learning in sociocultural contexts.

Maintaining Korean language and culture is not only about building social capital, it is also about discovering one’s ethnic identity. Learning and identity cannot be separated in first language education in a target language (L2) dominant society. Heritage language education is crucial and essential for immigrant children who are confused with their ethical identities. I suggest that educators should consider the language minority students’ identity formation along with their learning process.

In sum, a family is the smallest society and building a network among family members is very important. Especially, language minority families need to have strong

social relations among family members to overcome language and cultural barriers in a dominant society. Based on Stagg-Peterson and Heywood (2007) and Coleman (1988), it is logical to conclude that immigrant parents can provide the social capital at home to enhance their children's successful learning and to prevent emotional detachment among family members. Immigrant children seem to be able to develop their ethnic identities through learning their first language. In the next section, I describe what is known about Korean immigrant families' first language retention in the U.S., and Korean immigrant parents' perceptions about maintaining their children's first language by comparing and contrasting the different viewpoints.

Review of the Research Literature

Reviewing the existing literature, I summarize the literature of Korean heritage language learning by categorizing it into six groups: (a) additive bilingualism, (b) positive effects of heritage language education, (c) acculturation, (d) parental involvement in a new era, (e) Korean immigrant mothers, and (f) children's heritage language and ethnic identity. Figure 1 shows the relationship among these six categories in my literature review.

Additive Bilingualism

Baker (2006) distinguishes two types of bilingualism: additive bilingualism and subtractive bilingualism. Additive bilingualism means that a child adds a second language while maintaining his first language and culture. Cummins (2000) explains that additive bilingualism occurs "when students add a second language to their intellectual tool-kit while continuing to develop conceptually and academically in their first

language” (p. 37). By contrast, subtractive bilingualism means that a child adds the second language while replacing the first language and culture. Baker (2006) stated subtractive bilingualism is “related to a less positive self-concept, loss of cultural or ethnic identity, with possible alienation or marginalization” (p. 74). In this study, I focus on additive bilingualism rather than subtractive bilingualism because the goal of the study is to understand what mothers do to encourage the maintenance of the heritage language. Of course, I found out that there are some things that mothers and children do that seem to discourage the adoption of the heritage language.

Figure 1. A Conceptual Map of Literature Review

There are many social and educational benefits of additive bilingualism.

Rodriguez et al. (2014) stated, “Bilingualism is often encouraged for economic,

informational, employment, and social interaction purposes, as well as for increasing cross-cultural understanding” (p. 8). In addition, for children, bilingualism and bilingual education promotes metalinguistic awareness, cognition, academic achievement, and cross-cultural awareness of understanding (Rodriguez et al., 2014). In the next section, I explain positive effects of heritage language education.

Positive Effects of Heritage Language Education

When it comes to the topic of Korean heritage language education in the U.S., many might agree that Korean immigrant children should not keep their Korean language in the U.S. because they need to assimilate to the larger society. Heritage language is considered as one of the interruptive factors for the process of assimilation (Zhou, 1997). Assimilationists insist, “distinctive ethnic traits such as old cultural ways, native languages, or ethnic enclaves are sources of disadvantages that negatively affect assimilation” (Zhou, p. 71). Learning and keeping one’s first language is considered a negative factor toward assimilation. As Crawford and Krashen (2007) note, “Many believe that bilingualism is an unnatural and unhealthy state of affairs for nations in general and for the United States in particular” (p. 60). The U.S. society is afraid of having various languages in the English only nation, and this fear delays bilingualism (Crawford & Krashen, 2007).

In the U.S. educational arena, No Child Left Behind Act of 2001 emphasized students’ rapid English acquisition and lacked encouragement for bilingual education or heritage language education (Wright, 2007). Wright (2007) stated, “The emphasis here on using the native language is not to help students become bilingual, but rather to help

students become proficient in English” (p. 2). Also, Lee and Oxelson (2006) pointed out, “Well-intentioned teachers, counselors and school administrators often advise parents to speak only English at home due to the permeation of popular myths that have associated bilingualism with linguistic delay and confusion” (p. 454). This shows that the U.S. schools only consider language minority students’ English language proficiency rather than the students’ first language learning. Furthermore, “The current hegemony of English mono-lingualism insists that students give up their first language, despite the evidence that demonstrates mono-lingualism is neither natural, necessary or beneficial” (Lapayeses, 2007, p. 311). Thus, many language minority students give up their heritage language learning because they might think their first language is useless in the dominant society.

Some are convinced that Korean immigrant children should keep and develop their heritage language in the U.S. to discover their ethnic identity and to communicate better with their family members (Chinen & Turker, 2005; Park, 2011). From my literature review, I have found that there are four major benefits of heritage language retention in the U.S.: (a) enhance academic work and cognitive development, (b) increase in family harmony, (c) develop children’s cultural identity, and (d) improve children’s well-being.

Academic work and cognitive development. First, many researchers have reached the conclusion that students who speak two or more languages perform better in academic work at schools (Baker, 2006; Carol, 2009; Cavallaro, 2005; Guglielmi, 2012; Lapayese, 2007; Lee & Oxelson, 2006; Wiley, Lee, & Rumberger, 2009). Most recent

study by Guglielmi (2012) showed that English language learners' L1 proficiency promotes their math and science achievement. Wiley, Lee, and Rumberger (2009) emphasized the importance of the relationship between heritage language and academic achievement. Heritage language proficiency is related to "greater academic achievement as measured by higher grade point averages, and greater academic and career expectations, lower high school dropout rates, and faster and better English language acquisition" (Wiley et al., 2009, p. 146). In addition, Baker (2006) asserted, "There is no loss in curriculum performance for such children taking their education in their home language. Indeed evaluations suggest that they perform better comparable children in mainstream education" (p. 279). Lapayeses (2007) also agreed, "Bilingualism is an asset to the student and actually contributes to increased cognitive flexibility and adaptability" (p. 311). Speaking two languages affects children's cognitive development, and this leads to their academic success.

Family harmony. Second, Korean immigrant family members will build strong relationships by speaking their heritage language. Lee and Shin (2008) stated, "Heritage language development helps ensure strong parent-child communication and improved family relationships" (p. 8). Language loss deteriorates immigrant family relations, and losing ethnic language happens rapidly when the immigrant children start to go to school (Wong Fillmore, 1991, 2000). Wong Fillmore (1991) found, "The parents who expressed the greatest worry were the ones whose children had already begun to lose the language, and who were having trouble communicating with them. What we learned was that this loss can be highly disruptive on family relations" (p. 343). Thus, Wong Fillmore (2000)

emphasized the significance of family roles in supporting their children's first language maintenance to increase good family relations. Also, he noted that both Korean immigrant parents and children seem to have less stress in communication among family members when they share the heritage language.

When people lose their heritage language, they cannot maintain the social and emotional connections between immigrant family members, immigrant families, and communities (Carol, 2009; Wong Fillmore, 1991; Ro & Chatham, 2009). In addition, Wong Fillmore (2000) stated, "Accelerated language loss is common occurrence these days among immigrant families, with the younger members losing the ethnic language after a short time in school" (p. 205). Also, Wong Fillmore (2000) highlighted that language loss breaks family relations and separates the children from their communities. This causes tension at home between parents and children because parents do not understand the children and vice versa (Wong Fillmore, 2000).

Cultural identity. Third, Korean immigrant children will discover their ethnic identity through language learning. Several researchers (Cho, Cho, & Tse, 1997; H. Y. Kim, 2011; J. Kim, 2011; Zhou & Kim, 2006) emphasized the significance of first language education and its relationship with culture and identities. When people lose their heritage language, they lose heritage culture and ethnic identities at the same time (Ro & Chatham, 2009).

Both Chinen and Turker (2005) and Park (2011) plays an important role in language learning. However, Korean students feel they are not real Americans because American often means English fluent whites (Park, 2011). Park argues that uncertain

identity causes the avoidance of maintaining Korean heritage language learning. Chinen and Turker found out that discovering one's American ethnic minority group identity establishes positive attitudes toward the heritage language learning. Chinen and Turker's findings showed that maintaining Korean heritage language and culture gives a strong ethnic identity to Korean minority groups while at the same time providing diversity in the U.S.

Lee (2002) claimed, "The stronger the identification with the Korean orientation items, the higher the Korean-language proficiency" (p. 129). Language is a part of one's culture and cultural identification and also language becomes a tool to internalize culture. Lee also pointed out that "those who were more proficient in the heritage language tend to be bicultural" (p. 132). This shows that cultural identity and the heritage language proficiency are strongly interrelated. Bicultural identities bring many benefits by providing social relations to individuals; so promoting heritage language education seems to be crucial in a multilingual society.

Cho (2000) in a study of the role of heritage language in social interactions and relationships stated, "HL development can be an important part of identity formation and can help one retain a strong sense of identity to one's own ethnic group" (p. 369). He also highlighted that weak heritage language competence can interfere with social interactions both outside of the families and outside of the United States (Cho, 2000). For example, Koreans, who have weak heritage language skills, may participate in cultural activities and, yet, avoid contact with other Koreans. Also, difficulties interacting with heritage language speakers occur in Korea with native Koreans when

Koreans in America visit their home country. Thus, heritage language development can facilitate understanding about the culture and people by reducing conflicts and frustrations (Cho, 2000).

Well-being. Fourth, Korean immigrant children will have a more successful life if they maintain their heritage language. Wong Fillmore (2000) emphasized the importance of family and their roles in maintaining heritage language because this is related one's success in life. Wong Fillmore believed, "School cannot provide children what is most fundamental to success in life" (p. 206). In other words, outside of the context of formal schooling can be great resources for children to foster social and language skills through life experiences. Wong Fillmore also mentioned, "What is at stake in becoming assimilated into the society is not only their educational development but also psychological and emotional well-being as individuals as well" (p. 207). Interestingly, Wagner (2014) highlighted the benefits of social capital because social capital improves immigrants' life satisfaction. Wagner stated, "Other predictors of subjective well-being among immigrants include biculturalism, language ability, access to resources, and understanding of American culture" (p. 5). This shows that how heritage language learning can enhance the children's quality of life. My own view is that Korean immigrant children should keep and develop their heritage language because of many benefits of maintaining Korean heritage language, such as discovering one's cultural identity and achieving high quality of academic performance. Maintaining a heritage language can be part of the process of acculturation.

Acculturation

Acculturation is “the dual process of cultural and psychological change that takes place as a result of contact between two or more cultural groups and their individual members” (Berry, 2005, p. 698). There are two levels of acculturation contexts: cultural/group level and psychological/individual level (Berry, 2005). At cultural level, people should understand two original cultural groups first before the major contact. At psychological level, people should understand what each individual who undergoes when adapting new culture. To understand the processes of acculturation fully, I explain Berry’s (2005) model of acculturation. There are four ways to associate with the host culture: (a) assimilation, (b) marginalization, (c) separation, and (d) integration.

First, assimilation occurs when individuals do not want to maintain their cultural identity and they “seek daily interaction with other cultures” (Berry, 2005, p. 705). Second, marginalization occurs when there is little interest in maintaining heritage culture and having relations with others. Third, separation occurs when individuals value their heritage culture and avoid interaction with others. Lastly, integration occurs when individuals are interested in maintaining their heritage culture and having daily relations with others. Korean immigrant families are going through acculturation process along with their language use because a heritage language is a part of ethnic culture. In the next section, I explain the new trends of parental involvement.

Parental Involvement in a New Era

Epstein’s (2001) six types of parental involvement have been standardized in the parent involvement field: (a) parenting, (b) communicating, (c) volunteering, (d) learning

at home, (e) decision making, and (f) collaborating with community. What is missing from this model is how it is applied to linguistically and culturally diverse groups. As the U.S. society becomes more linguistically and culturally diverse, our society and the U.S. schools need new types and values of parent involvement that meets needs for all different cultural groups. Chung (2013) stated, “What we need in this increasingly global world is to acknowledge and value different culture, experiences and ideas that each family brings into our society and schools” (p. 462). Chung’s statement showed that our society needs to modify old types of parental involvement to new ways of parental involvement that are applicable and effective to families, schools, and communities.

Epstein (2005) provided four sociological principles of parental involvement that are presented in NCLB’s requirements: (a) parent involvement requires multilevel leadership, (b) parental involvement is a component of school and classroom organization, (c) parental involvement recognizes the shared responsibilities of educators and families for children’s learning and success in school, and (d) parental involvement programs must include all families, not just the easiest to reach (pp. 179-180). These four sociological principles on parental involvement are tightly linked to issues of equity, which fills in the missing parts of parental involvement. For children’s success in learning, these four principles should be considered and added in parental involvement including Epstein’s (2001) six types of parental involvement. To support children’s heritage language retention, active parental involvement is strongly encouraged. To increase parental involvement, the U.S. society, the U.S. schools, and local communities should work collaboratively to support what and how immigrant parents can help their

children's first language maintenance. In the next section, I explain Korean immigrant mothers in the U.S. and their children's heritage language learning.

Korean Immigrant Mothers

To understand immigrant children, it is useful to know the Korean immigrant mothers and the reasons why this language minority group immigrated to the U.S. (Lee, 2012). There are two main reasons Korean families immigrate to the U.S. One is to provide better education for the children, and the other one is to complete the parents' own advanced education (Lee, 2012). It is important to know how parents get involved with their children's education because Korean immigrant parents have high expectations for their children's educational achievement.

King and Fogle (2006) stated, "Language-minority parents, in turn, are increasingly vocal about desires for their children to maintain their first language and more assertive about educational rights and opportunities" (p. 696). This is because maintaining immigrant children's language and culture is very significant to discover immigrant children's ethnic identity. Park and Sarkar (2007) explored Korean immigrant parents' attitudes toward heritage language maintenance for their children in Montreal, Canada. Nine Korean immigrant parents were interviewed. Park and Sarkar's findings indicated that Korean immigrant parents had very positive attitudes toward their children's heritage language learning and the parents strongly believed that Korean heritage language learning helps the children keep their children's cultural identity.

In another qualitative study, Brown (2011) explored broad aspects of parent involvement in children's heritage language education in the U.S. Interviews were

conducted through Korean ethnic churches. There were four Korean immigrant parents and four Korean college students. Twelve semi-structured interviews were collected and categorized by themes. Interestingly enough, Brown found that parent involvement does not seem to have a big impact on their children's heritage language learning. This is because parents felt that they were involved in their children's heritage language learning at home. However, their children felt that parents were not involved in their heritage language learning. There is a discrepancy between parents' beliefs and children's feelings about heritage language learning. "Home cannot be considered as a shelter where HL automatically flourishes" (p. 35). Brown considered, "The earlier patterns of HL maintenance at home may have been the result of the parents' limited English, and not necessarily the result of their strong commitment to HL maintenance" (p. 35). However, one of the problems with Brown's study was the sample size. The findings cannot be generalized because of the sample size. Brown did not highlight how parents successfully supported their children's heritage language learning at home; so this study needs more details about what roles the parents played in their children's heritage language learning at home.

Kang (2013) explored how Korean-immigrant parents support their American-born children's Korean language maintenance at home through a qualitative research study. Participants were seven ethnic Korean families in Midwestern America. The parents earned their Bachelor's degrees in Korea and moved to the U.S. to get their Master's or Doctorate degrees. Kang collected data through three steps: (a) informal interviews for 15 to 20 minutes, (b) natural family conversation for 60 to 105 minutes,

and (c) follow-up interviews. A grounded theory approach was applied to analyze the interviews and family interaction.

Kang's (2013) findings showed that Korean parents strongly desired to raise their children bilingually in Korean and English. The parents believed that they should provide more support to develop their children's Korean language learning rather than English language learning. The Korean immigrant parents believed "language as a cultural identity marker" (Kang, 2013, p. 434). Also, the Korean parents strongly think that a heritage language is a tool to connect to their home country. Korean immigrant parents planned to return to Korea after earn higher degrees because they can get a better job in Korea. When they go back to Korea, their children do not have any Korean language barriers. Kang found that a language is an identity marker, but she did not go in depth with ethnic identity in her writing.

Shin (2005) explained how Korean immigrant parents support their children's first language learning in detail. Eighty-two percent of Korean parents teach Korean language to their children, but only 55% of Korean parents read Korean books to their children (Shin, 2005). This is because lack of good quality printed materials, such as Korean children's books at home (Shin). In addition, Shin stated, "Children's violent objection to speaking Korean is a significant factor in parents' decision to stop using Korean at home" (p. 139). Also, Korean parents focus on development of children's English literacy skills rather than Korean literacy skills because English is necessary for their children's the U.S. school performances (Shin). These factors increased the rapid loss of Korean language rapidly at home. Shin suggested that parents should make a

decision on their family language policy and home literacy approaches to teaching Korean at home.

According to King and Fogle (2006), family language policies are “beliefs and ideas about language” (p. 696). King and Fogle also stated, “Parent’s language policy decisions are also inextricably connected with other aspects of parenthood, including culture-specific notions of what makes a ‘good’ or ‘bad’ parent, mother or father” (p. 697). King and Fogle found that parents’ own experiences are the standards to decide an additive family language. An additive family language means that, “families choose to maintain and develop two or more languages” (King & Fogle, 2006, p. 696).

Different from immigrant parents’ involvement at home, Sohn and Wang (2006) used a qualitative methodology to explore Korean immigrant mothers’ perspectives on their involvement in American schools and to provide suggestions for Korean immigrant children’s teachers in the U.S. The researchers interviewed six Korean immigrant mothers in Atlanta, Georgia. There were three steps to gather data: (a) filling out demographic info, (b) one-on-one interviews, and (c) follow-up phone interviews. To analyze the interview data, the researchers use a grounded theory approach by coding, finding relationships, and constant comparison.

Sohn and Wang (2006) identified four major themes: (a) language barriers, (b) cultural issues, (c) discrimination, and (d) limited school and teacher support. First, Korean immigrant mothers’ limited English proficiency were the main problem because the mothers had hard time to contact teachers or participate in the school activities. Second, there are cultural differences between Korean parents and American parents.

Even though Korean parents have their own opinions about their children's education, they depend on teachers related to school matters. Third, Korean immigrant mothers had experienced racial discrimination in a diverse society, and this perceptions influenced on their children's school life. Finally, Korean immigrant mothers complained about the lack of opportunities to communicate with teachers, so a school should provide more opportunities for Korean immigrant parents to meet with teachers. Sohn and Wang's (2006) study focused on Korean parents' American school involvement. In this study, I focus on Korean immigrant parents' involvement in their children's heritage language development. In the next section, to understand the issues around Korean heritage language learning deeply, I look at immigrant children's views on heritage language learning.

Children's Heritage Language and Ethnic Identity

Lee and Shin (2008) stated that many immigrant children become less bilingual in spite of opportunities to learn Korean through family members or ethnic communities in the U.S. Lee (2013) stated, "Children may also have difficulty developing their cultural identity even while they are exposed to two different cultures and languages daily, resulting in imbalance between the languages" (p. 1577). Lee interviewed both parents and children (five to six year old children) to conduct the immigrant parents' beliefs about maintaining heritage language and how their beliefs influence in children's cultural identity.

Lee's (2013) findings indicated that Korean immigrant parents had positive attitudes toward maintaining Korean heritage language. Korean immigrant parents

believed that their active involvement in learning Korean could influence their children's identity formation. Lee stated, "Because the family is the immediate cultural context that the child experiences, the more parents and children value their heritage language, the more the children tend to maintain their heritage language and to develop their positive cultural identity" (p. 1577). Therefore, language learning is a very important part of immigrant children's identity development.

Similarly, You (2005) stated, "Ethnic identity is closely related to a heritage language" (p. 713). Heritage language learning helps both children becoming bilinguals and promoting a positive ethnic identity formation (You, 2005). Kang and Kim (2012)'s results agreed with You's (2005) findings by showing, "Those who identified themselves more with the Korean identity than the American identity tended to have better proficiency in Korean" (p. 290). However, Kang and Kim (2012) addressed issues around biases and found that children with strong ethnic identity tend to overestimate their Korean language skills and vice versa. These biases show that there seems to be a relationship between ethnic identity development and heritage language learning.

Lee's (2002) findings showed that students with the higher Korean language proficiency are also successful in balancing the two cultures. In addition, Brown (2009) found, "The stronger the heritage language proficiency, the more positive the sense of ethnic identity" (p. 9). Brown emphasized the importance of the close relationship between heritage language education and ethnic identity. Thus, heritage language loss seems to have a negative influence on students' ethnic identity formation.

Children's ethnic identity is correlated with their heritage language maintenance. This correlation is an important factor in school success for children. Yet, teachers may not know this. In addition, teachers may not understand that heritage language learning can be a great educational resource for teachers and schools. Lee (2002) stated, "Language educators have emphasized the importance and value of heritage language maintenance not only as a personal resource, but also as a societal and national resource (p. 117). Brown (2009) also highlighted, "Schools must strive for multicultural education where heritage language speakers' culture, language, and experiences are confirmed and validated" (p. 12). One way for the U.S. schools to enhance culturally responsive teaching is by including students' first language and culture in the curriculum. In the next section, I review literature focusing on methodology section to see what methods are used in relevant studies. I also justify selection of research method for my study based on review.

Review of the Methodological Literature

Many studies (Brown, 2011; H. Y. Kim, 2011; Kang, 2013; Sohn & Wang, 2006) used a qualitative method to explore the immigrant parental involvement with their children's first language retention at home. Within the qualitative research paradigm, I selected a narrative inquiry methodology to achieve my research aims. Barkhuizen (2006) stated, "Narratives offer a way of bringing coherence to immigrants' fragmented and shifting linguistic and identity experiences" (p. 66). I believe narrative inquiry is an appropriate method to explore immigrant mothers' experiences of educating their children's first language education in the U.S. I explain more details about narrative

inquiry in Chapter 3. In the next section, I summarized several studies on the similar topic and analyzed what research methodology the researchers used.

Barkhuizen (2006) also used a narrative inquiry to present immigrant parents' perceptions of their children's changing language practices. The participants were 14 Afrikanns-speaking white South African immigrant parents who lived in New Zealand from 5 to 14 years. The narrative interviews were conducted individually at different locations, except two participants who were interviewed together. A content analysis was used to analyze the narrative data. Barkhuizen provided details of participants and well-organized results by contents with sub-heads. However, Barkhuizen did not provide any information about the process of data analysis, such as coding. Barkhuizen used a narrative inquiry to focus on describing how immigrant parents feel about their children's language learning.

In a recent master's thesis, Becker (2013) focused on parent's attitudes toward their children's heritage language maintenance by using a case study approach. The author's implications emphasize the importance of research on immigrant children's perceptions on their native language acquisition to understand the immigrant families' heritage language situations. I looked at some of the studies that include immigrant children of heritage language learning (Lee, 2013; Ozsivadjian, Knott, & Magiati, 2012; You, 2005).

Lee's (2013) case study explored the Korean immigrant parents and their children's beliefs and attitudes about their heritage language development. Seven children, aged between 5-6, and their parents participated in the semi-structured

interviews. The lengths of interviews were one and a half hours for parents and thirty minutes for children, and interviews were conducted with their preferred language, either Korean or English. The limitation of this study is a small sample size and that they only had one-time interviews.

Ozsivadjian, Knott, and Magiati (2012) used a focus group approach to explore parent and child perspectives on the nature of anxiety in children and young people with autism spectrum disorders. I am citing this study because Ozsivadjian et al. used a focus group with parents and their children. This is the methodology I will use. In Ozsivadjian et al.'s methodology, 17 parents participated in the focus groups. Five focus groups of two to four mothers were involved in four locations for two hours per group. The children's group met at the same time as the parents and the children had similar topics and procedures. For children, there were more breaks with food and games. The data were analyzed using thematic analysis. In the results, "The focus groups generated rich information and a number of themes relating to anxiety emerged that were highly consistent across groups" (Ozsivadjian et al., 2012, p. 111). This study showed that a focus group could provide rich and detailed information about a topic. However, Ozsivadjian et al. mentioned that focus group was hard to record every interaction, such as non-verbal communication like nodding or other communications. There are several limitations of this study. One is small sample size and another is no information about demographics.

Another focus group study by You (2005) examined how Korean American children are negotiating their ethnic identity through Korean heritage language learning

in the Phoenix metropolitan area. You collected data through a focus group because he believed that focus group is “an effective way to explore children’s feelings and attitudes toward learning their heritage language and developing their ethnic identity” (p. 714). Four female Korean American children (two third grades, fourth grade, and eighth grade) participated in semi-structured interview. In the findings, You mentioned that children participated the interview actively by expressing their feelings and thoughts about learning Korean language. From these examples, I argue that a focus group can yield valuable information and seems to be an appropriate approach to use with children.

Justification of Selection of Methods

Many studies (Becker, 2013; Chung, 2013; Lee, 2013; Kang & Kim, 2012) used case studies related to heritage language learning, while a few studies (Barkhuizen, 2006; Higgins & Stoker, 2011) used narrative inquiry. There are differences between case study and narrative inquiry depending on the purpose of study. Case study develops an in-depth description with analysis of single case or multiple cases through multiple resources (Yin, 2014), while narrative inquiry explores life of an individual through telling their stories of experience (Connelly & Clandinin, 2000). Barkhuizen, Benson, and Chik (2014) stated, “Narrative inquiry can help us to understand how teachers and learners organize their experience and identities and represent them to themselves and to others” (p. 5). The purpose of this study was to explore the U.S. Korean immigrant mothers’ and children’s perceptions of and experience with maintaining the Korean language and the effect that has on the development of social capital and cultural identity.

I chose narrative inquiry to highlight voices from immigrant parents and children's heritage language learning experiences in the U.S.

Summary of Research Literature

In Chapter 2, I began with social capital theory and ethnic identity development as a lens to look at the issues around immigrant parents and children's perspectives of heritage language maintenance in the U.S. From the literature review on immigrant parents' involvement and immigrant children, many studies showed how important it was that parents were involved in their children's first language maintenance as well as the importance of language maintenance and its positive impact on children's ethnic identity formation. Also, I reviewed relevant research methodologies that focused on narrative inquiry to learn how other researchers use the method in language development research.

In this study, I specifically looked at what are immigrant mothers experiences and perceptions of their children's heritage language learning and what are immigrant children's experiences and perceptions of maintaining their heritage language. In the next chapter, I explain the details about research methods I used, including the participant selection, procedures, focus group interviews, role of researcher, and data collection and analysis.

Chapter 3: Methods

This chapter presents an in-depth explanation of the methods. The purpose of the study was to explore the U.S. Korean immigrant mothers' and children's perceptions of and experience with maintaining the Korean language and the effect that had on the development of social capital and cultural identity. This study examined four research questions about the Korean immigrant mothers' and their children's perceptions in heritage language retention at home:

1. What are the U.S. Korean immigrant mothers' and their children's experiences of heritage language maintenance?
2. What are Korean immigrant mothers' and children's views about maintaining Korean language in the U.S.?
3. How the U.S. Korean immigrant mothers provide social capital in supporting their children Korean language maintenance?
4. What is the relationship between heritage language maintenance and cultural identity formation among American-born Korean youth?

To find out the answers of my research questions, I used narrative inquiry as my qualitative approach.

Research Methods

Many research articles (Barkhuizen, 2006; Becker, 2013; Chung, 2013; Higgins & Stoker, 2011; Kang & Kim, 2012; Lee, 2013) on this topic of children's heritage language learning used qualitative research methodology. In this study, I used narrative inquiry as my qualitative research method.

Narrative Inquiry

Narrative inquiry (Connelly & Clandinin, 1990; Riessman, 1993, 2008) was used to achieve the research purpose. Connelly and Clandinin (1990) stated that narrative inquiry is increasingly used in educational experiences, and their main claim is that “humans are storytelling organisms who, individually and socially, lead storied lives” (p. 2). Narrative research is a study of human experiences, and “narrative is both phenomenon and method” (Connelly & Clandinin, 1990, p. 2). Connelly and Clandinin (1990) believed, “Education is the construction and reconstruction of personal and social stories; teachers and learners are story-tellers and characters in their own and other’s stories” (p. 2). Listening to participants’ experiences is beneficial for their learning and education.

According to Creswell (2013), there are two types of narrative inquiry: first-order and second-order. First-order narratives are stories about individuals and their own experiences, while second-order narratives are a narrative about other people’s experiences. In second-order narratives, researchers can present “a collective story that represents the lives of many” (Creswell, 2013, p. 150). Because my participants were mothers and their children talking about their own individual experiences, I used first-order narrative.

Creswell (2013) stated, “In a narrative study, one needs to find one or more individuals to study, individuals who are accessible, willing to provide information, and distinctive for their accomplishments and ordinariness or who shed light on a specific phenomenon or issue being explored” (p. 147). Also, Savin-Baden and Major (2013)

explained that narrative inquiry's participants could be individuals or sometimes groups. Many qualitative researchers choose to study groups, and the groups may include "cultures, subcultures, cultural groups, ethnic groups, neighborhoods, communities, states and nations" (Savin-Baden & Major, 2013, p. 90). In my study, I used focus group interviews to explore heritage language maintenance with participants who have the same ethnicity.

There are some strengths of narrative inquiry. Narrative inquiry can provide in-depth data and thick descriptions can be unique information (Savin-Baden & Major, 2013). Narrative inquiry can encourage people to tell their stories easily. Savin-Baden and Major (2013) stated, "People tend not to hide truths when telling their stories and, if they attempt to do so, it usually becomes apparent through data interpretation" (p. 241). To gain the honest responses, I selected narrative inquiry for this study.

While narrative inquiry research has many strengths, there are some weaknesses. A narrative researcher might have difficulty in interpretation of participants' stories. Savin-Baden and Major (2013) stated, "A researcher must make decisions about story ownership" (p. 241). Another weakness is that narrators might not agree with researcher's interpretation and presentation of data (Savin-Baden & Major, 2013). Communication between narrators and researchers should be clearly negotiated for accuracy.

Narrative inquiry is an appropriate research method in language teaching and learning because "it helps us to understand the inner mental worlds of language teachers and learners and the nature of language teaching and learning as social and educational

activity” (Barkhuizen, Benson, & Chik, 2014, p. 2). Also, narrative inquiry reflects postmodern concerns, such as self, identity, and individuality rather than positivistic approach (Barkhuizen et al., 2014). Despite that fact that narrative inquiry is one of the as “the only methodolog[ies] that can access to language teaching and learning as lived experiences”, there are very few examples of narrative research in language teaching and learning in the educational field (Barkhuizen et al., 2014, p. 12). Because of all of the reasons above, I chose to conduct my study with narrative inquiry. Before I describe data collection, I present information gathered before I collected data for the study for a mini research project for doctoral class that became a pilot study for this study.

Pre-Data Collection

Before I collected my data, I conducted a pilot study to develop my moderating skills for focus groups as well as “test” my focus group questions. In the next section, I explain the mini research project because this research motivated me to conduct a larger focus group study.

Mini Research

As a part of a doctoral program research seminar class in Spring 2013, I conducted an IRB approved focus group interview. This mini research was not part of my dissertation. The purpose of that study was to examine Korean immigrant parents’ rationale and needs for sending their children to Korean language schools in the U.S. I interviewed a small group of three Korean immigrant mothers in Korean at a Korean language school. The whole session was initially planned for 50 minutes by asking six open-ended questions. However, the focus group discussion went over one hour and 30

minutes because three Korean immigrant mothers participated in the discussion actively and interacted with one another. The whole conversation was audio-recorded by using a digital voice recorder at a Korean language school classroom. I highlighted that I had been thinking about Korean heritage language education in the U.S. for a few years. Also, from this mini research, I got the experience of conducting a focus group. The focus group was very successful, and this experience encouraged me to conduct another focus group on this topic for my dissertation.

Pilot Study

For my dissertation, I piloted the focus group interview questions to get some sense of how these interview questions might be answered and how much time each question might take. Krueger and Carey (2015) recommended that researchers pilot-test their focus group interview questions because this practice gives a researcher insight into the need to add probes, to ask follow-up questions, or to adjust the timing for answering questions. For example, I asked, “What do you think about Korean language use in the U.S.?” After pilot, I dropped this question because the previous question was too general. In November 2015, I interviewed three Korean immigrant mothers individually to test focus group questions. Also, I interviewed two American-born Korean youth (aged 13 & 15) to test focus group questions in a small group. I revised the focus group questions and added probes and follow-up questions for the actual focus group sessions. Also, I submitted these changes to PSU Institutional Research Board by using an Amendment form and got an approval for the revised focus group interview questions. This pilot-test helped me to get sense of how interview questions might be answered.

Also, this practice gave me great insights for developing probes, follow-up questions, and time management for each question. In the next section, I explain the data collection for this study.

Data Collection

In this section, I fully describe my study procedures and methods from which I collected data. The section includes participants, sampling method, and screening procedures, and exclusion.

Participants

In this study, eight participants were involved: four Korean immigrant mothers and four American-born Korean youth. I contacted more than 25 people to recruit my participants who best met my research criteria. I started by contacting my friends, colleagues, a local Korean community center, and a principle and teachers of Korean language schools, etc. Also, I went a couple of informal evening events for Koreans, and I talked to people who attended the events about my study. I had great conversations with a few Korean mothers at the event. One person even posted my recruitment letter on a Korean organization's Facebook and website, but I did not get any single response from any of these initial recruitment strategies. After a month and half, I got one Korean immigrant mother who wanted to have a coffee chat with me, and she gratefully participated in my pilot study. The mother also gave me permission to interview her children; so her two children participated in my pilot study as a group. The Korean immigrant mother was incredible and even helped me to recruit a few other Korean immigrant mothers. Even though the pilot study was a great opportunity for me to recruit

other people as well as improve my interview questions and moderating skills, the ease of finding participants for the pilot study encouraged me to conduct my dissertation study and I revised all the interview materials. However, I had difficulties finding the targeted participants for the dissertation study. The biggest problem was the time. The potential participants could not all meet at the same time. Mothers were also concerned about giving a ride for their children's participation. It took me three months to get all 12 potential participants. I invited all 12, but some participants cancelled either the night before or right before the session due to either family or personal issues. Also, while I was recruiting more participants, two mothers decided not to participate in my study due to having to wait so long. Finally, I ended up with eight participants. Table 2 and 3 describes my participants for this study.

Table 2.

Demographic Information of Mothers

Name	Age	Ethnicity	Occupation	Education	Years in the U.S.
WOO (Matt's mother)	43	Korean	Homemaker	Undergraduate	13 years
JAE (Ben's mother)	49	Korean	Homemaker	Undergraduate	16 years
SOO (Ellie's mother)	42	Korean	Production assistant (Full-time)	Undergraduate	17 years
HAE (Jacob's mother)	50	Korean	Convenient store clerk (Part-time)	Undergraduate	24 years

Table 3.

Demographic Information of Youth

Name	Age	Gender	Birth Place	Self-identified ethnicity
Matt	13 y 6 m	M	U.S.	Korean/American
Ben	13 y 1 m	M	U.S.	Korean
Ellie	14 y 6 m	F	U.S.	Korean
Jacob	16 y	M	U.S.	American

From Table 2 and 3, I matched mothers and their children: WOO-Matt, JAE-Ben, SOO-Ellie, and HAE-Jacob. I initially proposed eight to 12 participants for this study because I wanted to make sure all participants had enough time to share their experiences in a small focus group. Krueger and Casey (2015) stated, “Smaller groups are preferable when the participants have a great deal to share about the topic or have had intense or lengthy experiences with the topic of discussion” (p. 82). Also, Carey and Asbury (2012) highlighted, “A small group number usually leads to greater depth of data” (p. 45). I agreed with Krueger and Casey (2015) and Carey and Asbury (2012), and I kept small groups for my focus groups. To get my participants and to conduct the focus group, I used a snowball sampling method.

Snowball or chain sampling. Snowball sampling is a type of purposive sampling method where participants recruit future participants who meet the research criteria (Creswell, 2013; Krueger & Casey, 2015; Patton, 2002). Snowball sampling is also called *chain sampling*, *chain-referral sampling*, and *referential sampling* (Krathwohl, 2009). Patton (2002) stated, “By asking a number of people who else to talk with, the snowball gets bigger and bigger as you accumulate new information-rich cases”

(p. 237). The sample group increases just like a rolling snowball that gets bigger and bigger as it rolls down the hill. Krueger and Casey (2015) stated, “The logic is that people know people like themselves” (p. 84). Snowball sampling is “an approach for locating information-rich key informants” (Patton, 2002, p. 237). Snowball sampling is used to find members from hidden population, especially hard to reach or sensitive populations (Atkinson & Flint, 2001; Browne, 2005). In this study, I selected a snowball sampling method to conduct my study because my potential participants are less than 1% (Koreans 0.6%) of the total population in Portland metro area that includes Portland, Vancouver, Gresham, Hillsboro, and Beaverton (U.S. Census Bureau, 2010). To recruit participants, I passed a snowball sampling letter out (See Appendix A). After I contacted all of my potential participants, I had to choose the best participants for my study. I used screening procedures to invite participants who met my research criteria.

Screening procedures. For mother’s focus group, a participant must be a Korean immigrant mother (Screen 1) from Portland metro area (Screen 2) and lived in the U.S. at least five years or more (Screen 3) with a child/children aged between 13-18 (Screen 4) and who speak, listen, read, and write Korean fluently (Screen 5). This is because newcomers of Korean ethnicity might not consider their children’s Korean language learning, and might focus on English language learning and assimilation to the larger society. For youth’s focus group, a participant must be an American-born Korean youth (Screen 1) and aged between 13-18 (Screen 2). Following these screening procedures, I carefully selected my participants.

Exclusion. I had a focus group with only mothers, not fathers. This is because there is a power difference between males and females, especially in Korean culture. For instance, from my own observation in a group conversation, Korean males tend to dominate the conversations, while females tend more to be either quiet or might not contribute anything about the topic. In addition, mothers spend more time during the day with their children and might have more influence on and knowledge about their children's education and educational opportunities. I assume that mothers have more educational experiences with their children's Korean language learning than fathers. Thus, I excluded fathers in the adult focus group.

For youth group, I am also excluded children younger than 13 because the younger ones are not usually accustomed to sharing their own views and experiences. After age 14, young people are better at listening and sharing their views (Kruger & Casey, 2015). Also, Krueger and Casey (2015) stated, "Some moderators always separate kids by gender", but youth aged between 14-15 were not significantly affected by gender differences (p. 190). Thus, I kept youth focus group with mixed gender and the aged between 13-18.

Instrument

In this section, I describe my data collection instrument, focus group interview, and the rationale for focus group interview.

Focus Group Interview

I interviewed participants in a focus group format to collect rich and detailed data. Focus group is a special type of group with specific purposes to gather participants'

opinions and experiences. Krueger and Carey (2015) stated, “The purpose of conducting a focus group is to better understand how people feel or think about an issue, idea, product, or service” (p. 2). Also, Carey and Asbury (2012) stated that focus groups have become popular because “people like to be heard; they want to feel that someone is listening and understanding their concerns” (p. 16). Focus group is a one-time meeting of people who usually do not know each other, but it is common to use focus groups with people who know one another and want to continue contact (Carey & Asbury, 2012).

There are strengths and weaknesses of focus groups. One of the strengths is that focus group is “quick and easy” to gather equivalent amounts of data compared to individual interviews (Morgan, 1997, p. 13). Also, focus groups provide “synergy” through “group interaction that can provide insights into participants’ opinions and experiences” (Morgan, 1997, p. 13). Also, Morgan (1997) emphasized the power and efficiency of focus groups because “two-eight person focus groups would produce as many ideas as 10 individual interviews [...] working with two focus groups would clearly be more efficient” (p. 14). Focus group provides a comfortable environment for participants. Krueger and Carey (2015) stated, “Focus groups work when participants feel comfortable, respected, and free to give their opinions without being judged” (p. 4). In addition, focus groups can provide insights of participants’ attitudes and beliefs and understandings of participants’ experiences by providing “unique information on how members give meaning to and organize their experiences” (Carey & Asbury, 2012, p. 17). Also, focus group is a good research methodology for gathering data from minority

population because the group session matches with their cultural traditions (Carey & Asbury, 2012).

By contrast, there are some weaknesses of focus groups. Focus group can be less naturalistic because the researcher directs the groups (Morgan, 1997). There might be some participants who dominate the discussion, so other opinions within the group may be ignored (Smithson, 2000). Carey and Asbury (2012) suggested a couple of solutions with a talkative person. To reduce the dominant voices, the researcher can “thanking the talkative person and turning to the group to ask for other comments, the facilitator can physically indicate that other comments are welcome” (p. 60). For instance, a facilitator can turn her body away from the talkative person and face to other people. Facilitator can also encourage other people by making eye contact, and restate the goal of focus group is to listen to everyone’s experience.

To gather rich data, it is important to develop focus group interview questions. Krueger (1998) provided five categories of questions: (a) opening, (b) introductory, (c) transition, (d) key, and (e) ending. I provide details of five categories of questions in Table 4 below.

Table 4.

Categories of Focus Group Questions

Question Type	Purpose
Opening	Participants get acquainted and feel connected
Introductory	Begins discussion of topic
Transition	Moves smoothly and seamlessly into key questions

Key	Obtains insight on areas of central concern in the study
Ending	Helps researchers determine where to place emphasis and brings closure to the discussion

Note. Adapted from *Developing questions for focus groups* by R. A. Krueger, 1998, p. 22. Copyright 1998 by Sage.

In addition, Krueger (1998) suggested one strategy of breaking down questions by minutes: (a) 5 minute questions for beginning of the focus group with four to six questions, (b) 10 minute questions for central concerns with four to six questions, and (c) 15 minute questions for very important aspects in your topic with zero to two questions. In this study, I developed my interview questions based on Kruger (1998).

Procedures of Focus Group

Each focus group was conducted in a community room at a Korean ethnic church. One of the participants in the mothers' group allowed me to use the community room at her church. Both focus groups were conducted on the same day, but at different times. Because of my participants' schedule, I conducted youth group first and then took an hour break. During the break, I stored the recorded voice file in my laptop and took some observational notes. After an hour break, I conducted mothers' group.

Introduction. Krueger and Carey (2015) recommended the pattern for introducing the focus group discussion: (a) welcome, (b) overview of topic, (c) ground rules, and (d) first question. To build trust and make the comfortable environment, I welcomed participants and introduced myself as a facilitator. Also, while I was waiting for other participants, I started to have natural conversations with my participants. I explained briefly about the topic, and went over setting rules for focus group discussion

with my participants. Participants signed in the informed consent forms (See Appendices B and C). In addition, mothers signed parental permission for child participation (See Appendix D). Mothers also filled out the demographic questionnaire before the first question of the focus group interview (See Appendix E). The purpose of gathering participants' demographic information was to help a researcher and the readers to understand participant's socioeconomic status (See Appendix E). I provided focus group interview protocol for mothers (See Appendix F) and focus group interview protocol for youth (See Appendix G).

Steps with Korean immigrant mothers. Mother's focus group was conducted in Korean. As a native speaker of Korean, I can speak, listen, read, and write in Korean fluently. The focus group went 2 hours and 15 minutes. The instruction took 15 minutes, and I asked 10 questions for 2 hours (See Appendix H). Table 5 shows how focus group interview questions are related to my research questions. Table 5 also explains the process of the focus group interview based on Krueger's (1998) five categories of questions, such as introductory, transition, key, and ending questions.

Table 5.

Mother's Focus Group Interview Questions and Research Questions

Types of questions /Time	Focus group interview questions	Experience	Views	Social capital	Cultural identity
Introductory (5 min)	Q1. What language(s) do you speak at home- with your husband, with your children, with your extended family? Why?	X	X	X	
Transition (10 min)	Q2. What do you think about your children's Korean language skills?	X	X		X

	Speaking, listening, reading, and writing.				
Key (10 min)	Q3. Tell me about any benefits from your children speaking Korean.	X	X		X
Key (10 min)	Q4. Tell me about any challenges from your children speaking Korean.	X	X	X	
Key (10 min)	Q5. Tell me about the things you tried to help your children learn Korean language.	X	X	X	
Key (10 min)	Q6. How do you feel when your children speak English to you? What about Korean? Give me an example.		X	X	X
Key (10 min)	Q7. What do you think about speaking the same language among family members? Probes: What do you think Korean language maintenance and family relations?	X	X	X	X
Key (15 min)	Q8. What does your children's Korean language use mean to you and your family?	X	X	X	
Key (15 min)	Q9. What do you think about the relationship between Korean language and cultural/ ethnic identity?		X		X
Ending (5 min)	Q10. I would like to help other people become successful in learning their first/mother languages. What advice do you have for me or other Korean immigrant mothers?	X	X		

Steps with American-born Korean youth. Youth focus group was conducted in English, and I asked eight interview questions (See Appendix I). When mothers dropped their children at the interview room, mothers signed the parental consent forms (See Appendix D). I welcomed participants and introduced myself as a facilitator. I explained the purpose of this study and about the topic as well as the rules for focus group

discussion. Participants signed in an American-born Korean youth assent (See Appendix C) to participate to this study. I asked the youth to draw a picture before the focus group session to avoid from interruption of focus group interview. Each participant got a blank piece of 11 x 17 inch paper, pens, colored pencils, and crayons. Each participant drew a picture of himself or herself for 10 minutes. Also, they listed two good things and two bad things about speaking Korean in the same paper.

After the drawing activity, I started the focus group session. Krueger and Casey (2015) stated, “The picture is merely the stimulus that helps participants collect their thoughts and explain how they see a concept or idea. However, the picture can be incredibly helpful in sharing the focus group findings with others” (p. 54). I used drawing activity to motivate the children’s participation in the focus group. I assumed that children might say more details in the focus group because a picture could help children to remember their experiences related to Korean language learning. The introduction took 20 minutes, including the drawing activity, and I asked eight interview questions for 60 minutes (See Appendix I). In Table 6, I describe how I categorized my questions by types of interview questions. Table 6 also shows that these interview questions are related to my research questions and theoretical frameworks: social capital and ethnic identity.

Table 6.

Youth Focus Group Interview Questions and Research Questions

Types of questions/ Time	Focus group interview questions	Experience	Views	Social capital	Cultural identity
Introductory (5 min)	Q1. What language (s) do you speak at home- with your parents or grandparents, and siblings? Why?	X	X	X	
Transition (5 min)	Q2. Talk about your picture briefly.	X	X		
Key (10 min)	Q3. Tell me about any experiences when you communicate with your parents in Korean.	X		X	
Key (10 min)	Q4. How do you feel when you speak Korean? Probes: Did you feel comfortable speaking Korean to your parents or siblings? What language do you speak with your siblings? What about with your friends?	X		X	X
Key (10 min)	Q5. How do your parents support your Korean language learning? Give me an example.	X		X	
Key (10 min)	Q6. When you think about who you are, do you see yourself as Korean or American?		X		X
Key (10 min)	Q7. In the future, do you want to continue to learn the Korean language?		X		X
Ending (5 min)	Q8. Is there anything we should have talked about, but did not? Any advice for other American-born Korean youth who are learning Korean language?	X	X		

Data Management

Both mothers and youth focus group interview sessions were collected by using two digital voice recorders. For mothers' group, background information was collected before the focus group, and this information was stored along with other data (See Appendix E). All of the voice files and its transcriptions were stored in a password locked personal computer. Also, all of the collected data, including background information, youth group's drawings, and voice files, will be stored for three years in a locked cabinet at my home office. I might use this information for other presentations and publications. After the study, I will de-identify all the information. In the next section, I describe the steps of data analysis procedures, including details of coding methods.

Data Analysis

Focus group data analysis is different from other qualitative data analysis because "data collection and analysis are concurrent" (Kruger & Casey, 2015, p.141). The purpose of data analysis is "to understand the experiences of the participants and to communicate the findings so that they may be readily used" (Carey & Asbury, 2012, p. 79). To analyze the data, the purpose of study is very important because it guides the analysis (Carey & Asbury, 2012; Kruger & Casey, 2015). One analysis technique that I used is that I wrote my study purpose in a notebook and that reminded me of the purpose of my study many times throughout the data analysis. Focus group research is based on inductive reasoning, so thematic analysis, discourse analysis, content analysis, narrative

analysis, and grounded theory are commonly used (Carey & Asbury, 2012). I used thematic analysis in this study to identify, analyze, and describe patterns or themes.

Thematic Analysis

Thematic analysis is a type of qualitative analysis where collected data are sorted by themes or subthemes. A thematic analysis is “a method for identifying, analyzing and reporting patterns (themes) within data. It minimally organizes and describes your data set in (rich) detail” (Braun & Clarke, 2006, p. 79). Vaismoradi, Turunen, and Bondas (2013) stated that thematic analysis is “an independent qualitative descriptive approach” and a flexible and useful tool to research by providing “a purely qualitative, detailed, and nuanced account of data” (p. 400). The purpose of thematic data analysis is to examine “narrative materials from life stories by breaking the text into relatively small units of content and submitting them to descriptive treatment” (Vaismoradi, Turunen, and Bondas, 2013, p. 400). Also, Barkhuizen et al. (2014) stated, “Thematic analysis is essentially a qualitative approach to analyzing narrative data” (p. 80). Thematic analysis is an easy and quick method to learn and do (Braun & Clark, 2006).

In addition, thematic analysis can “summarize key features of a large body of data and offer a thick description of the data set” and can “highlight similarities and differences across the data set” (Braun & Clarke, 2006, p. 97). Figure 2 presents Braun and Clarke’s (2006) six phases of processes of data analysis in thematic analysis.

Figure 2. Braun and Clarke's (2006) Six Phases of Thematic Analysis

Phase 1: Familiarizing with the data. To become familiar with the data, researchers should transcribe the data and read and reread the data by noting down initial ideas (Braun & Clarke, 2006). I used two digital voice recorders to record the interview sessions. After interview sessions, I immediately imported the voice files to my laptop from the digital voice recorders through USB direct connections. I completely transcribed all of the focus group data by myself. I listened to both voice files at least five times to make sure I got everything from participants. I used earphones and set the voice file at a slower speed for transcription. I got 32 pages for mothers group and 14 pages for youth group, single-spaced. I transcribed in Korean for mothers group and I back translated in English for specific quotes only. I transcribed in English for youth

group. After transcriptions, I imported the complete transcriptions into ATLAS.ti™ for coding. Before I code my data, I read all the transcripts several times and took some notes. Also, I reviewed the theoretical framework and literature review to guide me when making connections to my code. All of these thinking processes were very helpful for me to code my data.

Phase 2: Coding the data. Researchers should code interesting features of the data systematically across the entire data set and collect the data relevant to each code (Braun & Clarke, 2006). Because Braun and Clarke (2006) did not provide specific steps for coding, I followed Miles, Huberman, and Saldaña's (2014) two major stages of coding for qualitative research: First Cycle, and Second Cycle. First Cycle coding methods are "codes initially assigned to the data chunks" (Miles, Huberman, & Saldaña, 2014, p. 73). For First Cycle coding, I read my transcriptions a few times and take some notes on the transcription. After I uploaded all the transcription in ATLAS.ti™, I did initial coding in ATLAS.ti™. Second Cycle coding is pattern coding which is "a way of grouping those summaries into a smaller number of categories, themes, or constructs" (Miles et al., 2014, p. 86). Saldaña (2009) stated, "Second Cycle coding methods, if needed, are advanced ways of reorganizing and reanalyzing data coded through First Cycle methods" (p. 149). The purpose of Second Cycle coding is to develop a sense of categorical, thematic, conceptual, and/or theoretical organization from your array of First Cycle codes. (Saldaña, 2009, p. 149). For the Second Cycle coding, I used a pattern coding, meta-code, to organize the corpus and to provide meanings (Saldaña, 2009).

Analyzing via computer. In this study, I used ATLAS.ti™ because of its many advantages in qualitative data analysis. ATLAS.ti™ is based on computer assisted qualitative data analysis (CAQDAS) where the researcher uses the computer to collect and analyze qualitative data. Compared to the traditional hands-on approach, CAQDAS is easy to store and organize the qualitative data effectively and to present qualitative data visually. However, Miles et al. (2014) pointed out that CAQDAS does not automatically analyze the qualitative data. Instead, CAQDAS can help to provide “selective monitor display of data and your assigned codes in multiple configurations for researcher review and analytic thinking about their various assemblages and meanings” (Miles et al., 2014, p. 50). Therefore, in this study, I used ATLAS.ti™ to store and organize my data, and to create visual representation of the data.

In addition, I used word document by writing my analytic memos for my data analysis. For First Cycle coding, I generated 120 codes from my data by using code manager: 69 codes with 105 quotes from mother’s focus group, and 51 codes with 91 quotes from youth focus group. For Second Cycle coding, I looked for patterns from 120 codes by using code group manager, and I ended up with 22 code groups: 11 code groups from mother’s focus group and 11 code groups from youth focus group. After the Second Cycle coding, I started to search for themes with subthemes.

Phase 3: Searching for themes. To search themes, researchers should collate codes into potential themes and gathering all data relevant to each potential theme (Braun & Clarke, 2006). Phase 3 is for shifts from code to themes. I created themes from codes in ATLAS.ti™ by using network manager. I created four major categories in a separate

network view (e.g., Network 1, 2, 3, & 4). Also, I made links to relevant codes in each network view. Network views are like mapping, and ATLAS.ti™ automatically makes connections between codes.

Phase 4: Reviewing themes. To review themes, researchers have to check if the themes work in relation to the coded extracts and the entire data set and generate the thematic map (Braun & Clarke, 2006). I reviewed each network view that I created new connections between codes. I checked to make sure these codes are related to each category. I made some revisions by using network manager.

Phase 5: Defining and naming themes. To define and name themes, researchers should generate clear definitions and names for each theme (Braun & Clarke, 2006). After reviewing each category in network views, I named each theme from each network view and created definitions for each theme.

Phase 6: Producing the report. To produce the report, researchers should select vivid and compelling extract examples, final selected extracts, and relates back of the analysis to the research question and literature (Braun & Clarke, 2006). To produce report, I created a comparison table from my data by answering research questions.

Role of Researcher

As a Korean researcher, I have to consider my positionality in interviewing other Koreans in the U.S. I have both features of an insider and an outsider. As an insider, I can speak, listen, read, and write in Korean fluently. I can share cultural familiarity with my participants of this study. I received my K-12 education in Korea, so I understood the

participants' educational backgrounds and its cultural differences as well as the participants' living experiences in a foreign country.

On the other hand, I am a doctoral student outside of Korean culture, so other Korean people might feel distance and consider me as an outsider. Also, I am not a mother, and my participants who are mothers might think that I do not understand their problems fully. In addition, I am a young researcher, so my participants for mother's group had more power than me because of seniority in Korean culture. When I collected my data, I tried to control myself as a researcher because I was not completely an insider or an outsider. In the next section, I describe reliability and validity for this study.

Reliability and Validity

In this section, I explain the procedures and strategies used for validating findings and minimizing researcher bias. Validity means "the key issues in research design" (Maxwell, 2013, p. 121).

Member Checking

To decrease bias, I used member checking to clarify implicit meanings. I sent focus group interview transcripts to all of my participants by e-mails to ask for clarifications. This opportunity helped me to verify that the information they shared was accurately transcribed and interpreted. For language check, I checked with an elementary teacher in Korea and an advanced Master's student in Education at Portland State University, who can read and write both Korean and English fluently to make sure my English translation is accurate. Also, she checked Korean grammars, such as spellings, spacing, and so on. She gave my transcriptions a conscientious and thorough review.

Peer Debriefing

I discussed with a colleague, Neera Malhorta, who is a recent graduate of Education doctorate. She used focus groups as a research instrument for her dissertation. Her focus group research experiences were very helpful in analyzing my data and in displaying my findings to enhance accuracy of my data. Also, I discussed with her how I analyze the focus group data and how to display the findings. Her research experiences gave me great insights for my data analysis.

Peer Coding

I shared my initial coding from two participants out of eight participants, a colleague, Neera Malhorta, and my advisor, Dr. Dannelle D. Stevens. These peers acted as second coders who confirmed or questioned about my first and second coding, identified themes, and naming the themes.

Software

For data analysis, I used computer-assisted qualitative data analysis software (CAQDAS), ATLAS.ti™, to increase “the validity of the results, especially at the conceptual stage of an analysis” (Friese, 2014, p.1). Compared to manual methods, in a software-based analysis, the raw data is accessible easily and helps to remind researcher about the data and “to verify or falsify your developing theoretical thoughts” (Friese, 2014, p. 2). Also, steps of analysis can be easily traced over time. Using a software-based data analysis was very fun and saved my time and helped me to organize my data clearly without messiness. Especially, network view features helped me to link codes to

codes easily and to summarize each theme. I highly recommend using software to analyze any qualitative data.

Research Ethics

I carefully followed all the policies and procedures of Portland State University when conducting this study in an ethical manner, including the Human Subjects Research Review Committee. Human Subjects Research Review Committee approved PSU Institutional Review Board (IRB) on August 26, 2015. After conducting a pilot test of my interview questions with five participants (three Korean immigrant mothers and two American-born Korean youth), I revised my interview questions to clarify its meanings and to help participants' understandings of the questions. This is because some of the questions were too general for participants.

After I had the drawing activity with youth, and I realized that I needed to give some specific directions for youth. Thus, I filled out the Amendment of IRB protocol form with changes. I got an approval from Human Subjects Research Review Committee on December 03, 2015. In addition, adult participants were asked sign an informed consent form and a parental permission form for their children, and youth participants were asked sign a youth assent. All of my participants were free to withdraw from the study at any time. Also, I assured that I protected my participants' confidentiality by using pseudonyms.

Summary

In this chapter, I described the rationale for using narrative inquiry as my qualitative approach. The intent of this study was to explore the U.S. Korean immigrant

mothers' and children's perceptions about Korean language retention. Data were collected through focus group interviews. Participants were recruited through snowball sampling method. Each participant in mothers group completed a demographic information questionnaire and signed a parental permission for children's participation before the interview sessions. For data analysis, I carefully followed Braun and Clarke's (2006) six phases of processes of thematic analysis. For coding the data, I used ATLAS.ti™ to organize, store, and code my data. In the next chapter, I present this study's findings from two focus group interviews. I identified four major themes including sub-themes.

Chapter 4: Findings

The purpose of the study was to explore how the U.S. Korean immigrant mothers' and children's perceptions of and experience with maintaining the Korean language and the effect that has on the development of social capital and cultural identity. To support immigrant families' heritage language retention, this study examined the U.S. Korean immigrant mothers' and their children's perceptions and experiences of heritage language maintenance. Also, this study examined how the U.S. Korean immigrant mothers build social capital in supporting their children Korean language maintenance. Social capital is the network of relationships between individuals or groups with shared norms, values, and understandings (Coleman, 1988). In addition, this study examined the relationship between heritage language maintenance and cultural identity formation among American-born Korean youth. This chapter presents the voices and perspectives of the U.S. Korean immigrant mothers' and their American-born Korean youth's heritage language retention. I present the themes that I identified during data collection and coding processes.

Analysis of Data

Based on my research findings, Korean immigrant mothers showed a strong desire to maintain their children's heritage language in the U.S. Interestingly, mothers' perspectives were echoed with their children's views on maintaining heritage language. However, there were also some opposite views between mothers and their children. For instance, the children thought that their parents were less supportive in their Korean language learning, while mothers strongly believed that they were very supportive. Table

7 shows a summary of each theme in the same order as my research questions below including subthemes.

Table 7.

Organizational Framework of Findings

Themes	Subthemes	Code Family	Responses
RQ1. What are the U.S. Korean immigrant mothers' and their children's experiences of heritage language maintenance?			
Use of Korean language: Positive and negative experiences	Positive	Family harmony (M), Better communication (Y)	"It really fills my heart with pride."
	Negative	Stress (M), Conflict (M), Ignorance (M), Not practical (Y), Uncomfortable (Y)	"Mom, never mind."
RQ2. What are Korean immigrant mothers' and children's views about maintaining Korean language in the U.S.?			
Perspectives on Korean language maintenance: Benefits and limitations	Benefits	Better communication (M+Y), Exchange Korean culture (M), Reunion of generations (M), Cognitive development (Y)	"We see and feel the same thing."
	Limitations	Not useful (Y), Lack of Korean language school's curriculum (Y), Importance of schoolwork (Y), Lack of Korean connection (M+Y), Lack of mothers' English skills (M), Influence of the American adolescence culture (M), Busy schedule (M)	"My school work is more important." "It's not popular like English."
RQ3. How the U.S. Korean immigrant mothers provide social capital in supporting their children Korean language maintenance?			
Effects of parental involvement: Provision of social capital	Mothers' support	Teaching Korean culture (M+Y), Helping homework (M+Y), Less supportive (Y)	"I'm not a perfect mother."
	Fathers' support	Fathers' negative influence (M), Need fathers' support (M), Fathers' indifference (Y)	"Mom, dad is like a rock."
RQ4. What is the relationship between heritage language maintenance and cultural identity formation among American-born Korean youth?			
Values of cultural identity formation:	Acculturation	Cultural identity (M+Y)	"You are a Korean."

Acculturation and the reality of learning Korean.	Korean language skills	Self-motivation (M), Better reading and listening skills (M+Y)	“Speaking is very hard.”
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*M: Mothers’ group, Y: Youth group.

From this study, I identified four major themes: (a) use of Korean language: positive and negative experiences, (b) perspectives on Korean language maintenance: benefits and limitations, (c) effect of parental involvement: provision of social capital, and (d) value of cultural identity formation: acculturation and the reality of learning Korean.

Theme 1 (RQ1). Use of Korean Heritage Language: Positive and Negative Experiences

The first research question concerned U.S. Korean immigrant mothers’ and their children’s experiences of Korean language learning. Based on my participants’ Korean language use, I categorized into two subthemes: positive and negative experiences.

Positive experiences: “It really fills my heart with pride.” Positive experiences include code families, such as family harmony (M) and better communication (Y). Under the positive experiences I divided into two groups: Mothers and youth.

Mothers’ group. The mothers shared positive experiences of speaking Korean language. Ben’s mother, JAE, shared her positive experience with her son, Ben, who translated both in Korean and English for his Korean and American family.

Ben’s mother (JAE): 우리 측 한국 할머니하고, 그 남편 쪽 할머니하고 그거를 해주더라구요. Translate 를 하더라구요. 할머니가 얘기하면은 알아듣고 애가...내가 속으로 뿌듯했어요. 네. 5 살때 부터 그걸 하더라구요. 감사했죠.

My child translated for my mom and my American husband's mother. When my mom says something, then my child understands....It really fills my heart with pride. Yes. My child started it when he was five years old. I was thankful.

I can see that Ben's Korean language use made the whole family feel they were in harmony and even reduced the generation gap. Similarly, Matt's mother, WOO, had many positive experiences of using Korean language only at home.

Matt's mother (WOO): 예. 저는 한국말만 써요. 한국말은 쓰는데 주로 속담이라든지, 사자성어라든지, 어려운것도 그냥 막 써요. 그게 그걸 제 목표...그래가지고 애들도 '전화위복'도 애들이 다 알아들어요.

Yes. I only speak Korean. I speak Korean, but I mainly use something difficult such as Korean proverbs or idioms. This is my goal...So, my children can even understand the meaning of an idiom, *Jeon Hwa Ui Bok* (Turn a misfortune into a blessing).

All of WOO's efforts made positive experiences for her children to speak more Korean. This also shows that parental support is a very important factor in children's language retention in an immigrant family. WOO used a Korean-only policy at home.

Youth group. All of the youth mostly spoke in English to their family members. Especially, they spoke English to their fathers and siblings. However, they tried to speak Korean to their mothers and their relatives for better communication.

Matt: My mom, I just speak Korean. Cuz...Cuz...it's like my mom is more comfortable with.

Ben: Well, to my dad, I just speak English. And then, to my mom, she is never good at English. So, I speak Korean [...] Cuz my Korean relatives speaks, too. If you speak Korean to them, it's kind of less stress. They already know Korean, and I know some Korean. So, it's a lot easier than they try to learn English.

Matt and Ben showed their purpose of using Korean language at home. Matt and Ben's main purpose were to communicate with their mothers clearly, even though they both had limited Korean language speaking skills. Also, Ben wanted to reduce his stresses of

miscommunicating with his relatives. Despite the participants' many positive experiences, there were also negative experiences of speaking Korean language.

Negative experiences: “Mom, never mind.” Negative experiences include code families, such as stress (M), conflict (M), ignorance (M), not practical (Y), and uncomfortable (Y). Under the negative experiences I divided into two groups: Mothers and youth.

Mothers' group. For mothers, different language use made it challenging to communicate with their children. Mothers usually spoke in Korean to their children and the children spoke in English to mothers. All of mothers said that different language use increased stresses, detached emotion, and broke family harmony. Jacob's mother, HAE, expressed her frustration and anger when Jacob did not want to have any conversation with her because of HAE's lack of English skills.

Jacob's mother (HAE): 저는 한국말 애는 영어로 하고. 내가 이제 만약에 애가 영어로 막 했는데 못 알아들으면 그 말이 그 말이야? 다시 물어보면 애는 하고 싶은 마음이 안 들어가는 거야. 개가 “엄마, never mind.” [...] 너는 영어로 하고 나는 한국말로 하니 니가 clear 하게 좀 얘기를 해줘. 그럼 엄마가 듣고 얘기를 하겠다. 니가 그렇게 끊어버리면 엄마는 너한테 ignore 한다. 니가 나를 ignore 하는 기분이 든다. 엄마 hurt 한다.

I speak in Korean, but my child speaks in English. If my child speaks in English, I don't understand. I ask, Did you mean this? Then, my child does not want to speak any more, and says, “Mom, never mind.”[...] I said, “You speak in English, but I speak in Korean, so please you should speak it clearly. Then, I hear you and speak. If you stop our conversation like that, I feel that you ignore me. I feel hurt.”

Jacob's mother, HAE, said that she always ended up with arguments or conflict with her son because of different language use. Jacob's mother explained her bad feelings after conflict situations, and it got worse and worse whenever she even tried to resolve the problem by having a conversation with her son in Korean. In addition, Ellie's mother,

SOO, strongly agreed with Jacob's mother, HAE. Ellie's mother, SOO, said that Ellie also always said, "Never mind". SOO said she had very hard time at first, but she did not care very much lately about Ellie's ignorance because this became her daily routine.

Also, SOO expressed difficulties in having a deep conversation with her daughter.

Ellie's mother (SOO): 갈등 상황은 말고, 뭔가 깊은...깊은 얘기를 해야될때, 제가 이렇게 설명을 하잖아요. 영어랑 한국말을 섞어서 제가 아는 단어를 막 섞어서 하잖아요. 그리고는 "엄마가 알아. 들은 만큼 니가 얘기를 해봐." 그러면 이렇게 쪽쪽쪽 얘기를 해요. 어 그게 맞아 아니면 아니야. 그런식으로 해요.

Not for the conflict situations. But, something deep....When I have to say something deep. I explain something. I mix English and Korean by using words that I know. And then, I say to my child, "I know you cannot understand me well. Just tell me what you think I said." Then, my child speaks about it without stop. I say yes or no. This is how we talk.

Ellie's mother's, SOO, reaction showed that SOO accepted her situation and even tried to make some efforts at better communication with her daughter. It seemed not enough for Ellie, and Ellie might be very stressed at the same time because of her lack of Korean language skills. HAE and SOO's cases showed that if family members do not continue to speak Korean language, it seems that it causes severe miscommunication among family members.

Youth group. In addition, all of youth participants had negative experiences with speaking Korean because Korean is not a common language in America. I asked how they feel when they speak Korean language in the U.S., and they answered:

Ben: Feel nervous. Because like...Like in English. You know English cuz you live in America. Korean is not a common language in America. So, it's not talk a lot in America. Speaking in Korean. When I speak it, it depends on who I am talking to. My mom in Korean. Usually I am okay with it. When I am talking to someone at church, I feel kind of uncomfortable. Sometimes, I mess up words things like that.

Ellie: Shy and embarrassed. I am shy because I am not confident. If I sound like fluent in Korean, I also get embarrassed if like if I don't say it in a right way. Or, if I say it wrong.

Jacob: I feel weird. [...] When I went to preschool, everyone speaks English, so I wanted to speak English.

I think Ben, Ellie, and Jacob showed their discomfort when speaking Korean to others and even to other Koreans. Unlike other youth, however, Matt had a more neutral position by saying, "I don't really feel anything in particular. Whenever I speak to my friends, I just usually talk in English". It seemed that Matt's mother's Korean-only policy at home helped Matt to feel that it was a little more natural for him to speak Korean language than others. In sum, from first research question, I found out that immigrant mothers and their children had both positive and negative experiences of Korean language use. In the next section, I answered my second research question by identifying second theme.

Theme 2 (RQ2). Perspectives on Korean Language Maintenance: Benefits and Limitations

The second research question addressed the U.S. Korean immigrant mothers' and their children's views about maintaining Korean language. I categorized into two subthemes: benefits and limitations of Korean language learning.

Benefits: "We see and feel the same thing." Benefits include code families, such as better communication (M+Y), exchange Korean culture (M), reunion of generations (M), and cognitive development (Y). Under the benefits, I divided into two groups: Mothers and youth.

Mothers' group. Mothers talked about benefits of speaking Korean. The main benefit is that Korean language use provides better communication among family members. Ben's mother emphasized the importance of understanding among family members in Korea. Also, Ben's mother talked about helping others by speaking Korean in the U.S.

Ben's mother (JAE): 우선은 가족과의 소통. 한국 가족들과의 소통. 미국에 와서 보니까 영어를 못하는 사람들이 불이익을 많이 당하잖아요. 영어를 못하기 때문에. 제가 그걸 교회에서 보니까 애가 양쪽 말을 다해서 어려운 사람들이 있을때 가서 도와줬으면 좋겠다. 그런 취지에서 시작을 했던거 같아요.

First of all, communication within my family. Communication with other Korean families. After I came to the U.S., I saw that people who could not speak English well. They had disadvantages due to their lack of English skills. Because I see that at church, I hope my child can help people who are in difficult situations by speaking both languages fluently. I started because of these reasons.

Not only does Korean language provide better communication, but also family members can exchange Korean culture through Korean language use. Jacob's mother, HAE, also explained how much she felt special by speaking the same language. This seemed to show the benefits of Korean language use in HAE's family.

Jacob's mother (HAE): 첫째는 잘 통하죠. [...] 그런 게 참 좋아요. 같을 걸 보고, 느끼고. 한국에 관심이 굉장히 많아져요. 예를 들어서, 결혼할 때 한복을 해달라는 거예요.

First, better communication. I like it a lot. We see and feel the same thing. My child now has more interest in Korea. For instance, she said that she wants to wear Korean traditional costume at her wedding.

Matt's mother, WOO, highlighted the cultural exchange through Korean language. Also, Korean language use helped to reduce the generation gap among family members.

Matt's mother (WOO): 아이들이 집에서 한국말을 썼기 때문에 한국의 문화까지 교류가 되는것 같아요. 두번째는 세대 간의 연합이 되는 것 같아요. 저희는...예를 들어서, 아까도 말씀 계속하셨지만, 할머니

할아버지가 완벽한 한국말 권이시기 때문에, 어...할머니 할아버지들이 손자 손녀에게 가르쳐 주고 싶은 어떤 교훈이라던지, 삶의 철학이라던지...아이들이 이제 알아들으니까 이제 교류가 되고, 대화가 되고, 이해가 되고, 이런 이점들이 좀 있는 것 같아요.

My children spoke in Korean at home, and this helped to exchange Korean culture. Second, it helps to unify among generations. For us, for example, as other people also talked about it, grandmother and grandfather speak only in Korean. Uh... Grandparents want to teach moral or philosophy of life to their grandchildren. Children can understand them, so that became exchange, and better communication, and understandings with each other. These are benefits.

Matt's mother, WOO, indicated that there were very important aspects of benefits.

Korean immigrant mothers as a group in the focus group thought that there were many benefits. Now, let me consider what youth think about benefits for Korean language use.

Youth group. Youth also talked about the benefits of speaking Korean. All of youth talked about better communication. Ellie said, "I can talk to my relatives. And I can understand Korean when I am talking to people in Korea". Also, Ben said, "Just speak in Korean because my mom understands Korean easily. When I speak Korean, she can like to hear more clearly". In addition, Jacob said, "I can communicate with Koreans. That's small thing." Matt said, "I can talk to relatives and understand TV shows and Korean drama". Ellie agreed with Matt by saying, "When I'm watching Korean TV shows. [...] I found it really helpful." This showed that Korean language seemed to increase their interest in Korean media, such as Korean TV shows and drama. This is because Korean media include many aspects of Korean culture.

Interestingly, Ben said, "When I speak in English, and then knowing Korean languages, helped improve my memory. I can remember things easily." This explained how language helps to develop youth cognitive development. I was surprised that Ben makes connections between his language learning and other learning processes. Despites

of all the benefits of speaking Korean language, there are limitations that make it difficult to maintain Korean language at home.

Limitations: “My schoolwork is more important.” Limitations include code families, such as not useful (Y), lack of Korean language school’s curriculum (Y), importance of schoolwork (Y), lack of Korean connection (M+Y), lack of mothers’ English skills (M), influence of the American adolescence culture (M) and busy schedule (M). Under the limitations, I divided into two groups: Mothers and youth.

Mothers’ group. Matt’s mother, WOO, explained how youth challenge on her efforts of maintaining Korean language. WOO mentioned that she had hard time to supporting Matt’s Korean language learning because he was at a very emotionally sensitive age. Matt’s mother emphasized on the importance of using culture, such as Korean drama, as a medium of communication and encouragement for Korean language use.

Matt’s mother (WOO): 그런데, 아이가 이제 youth 가 되면서 눈에 들어오는 비치는 모습들이 한국은 정말 작고 힘이 없고, 이런것들이 이제 보이니까 너무 안타까워 하는 거예요. [...] 예전에는 너무나 자연스럽게 한국말과 한국 문화를 따라왔는데, 이제는 조금 약간 이끌어야지, “응답하라 1988” 같은, 아이에게 자꾸 매력적인 것들을 놓아야지 앞서가면서 놓아야지, 아이들이 끈을 갖고 오지. 이런 문화나 이런 매개체가 없으면 이 아이가 점점 점점 한국말을 안 쓰려고 하는 성향이 보이더라구요.

But, after my child became a youth, he sees Korea as a small and powerless country. He feels pity for Korea. He used to accept Korean language and culture naturally. However, now I should lead him with something that can attract him, such as Korean drama, “Answer Me 1988”. And then he follows with a connection. If there is no cultural aspect or medium, my child gradually seems not to speak Korean.

In addition, Jacob’s mother, HAE, brought up the issue of working versus non-working mothers. As a working mother, HAE described how hard to adjust herself to the

dominant society as an immigrant and to help her children maintain their Korean language and heritage.

Jacob's mother (HAE): 근데 저는 여기는 일하시는 엄마지만, 여기는 일 안하시는 엄마잖아. 그러니까 애들하고 그런걸 충분히 할 수 있잖아요. 근데 저희 같은 경우에는 그런 마음이 있어도 더 표현을 못하니까 더 얘기를 하고 싶어도 그게 쌓이는 거예요. [...] 이민사회가 저한테는 너무 버거웠어요. 일도 해야하고, 살림도 해야하고, 한국 남자가 도와주는 게 없잖아요. 아이들 교육도 제 몫이고, 아이들 라이드도 제가 하고. 그건 당신 일이야. 남편도 많이 했지만, 남편은 이런 큰 우산 같은 역할만 한거지. 잔잔한 이런 게 없어요. 그러다 보니까 제가 체력적으로 너무 딸리는 거예요.

I am a working mom, but some people here are non-working moms. So, non-working moms can spend enough time with their children. But, in my case, I could not express my mind or I could not communicate more with my children. These become worse. [...] It was very hard for me to deal with this immigrant community. I had to work, I had to take care of home. Korean men were not very helpful. Children's education and giving rides were all my work. My husband said, "It's your work." My husband helped me a lot, but my husband took a role as a big umbrella. There were no small help. So, I was very tired physically.

All of these reasons made it difficult for Korean immigrant mothers to support their children's heritage language development. Unlike mothers' limitations, youth had different reasons for limiting their language use.

Youth group. Because youth had limited access to the Korean immigrant society, they tended to not meet Korean people in the U.S. It seemed like their Korean family members were the only access for them to speak Korean. Matt said, "The bad things about speaking Korean is that I can only talk to relatives, but no one speaks in Korean in other countries." Also, Jacob agreed with Matt by saying, "My bad thing is it's not very practical. And it's not popular like English." In addition, Ben said, "I could speak Korean language really really well when I was young. Cuz my mom taught me Korean first then English. But, then I forgot a lot of it because it was useless."

Another reason for limitation of maintaining Korean language is that youth had negative experiences of learning Korean at a community-based Korean language schools.

Jacob: Well, I just did not have any good experiences in Korean schools. The Korean school. I thought that was pretty boring.

Ellie: Sometimes, I don't like it cuz it is hard to understand when you are learning. Like I will like it, if the teacher taught us Korean in English, then I can understand little more. So, it's kind of hard. Sometimes, I don't even learn anything if I don't try to understand.

Ben: Do this page or something. Sometimes, something completely new. We haven't even learned it yet. We are trying to learn it well. Umm... you have to do it at the same time.

From the interview, youth shared their experiences of attending Korean language classes on the weekends. Because a community-based Korean language schools had lack of curriculum and materials, youth had less interest in learning Korean at the Korean language school. Also, Ellie made an interesting comment about why she did not mainly concerned about learning Korean language because she valued her schoolwork more.

Ellie: Cuz my schoolwork is more important. It's actually going to like college. [...] You have to take a language class for so many years. To graduate!

From Ellie's comment, I can see how she seems to prioritize things for college entrance requirements, including a language class other than Korean. In Theme 1 and Theme 2, I explained how mothers and children's positive and negative experiences of Korean language use as well as their perspectives of maintaining Korean language. In the next section, I present how both mothers and their children think about parental support on the children's first language retention at home.

Theme 3 (RQ3). Effects of Parental Involvement: Provision of Social Capital

The third research question sought to identify if and how the U.S. Korean immigrant mothers provide social capital in supporting their children Korean language maintenance. Social capital within the family means that parents are physically present and give their attention to the child (Coleman, 1988). I categorized into two subthemes: mothers' support and fathers' support.

Mothers' support: "I am not a perfect mother." Mothers' support include code families, such as teaching Korean culture (M+Y), helping homework (M+Y), and less supportive (Y). Under the mothers' support, I divided into two groups: Mothers and youth.

Mothers' group. I asked mothers how they support their children's heritage language learning at home. Ben's mother, JAE, supported Ben's Korean language learning by helping with Ben's homework. JAE highlighted that Ben writes out the Bible in Korean everyday.

Ben's mother (JAE): 집에서 가르치다가 여기 와 가지고 한글학교 이제 들어간 지 몇 년 된지 모르겠네. 들어간 지 그렇게 오래되진 않은 것 같아요. 모르겠어요. 몇 년 된 것 같아요. 지금은 이제 내가 안 하고 숙제 같은 것만 봐줘요. [...] 아, 그리고 저는 그 것도 시켜요. 한글로 성경 쓰기. 집에서 유일하게 시키는 거는. 한글로 성경쓰기. 읽고.

I have taught Korean at home, and then came here (church). I don't remember how many years he has been attending Korean language classes. I think it has not been so long since he entered the class. I don't know. It's been several years. Now I don't teach him, but I help his homework. [...] Ah! And, I also ask him to do it. Writing Bible in Korean. This is the only thing that I ask for him to do it. Writing Bible and reading.

Ben's mother, JAE, shared how she supports Ben's Korean language skills. In addition, Jacob's mother, HAE, and Matt's mother, WOO, emphasized the significance of teaching

Korean culture and social skills. This is because both HAE and WOO believed that

Korean culture and Korean spirit are embedded in Korean language.

Matt's mother (WOO): 말 속에 다 들어가 있는 거예요 정신이. 그래서 한국말의 뿌리를 기초로 해서 이 아이가 한국인이 되는 진통 중에 있는 거 같아요. 미국에 살면서. 그래 가지고 가정에서 그런 걸 많이 가르쳐요. Everything is in one's speaking such as mind. So, based on the root of Korean language, my child is becoming a Korean while living in the U.S. So, I teach lots of things like that at home.

Unlike Matt's mother, Jacob's mother, HAE, pointed out that Korean language style is based on Korean culture. Interestingly, HAE mentioned that mothers should respect their children as a human being and not create a hierarchical relationship between mothers and their children. For instance, mothers are older people, so children must respect mothers.

Jacob's mother (HAE): 우리도 한국문화만 고집할 수 없고, 여기도 social skill 도 가르쳐야 한다고 생각해요. 그 다음에 또 한가지. 우리가 말투가 명령조고 강압적이에요. 이게 인격적인게 필요하더라구요. 이게 한국 문화니까 한국은 권위적이고. 우리도 변해야겠다.

We can't stick to Korean culture only. I think we need to teach social skills as well. One more thing, our speaking style is very imperative and coercive. It needs to be more humane. This is part of Korean culture. Korea is authoritative. We need to change.

For all of these mothers' technical and emotional supports seemed to be very important factors for successful Korean language learning. I made connections with how mother's efforts helped to formulate children's cultural identity in the fourth theme. Now, let us look at what their children's think about how their mothers support their Korean language learning.

Youth group. Ellie talked about how her mother helped her to learn Korean language at home by emphasizing the importance of maintaining Korean culture.

Ellie: Also, like if we watch Korean TV shows, my parents translate things that I do not understand. My mom will tell me what it means. [...] My mom thinks it is

really important because it is a part of culture. She wants me and brother to learn Korean.

Also, Ben's perception of his mother seemed that she was highly motivated to teach Ben's Korean language learning by correcting his mistakes in writing.

Ben: When we have han-gul-hak-kyo (Korean language school) homework, I will do it, and I will show it to my mom. She just check for what's wrong. She fixes things like that. I have to keep fixing that until everything is right.

Unlike Ellie and Ben, Jacob and Matt thought that their mothers were less supportive now when they are teenagers than when they were children.

Jacob: Right now, she is not supportive. But, when I was younger she used to. I don't know. If I didn't do homework, she gave me a punishment. She makes me to read a Korean book.

Matt: We don't necessarily watch Korean TV shows because we need to learn Korean. That's for entertainments. My mom like...She supports my homework. But, she does not read me a book or anything. [...] She used to like read me a book when I was little.

The mother said that they were having a hard time going through their children's sensitive ages, and this makes it difficult for them to teach their children's Korean language. However, youth felt that their mothers were currently not supportive in their Korean children's language learning as compared to past. I discussed more about these different perspectives in Chapter 5. From both the mothers' and youth focus group, participants shared how fathers' perceptions of and support about their children's Korean language learning was different from the mothers' support. First, let us look at the mothers' group talk about father's support.

Fathers' support: "Mom, dad is like a rock." Fathers' support includes code families, such as fathers' negative influence (M), need fathers' support (M), and fathers'

indifference (Y). Under the fathers' support, I divided into two groups: Mothers and youth.

Mothers group. Compared to other mothers, Ellie's mother, SOO, was a good listener who either agreed with other mothers by nodding or gave me very short answers, such as yes or no. I called her name to encourage her to participate in the discussion by saying, "What about your family, SOO?", and then she did answer my questions. However, whenever we talked about fathers' perceptions about children's language retention, SOO actively participated in the discussion by sharing powerful stories of her husband's experiences in the U.S.

Ellie's mother (SOO): 제가 볼 때는 우리 남편은...상처를 많이 받았어요. 어렸을 때, 한국인으로써. 자기가 한국인이기 때문에. 지금도 그런 얘기를 해요. 막 뭐 부당한 거를 당했던 거. 학교에서. 어렸을때, 그러니까 한국인인 게 내심 그런 걸 표현은 안하지만 제가 볼 때는 별로 좋아하지 않아요. 그러니까 그 사람한테 그거를 기대할수가 없어요. [...] 반대는 안 하는 정도예요.

When I see my husband...When he was a child, he got hurt as a Korean. Even now, he talks about it a lot. When he was a child, he was given unfair treatment at school. He does not express about the negative experiences, but I think he does not like himself as a Korean. So, I do not expect something. [...] However, he does not oppose for children's Korean language learning.

Ellie's mother, SOO, shared her husband's negative US school experiences that caused him to dislike expressing himself as a Korean in this society. This seemed to lead to his indifference about children's Korean language learning. Not surprisingly, Jacob's mother, HAE, talked about how her husband did not have enough conversation with their children. This is very typical Korean father's attitude at home.

Jacob's mother (HAE): 아버님하고는 얼마나 대화를 했겠어요. 우리 남편도 애들이랑 별로 대화가 없어요. [...] 아빠는 communication 이 없는 존재라고 느끼는 거예요.

I doubt that my husband had much conversation with his father. My husband also hardly talk with my children. [...] My children feel that my husband is a person who does not have any communication.

Either father's negative experiences of adjusting to the larger society or Korean father's cultural influence made it difficult for their children to maintain Korean language and culture in the U.S. However, there were some good examples of fathers' support.

Interestingly, Ben's mother mentioned how her American husband thought about their children's Korean language learning.

Ben's mother (JAE): 저희 남편은 미국 사람이지만, 한국어를 가르치는 걸 굉장히 positive 지. 당연한걸로 알고 있고.
My husband is an American, but he is very positive about Korean language teaching. He feels that this is quite natural.

In addition, Matt's mother shared successful strategies how fathers can be involved in children's language learning at home.

Matt's mother (WOO): 이제 아빠하고 더 많은 시간을 가져요. 저희 가정은 아침에 매일 성경으로 제가 한국말로 읽어주고, 저녁 때 매일 성경으로 아빠랑 같은 passage 를 가지고 그 Daily Bread 가 있어요. [...] 그 때 아빠가 영어를 하죠. 깊이 있는 것들을 터치할때.
My children spend more time with my husband. For my family, I read Bible in Korean every morning, and my husband read the same passage in English every evening. This is a book called, Daily Bread. [...] At that time, my husband speaks in English when he touches deeper things in my children's heart.

Matt's mother said her husband also spoke Korean to their children because of their Korean only at home policy. However, when they needed to have a deep conversation, her husband spoke English at children's bedtime. This showed that father's emotional support was also important aspect of children's language learning. Matt's parents divided their parental roles to support their children's language development.

Youth group. When I asked to the children how their parents supported their Korean language learning, Matt, Ben, and Jacob mostly shared how their mothers helped them to learn Korean language. Ellie was the only one who shared her father's view on her Korean language learning.

Ellie: Yes, strict. Do the things that are necessary. Going to schools. And then he takes SATs. More important school stuff. Or, more bigger than church events. And my dad. He is really...just...I don't know how to describe it. He is like really smart. He is like...He thinks about really important stuffs only. [...] He wants us to be perfect, too. But, he doesn't really care much about me and my brother learning Korean. And he is fine with it if we want to quit. He does not think that it is important.

Ellie strongly thought that her father did not care about her Korean language development. Despite of her father's lack of support, Ellie seemed highly motivated to learn Korean language. When Ellie talked about limitations, she mentioned the importance of her schoolwork like her father. This showed that father's educational attitudes and beliefs seemed to have an influence on children's attitudes and beliefs on learning. I wanted to know more fathers' support about their language learning, but youth did not share much about father's support. However, youth shared more how their mothers support in their Korean language learning. In the next section, I explain the last theme about cultural identity formation.

Theme 4 (RQ4). Values of Cultural Identity Formation: Acculturation and the Reality of Learning Korean

The last research question drew the relationship between heritage language maintenance and cultural identity formation among American-born Korean youth. I identified two subthemes: acculturation and Korean language skills. I described

acculturation first. There were tension between the value of learning the culture through language and yet, the challenge of learning Korean as a language.

Acculturation: “You are a Korean.” Acculturation includes code families, such as cultural identity (M+Y). Under the acculturation, I divided into two groups: Mothers and youth.

Mothers’ group. Mothers shared how their children formulate Korean identity in the U.S. Ben’s mother, JAE, seemed very proud of Ben’s efforts to speak Korean. JAE also explained how Korean language learning helps to their children from their cultural identity.

Ben’s mother (JAE): 한국말을 하다가 싫어하더니, 나에 대한 반항도 있었을꺼예요. 어느 순간 부터 한국말을 하려고 하더라구요...그런 욕구가 생기면서 한국사람이라는 자긍심?. ‘한국사람이라 창피해’가 아니라 ‘한국사람이야’...학교에서 뭐를 하는데, 학교 숙제에서 태극기를 그려가지고 왔어요.

He did not want to speak Korean. It must have been also a teenage rebellion. All certain, he wants to speak Korean...He started having self-esteem as a Korean. He doesn't think that he is not disgrace as a Korean but feels pride about the fact that he is a Korean...For a school project, he drew a Korean national flag as his homework.

Ben’s mother’s comments showed that Ben was in the stage of integration in the process of acculturation. Integration occurs when a person interested in maintaining heritage culture and interacting with others (Berry, 2005). Also, Ellie’s mother agreed with Ben’s mother, and shared her experiences of discovering Ellie’s cultural identity through Korean language use.

Ellie’s mother (SOO): 우리 Ellie 도 한국 사람들이 한국말로 말 걸어주는걸 굉장히 좋아해요. 자기가 한국사람으로 나타내 보이는 걸 굉장히 좋아해요. 학교에서도 “한국인이다” 그러면 “와!” 애들이 그런데요. K-pop 이나 드라마 같은거 때문에.

Ellie loves when Korean people speak Korean to her. She really likes to represent herself as a Korean. When she says that she is a Korean at school, other friends say, “WOW!” Because of K-pop music or Korean drama.

Ellie’s mother also showed that Ellie was in the stage of integration in the process of acculturation. Unlike Ben’s mother and Ellie’s mother, Matt’s mother, WOO, had a concern about the influence of American youth culture on Matt’s Korean language learning. WOO said that this age was a turning point where Matt could continue to learn Korean language or drop it.

Matt’s mother (WOO): 그전에는 한국하면 자랑스러워하고 막 되게, 이렇게 뭔가 든든한 뻥이 있는것 같은 그런 생각이 들었는데, 이제는 아이가 현실적으로 아이가 ‘한국이 되게 작구나’...“너는 한국사람이야.” [...] 제가 제 아이를 보면 이렇게 두번째 어떤 turning point 를 기다리는 timing 에 온 것 같아요...어, 그러니까 사실은 자기는...개가 지금 속 안이 자랄려고 해요 13 살이니까. 자기 막 그 정체성도 지금 막 자리잡으려고 하는 때고, 타이밍이고.

He used to be very proud of himself as a Korean. He felt confident, but now he realized that Korea is a small country. “You are a Korean.” [...] When I see my child, this is a second...A waiting timing for a turning point to him. Actually, he is growing because he is thirteen years old. It’s about the time or him to discover his identity.

Matt’s mother agreed with the idea that language and culture maintenance helped Matt to discover his cultural identity. At the same time, if Matt discontinued learning Korean language, WOO was afraid he would lose the opportunity to develop his cultural identity formation. This was the main reason why WOO and her family made efforts to support their children to learn Korean language by using a Korean-only policy at home. However, the influence of American youth culture made things complicated. In addition, Matt was in between separation and marginalization in the process of acculturation. Separation occurs when a person value the culture but avoid interacting with others (Berry, 2005).

Matt was also losing his interest in maintaining Korean culture. This is called marginalization.

Furthermore, Jacob's mother, HAE, had similar experiences like Matt's mother. HAE said that Jacob seemed not interested in learning Korean, and only spoke English all the time at home.

Jacob's mother (HAE): 우리 제이콥 같은 경우는 크니까 별로 한국에 그냥 관심이 없어지더라구요. 어렸을 때 많이 데려갔을 때는 2 학년, 3 학년 때는 너무 좋아하는데... 커서 갔을 때는 한국말이 너무 어눌하니까... 그리고는 한국에 대해 좀 안 좋아지고...

In Jacob's case, as he got older, he lost his interest in Korea. When he visited Korea in his second or third grade, he liked it... But, when he visited as an older kid, his Korean is not good... This causes him to lose his interest in Korea

Jacob's mother shared how Jacob did not want to maintain the culture. Jacob was in the stage of marginalization of acculturation. Despite the relationship between language learning and cultural identity formation, mothers had difficulties in supporting their children's language retention. Mothers kept teaching their children by saying, "You are a Korean!" In the next section, I described how youth thought about their cultural identity.

Youth group. I asked youth how they saw themselves as a Korean or an American. To reduce youth pressure to answer the question, I said, "It is okay you do not have to decide". Ellie simply said, "Korean" without any hesitation. Ben also said, "I think I see myself as more Korean. Because...like....certain things in America, I do not like it as much as Korea." I was surprised by Ben's response because Ben's father is an American. Unlike Ben, Matt seemed confused with his ethnic identity and said, "Umm...I know I am Korean. But, I feel like. Since I lived in America, like I am American than Korean. Kind of....like same culture....I still know I am Korean." As

illustrated by Matt's mother, WOO, youth age was a turning point for Matt. In addition, Jacob said, "Umm...Well...I guess I see myself as more American in a way." Different from Ellie, Ben, and Matt, and Jacob had hard time answering this question.

Also, youth group's responses showed that Korean immigrant mothers' interpretation matched with their children's cultural identity formation. Mothers thought that their children's motivation in learning Korean helps to develop their ethnic identity. Ellie and Ben, who thought that they were Koreans, showed integration of acculturation. Ben said, "Certain things in America, I do not like it as much as Korea." On the other hand, Matt was in the middle of separation and marginalization and he thought of himself as an American as well as a Korean. Finally, Jacob, who was in a marginalization stage, believed that he was an American. Jacob said, "I don't really like Korean culture. Korean culture is just weird to me, but I know from Korea." In Chapter 5, I discuss cultural identity formation deeply. In the next section, I explain how Korean language skills were related to the children's identity formation.

Korean language skills: "Speaking is very hard." Korean language skills include code families, such as self-motivation (M) and better reading and listening skills (M+Y). Under the Korean language skills, I divided into two groups: Mothers and youth.

Mothers' group. Mothers acknowledged their children's Korean language skills naturally in their daily lives, and shared their experiences in the focus group.

Ellie's mother (SOO): 우리 아이는...말하기는 거의 못한다고 봐야 되고, 알아듣는 거는 좀 알아듣는 거 같아요. 쓰는 거는 거의 안 되고, 읽는 거는 잘해요. 무슨 뜻인지 몰라서 그렇지.

Ellie...She almost cannot speak Korean, but she seems to understand it. She cannot write. However, she can read well even though she does not understand what it means.

Matt's mother (WOO): 저희 애들은 한 80%는 알아듣는 거 같아요. 속담도 많이 알아듣구요. 그니까 어릴 때 너무 좋아했기 때문에 흡수를 많이 했어요.

My children understand about 80%. They even understand Korean idioms. This is because when my children were little, they really liked Korean language learning. They absorbed Korean language a lot.

Ben's mother (JAE): 쓰기는 썼는데 받침이 많이 틀렸어. 다 틀린 건 아니지만 많이 틀렸어.[...] 4-5 살 되나? 한국말로.

My child wrote something in Korean, but he made lots of mistakes. His writing was not completely wrong, but had lots of mistakes. [...] His Korean language skills were like 4 to 5 years old?

Jacob's mother (HAE): 엄마가 한국말로 해주면 얼마나 알아들어? 70 %? 어떤거 보면 하나도 안 되어있어.

I said to my child, "How much do you understand when I speak Korean? About 70 %?" But, he seems not understand when I see his mistake.

Mothers thought that their children could not speak and write very well, but their children did better at listening and reading Korean. However, mothers were not sure that their children could understand Korean language well.

Youth group. Similarly, Youth thought that they were good at reading, but not speaking. Also, youth thought that they did not have good comprehension when they read.

Ellie: I can read Korean really good, but sometimes I do not understand when I am reading. I can read whatever anything, but I think my main problem of learning Korean is probably an understanding part. Understanding and speaking!

Matt: Uhhh...I can read well, but like it's not as fluent as how fast I can read in English. I can write well, but not really well. Not like perfect spelling. I can listen and read the best. Cuz that's what I always do.

Ben: My reading is kind of slow. Some words I do not know. Sometimes, I ask my mom. Someone who knows Korean more than me.

Jacob: Well, when someone talks to me in Korean, I understand. Speaking is very hard. And reading is fast, but it's kind of hard.

Mothers and youth had similar opinions about youth's Korean language skills. From this study, it was hard to find the relationship between youth's Korean language skills and cultural identity formation. However, I found out that youth who were self-motivated to learn Korean language had a strong Korean identity. I could see these youth self-motivation through my observation in the youth focus group. For instance, Ben and Ellie shared many experiences in the group without hesitation. Ben's mother, JAE, said that Ben writes out the Bible in Korean by himself everyday.

Ben's mother (JAE): 네. 알아서 스스로 하는거예요. 랜덤으로[...] 어렸을 때는 같이 쓰고, 읽고, 뜻을 설명도 해주고 이렇게 하다가. 이제 컸으니까 자기가 마음이 생기니까. 이제는 웬만하면 믿어주고 가끔씩 검사해요. 했는지, 안 했는지.

Yes. He is doing that by himself randomly...[...] When he was a child, I helped him to write and read by explaining its meanings. Now, he grew up, and he wants to do it. I trust him, and I just check whether he did it or not once a while.

Ben said that he was more Korean when I asked how they saw themselves as a Korean or an American. Also, Ellie's mother emphasized the importance of self-motivation in their children's Korean language learning.

Ellie's mother (SOO): 그 아이 스스로 '아! 내가 해야겠다.' 드라마 같은거 보고 공부하고. 그걸보고 아, 애들 스스로 마음이 서야 하는구나.

The child realized that 'I should learn Korean by watching Korean drama.' Seeing my child, I thought that children learn by motivating themselves.

Ellie said she saw herself as a Korean, and she tried to learn Korean because she loved to communicate with other Korean people in Korean. In Matt's case, he learned Korean naturally by speaking Korean language at home, so he saw himself as a Korean. But, also he saw himself as an American. By contrast, Jacob, who did not have motivation to learn Korean language by himself, saw himself as an American, not a Korean at all. In the next section, I provided some limitations of this study.

Limitations of Study

In this study, there were some limitations because of several factors. First, I have a small sample size. I invited 12 participants, but due to either familial/personal issues or time conflicts, four participants could not make it to the focus group interview session. Thus, I ended up with eight participants: four mothers and four children. I used a snowball sampling and found that to be useful methodology. However, if I had a longer time period, I could have had a larger pool of participants. Second, the data for Korean language skills was based on participants' beliefs only. This is because I had to trust my participant's assumptions on youth Korean language skills. I could ask to my participants to provide me with evidence of youth's Korean language skills, such as Korean language school's evaluation report. Third, I, the researcher, had less experience working with American-born Korean youth, so this made me difficult to facilitate the youth group. In the future, I would like to conduct youth focus group by separating genders to see any differences in my research findings. Fourth, there was lack of literature about social capital within families and its relation to heritage language learning. Coleman's (1998) theoretical framework was the only guidance for me to follow. Also, H. Y. Kim (2001)'s study was the only research article that talked about social capital with the families and its relation to heritage language learning. Last, it was difficult for me to translate Korean into English, so I might have some errors in my English translations.

Despite the limitations, this study's findings provided the important understandings of Korean immigrant mothers and their children's perceptions on Korean language retention in the U.S. These findings can serve to inform educators the

educational importance of maintaining children's heritage language and culture in the U.S.

Summary of Findings

From this study, I identified four major themes: (a) use of Korean language: positive and negative experiences, (b) perspectives on Korean language maintenance: benefits and limitations, (c) effect of parental involvement: provision of social capital, and (d) value of cultural identity formation: acculturation and the reality of learning Korean. This study revealed that mothers strongly believed that there were very supportive in their children's Korean language learning, while youth thought that their mothers were less supportive in their Korean language learning. This study also found out that not only mothers' support was needed for their children's Korean language learning, but also the role of fathers was needed desperately. In addition, this study showed that there was a strong relationship between children's heritage language learning and their ethnic identity formation.

In the next chapter, I synthesize major findings by comparing and contrasting between mothers' and youth focus groups. I provide the relationship between my findings and situated in larger context, focusing on social capital and cultural identity. Also, I discuss the implications of the data and recommendations for the U.S. educators, school administrators, policy makers, and Korean immigrant mothers. Finally, I present my future research plans.

Chapter 5: Discussion and Conclusion

This study explored Korean immigrant mothers' and their children's perceptions of and experience with maintaining the Korean language and the effect that had on the development of social capital and cultural identity. I intended to explore ways to help educators understand the different perspectives of Korean immigrant families and support these families and their children showing them how to create a support system. In the next section, I synthesize major findings by comparing mothers' and youth focus groups in Table 8. I created Table 8 to show how mothers and youth expressed their opinions differently or similarly for each theme.

Synthesis of Findings

Table 8.

A Thematic Comparison of Heritage Language Maintenance between Mothers and Youth

Youth	<u>Theme 1</u> Use of Korean language: Positive and negative experiences	<u>Theme 2</u> Perspectives on Korean language maintenance: Benefits and limitations	<u>Theme 3</u> Effects of parental involvement: Provision of social capital	<u>Theme 4</u> Values of cultural identity formation: Acculturation and the reality of learning Korean.
Mothers				
Theme 1	+/-			
Theme 2		+/-		
Theme 3			+/-	
Theme 4				+

*+ : positive, - : negative

Theme 1. Use of Korean Language: Positive and Negative Experiences

From study's findings, I found out that both mothers' and youth groups had positive and negative experiences of Korean language use. Korean immigrant mothers had less positive experiences their children's Korean language use because their children spoke Korean only when they needed it for translations or clarifications. Also, their children seemed to have had very limited Korean speaking skills compared to their listening skills. This made it very difficult for mothers to communicate with their children in Korean. In addition, Korean immigrant mothers wanted their children to speak Korean language for better communication. However, at the same time, mothers wanted their children to adjust to the large society successfully. My study echoes the findings of J. Kim's (2011) study on Korean immigrant mothers' perspectives. J. Kim (2011) reported that Korean immigrant mothers have dual expectations for their children. Korean immigrant mothers want their children to enter the host society successfully even though the mothers worried that their children would lose ethnic language and culture (J. Kim, 2011). At the same time, mothers worried about children's failure in the host society because of their negative experiences such as stereotypes and discriminations (J. Kim, 2011).

Similarly, youth also seemed to have had more negative experiences with their Korean language use. Even though youth understood that they had to speak more Korean for their mothers who had limited English skills, youth felt either embarrassed or nervous when they spoke Korean language. All of the youth participants shared negative feelings about the fact that Korean is not their primary language they use in the U.S.

Theme 2. Perspectives on Korean Language Maintenance: Benefits and Limitations

From this study's findings, mothers and their children both agreed that speaking Korean helped to build a strong family network among family members. Korean immigrant mothers believed that speaking Korean language reduces the generation gap between parents and their children, and between grandparents in Korea and their grandchildren in the U.S. Similar to findings of Lee and Shin's (2008) study and Wong Fillmore's (1991) study, mothers strongly thought that language was a medium to make the strong connections. In addition, mothers said that language can be an asset in their children's life. This is in line with Wong Fillmore's (2000) study on loss of family languages. Wong Fillmore (2000) stated that maintaining heritage language is closely related to one's success in life. Also, youth believed that speaking Korean helps them to communicate with their family members easily without stresses. Interestingly, one of the youth, Ben, experienced that learning Korean language helped to improve his memory. Lapayeses' (2007) study showed that bilingualism helps to increase one's cognitive development. In this study, only one youth, Ben, mentioned his Korean language learning helped to develop cognitive awareness.

On the other hand, mothers felt that it was hard for them to guide their children to learn Korean because of the influence of American youth culture. Mothers also thought that their busy daily schedule made it also difficult for them to help with their children's language learning. Unlike mothers, youth had other reasons for limiting their learning of Korean language. The youth thought that no one spoke Korean in this country as well as other countries. They thought that Korean language was not very practical or not a

popular language in this society. From this study, the unique finding was that youth strongly agreed that their schoolwork was important rather than learning Korean because youth wanted to go to college. The youth said that Korean was not included in the school's language requirements, and they would rather to focus on learning other languages, such as Spanish, to graduate. Surprisingly, despite of these limitations, youth wanted to continue to learn Korean in the future because they thought that Korean language was helpful when they visited Korea and when they communicated with their family members. In the next section, I explain how mothers and their children thought about parental involvement on heritage language development.

Theme 3. Effects of Parental Involvement: Provision of Social Capital

Both mothers' and youth talked about positive and negative aspects of parental involvement in Korean language learning. Mothers strongly believed that they were very supportive in their children's Korean language learning. Mothers helped their children's Korean language classes' homework or even taught Korean language and culture through watching Korean TV shows or dramas together. When they watched TV shows or dramas, mothers explained the cultural differences by translating difficult vocabulary. However, different from mothers' beliefs, youth thought their mothers were less supportive in their Korean language learning compared to the past. Youth thought that they are older, so mothers believed that youth could take their own responsibility in learning. Also, youth thought that mothers wanted them to do well in schools by emphasizing the importance of schoolwork.

Both mothers and youth agreed that fathers should support their children's Korean language learning. Mothers and their children thought that fathers were either not interested in their children's Korean language learning because of their negative experiences or not involved in their children's Korean language learning even though they had positive attitudes towards their children's Korean language learning. This study showed that fathers' support seems to be necessary for their children's Korean language learning. This is in line with Kim and Starks's (2010) study on the role of fathers in language maintenance and language attrition. Kim and Starks's study focused on Korean-English late bilinguals in New Zealand during their adolescence and how their L1 and L2 proficiency by family language use. Kim and Starks (2010) revealed,

The father is central to language use within the home. The language of the father has a significant effect on language use by and to other family members. This may be related to the role of the father in the Korean family (p. 296).

Kim and Starks' (2010) findings strongly support this study's findings on the needs of father support on their children's heritage language learning.

Theme 4. Values of Cultural Identity Formation: Acculturation and the Reality of Learning Korean

Even though the sample is small, this study's findings showed that there seems to be a strong relationship between Korean language maintenance and cultural identity formation. Korean immigrant mothers believed that their children must learn Korean language to discover their cultural identity. Mothers thought that because Korean language includes Korean manner, traditions, history and culture, their children had to

learn Korean language to know who they are and Korean origin. Unlike mothers, youth did not make connections for themselves between Korean language learning and cultural identity formation. From this study's findings, I learned that youth saw themselves as a Korean if the youth was motivated to learn Korean language and culture. Youth saw themselves as an American if the youth has less interested in maintaining Korean language. Youth saw themselves both American and Korean if the youth are comfortable speaking both Korean and English. This is in line with Cho's (2000) study on the role of heritage language in social relations. Cho stated that heritage language development helps the immigrant to discover their ethnic identity.

In addition, Lee's (2002) study showed that a person, who has higher Korean language proficiency, has also strong ethnic identity. Because I had limited information about youth's Korean language skills from the focus group interviews, I cannot state that youth Korean language skills are related to their cultural identity formation. However, I learned that youth who were motivated to learn Korean language and culture have strong Korean ethnic identity. In the future, I would like to find out how specific Korean language skills are related to their Korean cultural identity formation. In the next section, I made connections with my findings to theoretical framework: social capital and cultural identity.

Situated in Larger Context

In order to explore the U.S. Korean immigrant mothers and children's perceptions of and experience with maintaining the Korean language, I chose social capital and ethnic

identity as a lens. In the next section, I explain how my study findings are related to theoretical frameworks: social capital and ethnic identity.

Social Capital

From my findings, I found out that Korean immigrant mothers were involved with their children's Korean language learning. This was echoed by Coleman's (1988) work on the importance of social capital within the family because Korean immigrant mothers were physically present and gave attention to their children. In addition, this is in line with Domina's (2005) three mechanisms of parental involvement in children's education: (a) parental involvement socializes children, (b) parental involvement provides social control, and (c) parental involvement gives more information about their children. For example, Korean immigrant mothers valued the importance of learning Korean language and culture for their children. Korean immigrant mothers tried to build networks with other Korean immigrant families at Korean ethnic churches. Also, Korean immigrant mothers tried to build strong emotional bonding among family members through Korean language use. Finally, involved parents seemed to be able to solve problems easily. However, the children's lack of Korean language skills made it difficult for parents to solve problems easily. This is because mothers said that they could not have deep conversations with their children due to the lack of language skills. I learned that Korean immigrant mothers made their efforts to build network with either ethnic communities or family members. However, because of language barriers, Korean immigrant mothers seemed to be having difficult times and even one mother was losing her motivation to support her children's heritage language development.

Ethnic Identity

Another lens to look at the problem with heritage language retention was ethnic identity. From this study, I found out that there seemed to be a relationship between Korean language maintenance and ethnic identity formation. Korean immigrant mothers believed that Korean language was not only a language to communicate, but also it was a passageway to Korean spirit, culture, tradition and history. This is the reason why Korean immigrant mothers had a strong desire to continue to teach Korean language and culture to their children. Matt's mother, WOO, had always considered that it was important to teach Korean language:

Matt's mother (WOO): 왜 한국말이 왜 필요한지...눈으로 이렇게 실질적으로는 어떤 필요가 점점 보이진 않지만, 이거는 정신이기 때문에 필요하다는 생각이 들었어요. '미국에 살기 때문에 그 뿌리, 역사, 정신. 이것들을 내가 가정에서 가르쳐야겠구나.' 생각했어요.

Why Korean language is necessary to teach... The necessity is invisible, but I think that it is necessary to teach Korean language because it is Korean spirit. Since we are living in the U.S., I thought I should teach the origin, history, and spirit of Korea to my children at home.

Matt's mother's response was very powerful because this showed that Korean language development is essential for children's ethnic identity formation. As a Korean, I strongly agreed with WOO's comments. In Chapter 2, I used Tse's (1998) four stages of ethnic identity development model: (a) unawareness, (b) ethnic ambivalence/evasion, (c) ethnic emergence, and (d) ethnic identity incorporation.

Table 9.

Relationship between Acculturation and Ethnic Identity Formation of Youth

Ethnic Identity		Ethnic ambivalence	Ethnic emergence	Ethnic identity
Acculturation	Unawareness			
Assimilation	X			
Marginalization		Jacob	Matt	
Separation			Matt	
Integration				Ben & Ellie

From my findings, Table 9 shows the relationship between acculturation process and cultural identity formation of youth. In Stage 1, there was no unawareness or assimilation process of acculturation in youth. In Stage 2, Jacob seemed to go through ethnic ambivalence. This is because Jacob who saw himself as an American and had little interest in learning Korean. Jacob said, “When there is a Korean thing, I accept. [...] I see myself more having American values. I enjoy American culture more.” This also showed that Jacob was in the process of marginalization in acculturation because he had little interest in Korean language learning. Throughout the interview, Jacob did not talk a lot in the youth focus group. Because Jacob was less motivated in his Korean language learning, I had to call his name many times to hear his responses. Jacob’s responses were pretty short and concise. This also showed me that Jacob seemed to be less motivated compared to other youth in the focus group.

In Stage 3, Matt was in ethnic emergence because Matt saw himself both as an American and a Korean. Matt’s mother, WOO, said Matt was losing his interest in

learning Korean rapidly. To me, Matt was having an emotional conflict between large group and ethnic group. Also, Matt was in the process between marginalization and separation of acculturation. This is because Matt valued Korean culture, but he was losing his interest as well as avoiding interactions.

In Stage 4, both Ben and Ellie were in ethnic identity because they both felt very proud of themselves as Koreans. For acculturation, both Ben and Ellie showed integration because they both had high interest in maintaining Korean language and culture and they wanted to have daily interaction with others. In the next section, I provide implications for practices and recommendations for the U.S. teachers, administrators, policy makers, and Korean immigrant mothers. Also, I provide my future research plans and my learning and teaching ideas.

Implication and Recommendations

Within democratic societies that have a variety of heritage languages like the U.S., I argue that maintaining and supporting the development of these languages is a value-laden decision, that is, it is a choice infused with how one values language learning. One of the ways to assess the value of heritage languages is to examine the various populations, policies and individuals who will benefit from the support and maintenance of heritage languages. In the next section, I discuss the positive implications of heritage language support and maintenance for various groups: the U.S. teachers, administrators, policy makers, and Korean immigrant mothers. Given these implications, there is still more research to be done; therefore, I have included my next research agenda.

For the U.S. Teachers

From my research on heritage language maintenance, I realized that teachers can play a central role in fostering and supporting students' heritage language development, even if they do not know the language. I suggest that teachers pay more attention to the immigrant parents' perspectives about children's education by asking families about educational experiences, language preferences and activities in their respective communities. I believe that teachers cannot teach children very well if they do not know them very well. I suggest that teachers develop a more inclusive curriculum for language minority children. Also, teachers could learn how to assess language minority students' outcomes or behaviors. Because the results are so important for student learning and engagement, I recommend that teachers educate themselves by attending education conferences and by finding relevant resources to support language minority students.

For Administrators

For school administrators, I suggest they try to build a network with local communities such as ethnic churches to provide resources for language minority students. Also, administrators must provide psychological support for language minority students. However, counselors should be aware of what is culturally appropriate counseling for language minority students. For immigrant parents, administrators should provide educational programs, such as adult ESL through SUN (Schools Uniting Neighborhoods) programs. Immigrant parents can improve their English skills, so they can communicate better with their children as well as teachers and administrators at schools.

For Policy Makers

On May 30, 2012, there was a Memorandum of Understanding (MOU) agreement on acceptance of Korean language credits through Test of Proficiency in Korean (TOPIK) between Tacoma and Federal Way public schools in Washington State and National Institute for International Education (NIIED) (Consulate General of the Republic of Korea in Seattle, 2014). This is the first case of accepting Korean language credits (up to 3 credits) in Tacoma and Federal Way public schools in Washington State.

This agreement is a great example of an educational achievement for American-born Korean youth in the State of Oregon. For example, American-born Korean youth can take TOPIK test to meet the second language requirements in Oregon. From the mothers' focus group interview, mothers hope that the U.S. public schools also offer Korean language classes. Ben's mother (JAE) complained about Ben's school because Ben showed her some Chinese characters. JAE said, “학교에서 중국어를 배우는구나! 근데 왜 한국말은 안 배우지? Oh, you are learning Chinese at school. Why not Korean?” By setting up an educational system like Washington State, this is a good way to motivate American-born Korean youth to maintain Korean language and culture. In addition, I recommend that policy makers encourage teachers to be aware of language minority students at their school districts. I also suggest that policy makers provide useful resources for the U.S. teachers and administrators.

For Korean Immigrant Mothers

My last mothers' focus group question was “What advice do you have for me?” All of participants gave me useful advice for other Korean immigrant mothers who might

have the same difficulties like them. Ellie's mother, SOO, emphasized the importance of patience in maintaining Korean language and culture.

Ellie's mother (SOO): 미들스쿨 1, 2 학년때 하기 싫어 했었어요. 그랬는데 포기하지 않은거. 정말 너무 하기 싫어 하면은 억지로 시킬 수는 없지만, 막 싫어해도 “그래도 가야해!” 포기하지 않은거, 그게 지금은 힘이 되는것 같아요.

When Ellie was first or second grade of Middle school, she disliked learning Korean language. However, I did not give up. If Ellie really hated it, I could not force her to learn Korean language. I said, “You must go (to Korean language class)!” I did not give up. Now, this gives me strong power.

SOO continued to emphasize the importance of having a Korean friend who just came from Korea. SOO experienced that Ellie improved her Korean language skills naturally by interacting with other Korean friends. Also, HAE, Jacob's mother said that mothers should have family language policy by speaking only Korean at home. HAE regretted that she mainly used English at home with other family members. WOO, Matt's mother, who used Korean language only policy at home, mentioned that fathers should support their children's Korean language learning by having more family activities. WOO shared great strategies of building a strong network by dating with their children. For instance, father dates with his son, and mother dates with her daughter. Sometimes, WOO's family switched to date with one another among family members. WOO explained this strong emotional support also helped to maintain Korean language and culture.

Finally, JAE, Ben's mother, said that mothers should wait for appropriate time to teach Korean language. JAE started to teach Korean when Ben was only four years old, but it was not successful. However, later as Ben grows, he absorbed Korean language like a sponge. All of mothers hope that other Korean immigrant mothers do not give up maintaining Korean language and culture in America. This is the reason why all of

mothers participated in this study to share their experiences and strategies of maintaining Korean language and culture.

For my Teaching and Learning

From this study, I learned that I want to be a culturally and linguistically responsive teacher. In my teaching, I will develop an inclusive curriculum by adding language objectives in my curriculum, sharing language learning experiences, and sharing different cultures and traditions in class. I am always curious about different languages and cultures. To understand diverse students, I will try to learn different languages and cultures by traveling other countries and attending diversity conferences.

For my Future Research

This study motivates me to do more research on related research fields. For short-term research goals, I would like to interview Korean-American students, Korean-adoptees, Korean immigrant grandparents, Korean language teachers, and the U.S. teachers who teach Asian American students, and so on. Also, I would like to find out how Korean immigrant mothers involve in the U.S. schools for their children's education. In addition, how the U.S. public schools can support language minority students in their classrooms by using linguistically and culturally responsive teaching strategies.

For my long-term research goals, I would like to expand my research not only for the U.S. Korean immigrants, but also other Asian American communities including Chinese, Japanese, and Vietnamese, and the like. Also, I would like to explore more in these research fields: Bilingual education, heritage language education, second language acquisition, language assessment, and language and culture, and so on. For the research

methodology, I would like to conduct repeated focus groups with the same participants by focusing on each topic for each focus group. I also want to conduct a research through mixed-method research. This is because I can use a survey to conduct specific questions of participants' Korean language skills, and then I can conduct either individual interviews or focus group interviews to explore my research questions.

Summary and Conclusion

This study points to the significance of supporting American-born Korean children's heritage language retention in the U.S. and the needs of parental involvement on maintaining Korean language. In this study, I examined how the U.S. Korean immigrant mothers and their children's experiences and views of heritage language maintenance. Also, this study examined how the U.S. Korean immigrant mothers provide social capital in supporting their children's heritage language retention and what is the relationship between heritage language learning and their children's cultural identity formation. This study employed two theoretical frameworks: social capital and ethnic identity. Social capital is the network of relationships between individuals or groups with shared norms, values, and understandings (Coleman, 1988). Ethnic identity is a category of dominant groups and a membership of minority groups.

To explore the U.S. Korean immigrant mothers' and children's perceptions of and experience with maintaining the Korean language and the effect had on the development of social capital and ethnic identity, I used a narrative inquiry as a qualitative research methodology. To conduct my data, I used snowball sampling because my participants were less than 1% of the total population in Portland metro area. After my pilot study, I

conducted two focus groups: one with mothers and another with their children. For my data analysis, I used thematic analysis to examine participants' narrative stories or their life experiences. I carefully followed Braun and Clarke's (2006) six phases of the thematic analysis.

This study's findings seemed to show that mothers and their children both have positive and negative experiences of using Korean language at home. This study also found out that there are benefits and limitations of maintaining Korean language in the U.S. Also, parental involvement is necessary and father's support is needed desperately. This study showed that children's heritage language learning helps to develop their ethnic identity. From these findings, I highly recommend that the U.S. teachers and school administrations, policy makers, and other Korean immigrant parents encourage the American-born Korean youth to maintain the Korean language because of its advantages, such as family harmony and cultural identity formation.

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Appendix A**Snowball Sampling Recruitment Letter**

Hello! My name is Su-Jin Jung, and I am a doctoral student in the Graduate School of Education at Portland State University. You have received this letter because one of your friends or relatives will take part in my study. They think that you are a right person for this study.

I am studying Korean immigrant mothers and their children's experiences and ideas of Korean language learning in the U.S. To take part in my study, you and your children must have lived in the U.S. for at least five years and more. Your children's ages should be between 13 and 18. You should speak, listen, read, and write Korean fluently.

You do not have to take part in this study because you received this letter. If you want to take part in this study, please contact Su-Jin Jung by e-mail at sujinj@pdx.edu or telephone at 503-913-9693. Thank you for your time.

Sincerely,

Su-Jin Jung

Enclosure: Consent form

<Korean Translation>

안녕하십니까? 저는 포틀랜드 주립대학교 교육대학원에서 박사과정 중에 있는 정수진입니다. 이 유인물을 받으셨다면 지인분들이나 친척분들이 제 연구에 참여하시기 때문입니다. 그 분들께서 어머님께서 제 연구에 적합하다고 추천해주셨습니다.

저는 한국에서 이민오신 어머님들과 그 자녀분들의 한국어 교육에 관한 경험과 생각들에 대해서 연구하고 있습니다. 제 연구에 참여하시기 위해서, 어머님과 자녀분들이 미국에서 5 년이나 그 이상 거주하신 분들에 한합니다. 자녀분들은 청소년 (13-18)이어야만 합니다. 어머님께서 한국어 구사능력이 좋으셔야 합니다.

어머님께서 이 유인물을 받으셨다고 해서 꼭 이 연구에 참여하셔야 하는 것은 아닙니다. 만약 제 연구에 참여하시고 싶으시다면, 저에게 이메일이나 전화로 연락주십시오. 제 이메일은 sujinj@pdx.edu, 제 연락처는 503-913-9693 입니다. 시간 내어 주셔서 감사합니다. 자세한 사항은 동봉된 동의서를 참고해 주십시오.

Appendix B**Informed Consent for Korean Immigrant Mothers**

My name is Su-Jin Jung, and I am a doctoral student in the Graduate School of Education at Portland State University. You are being asked to take part in my study. Su-Jin Jung hopes to learn about Korean immigrant mothers and their children's experiences and ideas of Korean language learning in the U.S. This study is a part of Su-Jin's doctoral degree, and is directed by Dr. Dannelle D. Stevens at Portland State University.

This form will explain my study including possible risks and/or benefits to you. We encourage you to talk with your family and friends before you decide to take part in this study. If you have any questions, please ask Su-Jin Jung or Dr. Dannelle D. Stevens.

If you decide to take part in this study, you will answer 10 questions in a group with other Korean immigrant mothers. There will be four to six people in a group. The group interview will take 2 hours and 15 minutes. Su-Jin Jung will take notes and record your voices of the session by using two digital voice recorders. The interview will be conducted at a local Korean community center, such as a community room in a Korean ethnic church.

There are possible risks of stress, emotional distress, inconvenience, and possible loss of privacy and confidentiality during the group interview. For more information about risks and discomforts, please ask Su-Jin Jung or Dr. Dannelle D. Stevens.

There will be no direct benefit from taking part in this study, but you will help other people. Any information related to you and your children will be secret. To keep secret, I will not use your real names. Only Su-Jin Jung will have access to information and the interview data and other information will be kept secure in Su-Jin's home office.

Group interview is different from individual interview. So, I can only protect the interview data. You should remember that you cannot tell anyone about the information from the interview.

Your participation in this study is voluntary. You have the right to choose not to take part in this study or to stop your participation at any time. There will be no penalty or loss of benefits.

If you have any questions, concerns, or complaints at any time about the study, Su-Jin Jung will answer your question by e-mail at sujinj@pdx.edu or telephone at (503) 913-9693 or Dr. Dannelle D. Stevens at (503) 725-4619.

If you have questions regarding your rights as a research participant, you may call the PSU Office for Research Integrity at (503) 725-2227 or 1(877) 480-4400. The ORI is the

office that supports the PSU Institutional Review Board (IRB). The IRB is a group of people from PSU and the community who provide independent oversight of safety and ethical issues related to research involving human participants. For more information, you may also access the IRB website at <https://sites.google.com/a/pdx.edu/research/integrity>.

CONSENT

You are making a decision whether to take part in this study. If you sign, this means that you have read and understand what this form says. Your legal rights remain the same.

You can ask any questions, and Su-Jin Jung will answer your questions. If you sign, you agree to take part in this study. Su-Jin Jung will give you a copy of this consent form.

Name of Adult Subject (print)

Signature of Adult Subject

Date

INVESTIGATOR SIGNATURE

This research study has been explained to the participant and all of his/her questions have been answered. The participant understands the information described in this consent form and freely consents to participate.

Name of Investigator/ Research Team Member (type or print)

(Signature of Investigator/ Research Team Member)

Date

어머님 동의서

저는 포틀랜드 주립대학교 교육대학원에서 박사과정중인 정수진입니다. 어머니께서는 제 연구에 참가하시길 요청 받고 계십니다. 저는 한국에서 이민오신 어머니들과 자녀분들의 한국어 교육에 관한 경험과 생각들에 대해서 연구하고 있습니다. 제 연구는 박사과정의 한 부분이며, 포틀랜드 주립대학교에 계시는 디넬 스티븐스 교수님의 지도하에 진행되고 있습니다.

이 동의서가 제 연구에 관한 내용이나 연구가 가질수 있는 장점들과 단점들에 대해서 설명하고 있습니다. 저희는 이 연구에 참여하시기전에 가족분들과 친구분들께 상의를 해보시기를 권장합니다. 질문이 있으시면 언제든지 저나 디넬 스티븐스 교수님께 의뢰해 주십시오.

만약 제 연구에 참여하시길 결정하셨다면, 소규모 그룹 (4-6 명) 에서 10 개의 질문에 다른분들과 함께 대답하게 되실겁니다. 인터뷰 소요시간은 대략 2 시간 15 분정도 입니다. 제가 인터뷰 내용들을 노트 필기할 것이며, 인터뷰 내용은 두개의 소형 디지털 녹음기를 통해 녹음 될 것입니다. 인터뷰는 한국 커뮤니티 센터 같은 곳에서 진행될 것 입니다. 예를 들어, 한인 교회에 있는 사교실같은 곳에서 진행될 것 입니다.

인터뷰 과정에서 정신적 스트레스나 감정적으로 힘들시거나 불편함, 그리고 사생활 침해와 같은 부분들이 있을지도 모르겠습니다. 부득이하게 이런 불편함이 생기신다면 언제든지 저나 디넬 스티븐스 교수님께 문의해 주시기 바랍니다.

제 연구에 참여하시는데 대한 직접적인 혜택은 없지만, 다른사람들을 도와주시는데 큰 의미가 있습니다. 비밀을 보장해 드리기 위해서 어떤 문서에도 성함을 사용하지 않겠습니다. 저만이 인터뷰 내용이나 다른 정보에 대해서 열람할 수 있고, 제 홈 오피스에 관련 문서들을 안전하게 보관하겠습니다.

그룹 인터뷰는 개인 인터뷰와는 다릅니다. 그래서, 저는 인터뷰 관련 내용만 보호할 수 있습니다. 참여후에 참여하지 않은 다른분들과 자세한 내용이나 어느 특정 인물에 대해서 논의 하시는것을 삼가해 주시기를 부탁드립니다.

연구에 참여하시는것은 자발적입니다. 이 연구에 참여하실지 아니면 참여도중 하차하실지 결정하시는 권한이 본인에게 있습니다. 참여를 통해 어떤 처벌이나 혹은 혜택이 없어지지 않습니다.

제 연구에 질문이 있으시거나 걱정, 그리고 불만등이 있으시다면, 언제든지 저나 디넬 스티븐스 교수님께서 질문에 응답해 드리겠습니다.

연구 참여자에 관한 권리에 대해 질문이 있으시면 포틀랜드 주립대 연구팀에 연락을 주십시오. 전화 번호는 503-725-2227 이나 1-877-480-4400 입니다.

동의

제 연구에 참여하실지 여부는 본인이 결정하시게 됩니다. 만약 동의서에 서명을 하신다면 이 동의서를 읽으셨고 그 내용들을 이해하셨다는 뜻이 됩니다. 동의서에 서명을 하셨다고 해서 어떤 법적 권리도 바뀌지 않습니다.

어떤 질문이 있으시면 제가 질문에 대답해드리겠습니다. 동의서란에 서명을 하시면 이 연구에 참여하시게 됩니다. 추후에 제가 동의서 사본을 드리겠습니다.

*서명은 위에 영문 서명란에 해주시기 바랍니다 (내용 동일).

Appendix C

American-born Korean Youth Assent

My name is Su-Jin Jung. I am doing a study on your experience of using Korean language.

What Will I Have To Do?

If you decide to take part in this project, I will ask you to:

- Talk with other teens in a group for 1 hour and 20 minutes
- Answer eight questions related to Korean language use
- Draw a picture of yourself

Are There Any Risks?

You do not have to take part in this study. If you decide to take part, you may feel uncomfortable. You don't have to answer any questions you don't want to. And if you don't want to go on, you can stop anytime. If you are upset after the study and need to talk with someone, you can call Su-Jin Jung at (503) 913-9693 or Dr. Dannelle D. Stevens at (503) 725-4619.

What Will I Get In Return?

You are helping others by taking part in this study. Many people feel good about helping others. I can learn so much from you about your Korean language use.

What Are You Doing To Protect Me?

I will protect your privacy:

- I will not tell anyone about you.
- You will be in a community room in the local Korean community center. No one can hear our conversation.
- I will not use your real names in any report.
- I will keep the information in a locked cabinet at home.

Any Questions?

If you have any questions about this study or this form, you can talk to Su-Jin Jung at (503) 913-9693 or Dr. Dannelle D. Stevens at (503) 725-4619. You can also contact the Office of Research Integrity of Portland State University about your rights as a participant (someone who takes part in a study). Hours are 9:00 a.m. to 5:00 p.m. The office is located at Portland State University, Market Center Building, Ste. 620, Portland, OR 97201. The telephone number is (503) 725-2227.

If I Sign, What Does It Mean?

- You have read and understand what this form says.
- You are willing to take part in the study.
- I will record the interview session by using two digital voice recorders.
- You do not have to take part in this study. You can stop at any time. No problem!
- If you hear from your mother about this study, it is okay with your relationship between you and your mother.
- You will get a copy of this form.

Participant Signature

Date

Participant name, printed

Interviewer/Witness/Legal Guardian Signature

Date

Interviewer/Witness/Legal Guardian name, printed

Appendix D

Parental Permission for Child Participation in the Study

Your child is invited to take part in a study. My name is Su-Jin Jung and a doctoral student at the Graduate School of Education at Portland State University, and this study is a part of her doctoral degree, and directed by Dr. Dannelle D. Stevens at Portland State University. I hope to learn about Korean immigrant mothers and their children's experiences and ideas of Korean language learning. Your child is a right person for this study because your child is American-born Korean youth aged between 13-18.

If you decide to let your child take part in my study, he/she will answer 8 questions with other teens in a group for 1 hour and 20 minutes. Your child will be interviewed at a community center. I will take notes and record the interview. During the introduction, I will not record any information. Your children will draw a picture of him or herself during the introduction and talk about it in the group. Only the interview will be recorded by using two digital voice recorders. One risk is that your child may feel uncomfortable and pushed to take part in the study. I want to make sure that your child cannot take part in this study without your permission. Your child can stop at any time for any reason. There will be no direct benefits, but your child can help others.

Any information is connected with this study, and the information can be linked to your child. I will make sure to keep your child information secret by not using child's real name. I will read the interview data and look for themes that tell me about Korean language learning. In addition, all the information will be stored in a locked file cabinet at my home office. Also, I will lock my computer with passwords. I will keep all the information for three years and might use for presentations and publications. After a follow-up study, I will get rid of all the information.

Your child does not have to take part in this study because it is voluntary. First, we need your permission for his or her participation. You may also change your mind about your child's participation at any time. Second, your child can stop taking part in this study at any time.

If you have questions or concerns about your child's participation, please contact Su-Jin Jung at (503) 913-9693 or Dr. Dannelle D. Stevens at (503) 725-4619. If you have concerns about your child's rights, please contact the PSU Office of Research Integrity, Market Center Building Ste. 620, Portland State University, (503) 725-2227.

If you sign, it means that you have read and understand what this form says. Su-Jin Jung will give you a copy of this form. Your child will also sign a consent form.

<hr/>	<hr/>
Participant Signature	Date
<hr/>	
Participant Printed Name	
 <hr/>	 <hr/>
Investigator Signature	Date
<hr/>	
Investigator Printed Name	

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만약 자녀분 참여에 관해 질문이 있으시거나 걱정이 되시는 부분이 있다면 저나 디넬 스티븐스 교수님께 문의해주시고. 자녀분의 권리에 관해 질문이 있으시면 포틀랜드 주립대 연구팀으로 문의해 주십시오. 연락처는 503-725-2227 입니다.

만약 서명을 하신다면, 부모님 동의서를 읽으셨고 내용을 다 이해하신다는 의미가 됩니다. 제가 추후에 이 동의서 사본을 드리겠습니다. 자녀분 또한 동의서에 서명을 할것입니다.

* 서명은 위에 영문 서명란에 해주시기 바랍니다 (내용 동일).

Appendix E**Background Information Questionnaire**

1. How long have you been in the U.S.?
2. a. If you do not mind, please tell me your age.

b. Please list your child's age, gender, and name.
3. Do you work in the U.S.? If yes, what do you do and when do you work?

(Part time/ Full time).
4. What is the highest level of education you have completed?

(High school/ Undergraduate/ Graduate)
5. Can you speak, listen, read, and write Korean fluently?

<Korean Translation>

1. 미국에서 체류하신지 얼마나 되십니까?
2. a. 나이가 어떻게 되십니까?

b. 자녀분의 나이, 성별, 이름을 적어주세요.
3. 현재 미국에서 일하고 계십니까? 만약 일을 하고 계신다면, 어떤 일을 하시고 언제 일을 하십니까? (파트타임/ 풀타임)
4. 졸업하신 학교를 선택해주세요 (고등학교/ 대학교/ 대학원)
5. 한국어 말하기, 듣기, 읽기, 쓰기가 능통하십니까?

Appendix F

Focus Group Interview Protocol for Mothers

1) Welcome

“Good evening and welcome. Thank you for taking the time to join our discussion of Korean language learning. My name is Su-Jin Jung, and I am a doctoral student in the Curriculum and Instruction Department of the Graduate School of Education at Portland State University”

2) Overview of the Topic

“You were invited because you are Korean immigrants who have been living five or more years in the U.S. I hope to learn your experiences and ideas about your children’s Korean language use”

3) Ground Rules

“There are no wrong answers. It is okay to share the different ideas and/or experiences because everyone has different ideas and/or experiences.”

“I am recording the interview because I don’t want to miss any of your comments. No names will be included in any reports. Your comments are secret.”

“You have name cards here in front of you. They help me remember names, but they can also help you. Do not feel like you have to respond to me all the time. Feel free to have a conversation with one another about these questions. I am here to ask questions, and make sure everyone has a chance to share. If you talk a lot, I might ask you to give others a chance. And if you are quiet, I might encourage you to talk. I want to make sure that everyone has a chance to share.”

“Please do not share any information from the interview with other people who do not take part in this study.”

“If you have a cell phone, please put it on the quite mode. If you need to answer, you can answer outside of the community room. Feel free to get up and get more refreshments.”

4) Opening Questions (Not recorded)

“Let’s start. Let’s find out more about each other by going around the table one at a time. Tell us your name and where you live.”

5) Focus Group Interview (Audio recorded)

Begin recording

Adapted from Krueger, R. A., & Casey, M. A. (2015). *Focus groups: A practical guide for applied linguistics*. (5th ed.), p. 118. Thousand Oaks, CA: Sage.

Appendix G

Focus Group Interview Protocol for Youth

1) Welcome

“Good afternoon and welcome. Thank you for your time to involved in this study. My name is Su-Jin Jung, and I am a doctoral student at Portland State University.”

2) Overview of the Topic

“You are invited because you are American-born Korean youth aged between 13-18. I want to learn about how you use your Korean language.”

3) Ground Rules

“There are no wrong answers. It is okay to share the different ideas/experiences because everyone has different experiences. I would love to hear different ideas/experiences.”

“I am recording the interview because I do not want to miss any of your comments. I will not use your names in any reports. Your comments are kept secret.”

“You have name cards here in front of you. They help me remember names, but they can also help you because you can see other people’s names. Do not feel like you have to answer all the time. You can talk to someone in the group freely. I am here to ask questions and make sure everyone has a chance to share their ideas/experiences. I really want to hear from everyone on the group. If you are talking a lot, I might ask you to give others a chance. And if you are quiet, I might call on you.”

“Please do not share any information from the interview with other people who do not take part in this study. For example, do not talk about details of the interview with your classmates. This makes sure that you feel comfortable sharing.”

“If you have a cell phone, please put it on the quite mode. So everyone can listen and pay attention to each others’ answers, please do not answer your phone call, while you are taking part in this interview.”

4) Opening Questions (Not recorded)

“Let’s start. Let’s find out more about each other by going around the table one at a time. Tell us your name and your favorite music.”

5) Drawing Activity (10 min)

““Draw a picture of yourself. You don’t have to be an artist. After you are done drawing, list two good things and two bad things about speaking Korean. After drawing, I will start the focus group session and I will also start to record your voice. During the focus group interview, you will hold your picture up and tell us about your drawing.”

“Any questions before we start?”

6) Focus Group Interview (Audio recorded)

Adapted from Krueger, R. A., & Casey, M. A. (2015). *Focus groups: A practical guide for applied linguistics*. (5th ed.), p. 118. Thousand Oaks, CA: Sage

Appendix H

Focus Group Interview Questions for Korean Immigrant Mothers

1. What language(s) do you speak at home- with your husband, with your children, with your extended family?
 2. Tell me about any benefits from your children speaking Korean.
 3. Tell me about any challenges from your children speaking Korean.
 4. What do you think about your children's Korean language skills?
 5. Tell us about the things you tried to help your children learn Korean language.
 6. How do you feel when your children speak Korean to you? What about English? Give me an example.
 7. What does your children's Korean language use mean to you and your family?
 8. What do you think about the relationship between Korean language and cultural identity?
 9. What do you think about speaking the same language among family members?
- Probes: What do you think about Korean language learning and family relations?
10. I would like to help other people become successful in learning their first/mother languages. What advice do you have for me?

Probes: Is there anything we should have talked about but did not? What did we miss?

<Korean Translation>

1. 집에서 남편분과, 자녀분들, 그리고 다른 가족들에게 어떤 언어를 사용하시나요?

2. 자녀들의 한국어 구사시 혜택들에 대해 말씀해주세요.
3. 어머님과 자녀분들 사이에 어떤 의사소통 문제점들이 있는지
말씀해주세요.
4. 자녀분들의 한국어 구사능력에 대해서 어떻게 느끼시나요?
5. 자녀분들의 한국어 구사능력 향상을 위해 어떤 노력들을 기울이셨는지
말씀해주세요.
6. 자녀가 어머님께 한국말을 사용할때 어떤 느낌이 드시나요? 영어를
사용할때는 어떠신가요?
7. 어머님과 가족들에게 자녀들의 한국어 이어가기가 어떤 의미가 있나요?
8. 한국어와 문화 정체성 (cultural identity) 이 관계가 있다고
생각하시나요?
*정체성 (identity): 1) 다양한 상황에서 유지되는 가치관이나 행위, 2)
어떤 존재가 본질적으로 가지고 있는 특성
9. 가족간에 같은 언어를 사용하는것에 대해서 어떻게 생각하시나요? 한국어
배우기와 가족관계에 대해서 어떻게 생각하시나요?
10. 저는 다른분들의 모국어 배우기가 성공적이길 바랍니다. 어떤 조언들을
저에게 해주시고 싶나요? 저희가 꼭 토론해야하는데 못한 부분들이
있나요? 있다면, 어떤 부분들을 저희가 토론하지 못하였나요?

Appendix I

Focus Group Interview Questions for American-born Korean youth

1. What language(s) do you speak at home- with your parents or grandparents, and siblings?
2. Talk about your picture briefly.
3. Tell me about your experiences when you communicate with your parents in Korean.
4. How do your parents support your Korean language learning? Give me an example.
5. When you think about who you are, do you see yourself as Korean or American?
6. How do you feel when you speak Korean?
7. In the future, do you want to continue to learn the Korean language?
8. Is there anything we should have talked about, but did not?