

# **What Teachers Should Know About Why These Students Perform so Well: An Examination of Korean-American Achievement through Student Perspectives of East Asian Parenting Beliefs, Styles and Practices**

Wendi J. OTTO <sup>a</sup> \*

<sup>a</sup> *Claremont Graduate University, USA*

Received: 2 February 2016 / Revised: 24 June 2016 / Accepted: 12 August 2016

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## **Abstract**

It has been widely reported that Korean-American students as a group outperform most other groups of students in terms of academic achievement due to having parents with especially high academic expectations due to traditional Confucian values. To examine this achievement, this study examines the common factors across the indigenous East Asian parenting ideologies, styles, and practices based on the perceptions of high-achieving, Korean-American primary school students through the East Asian Parenting Model. Perceptions about child development and learning, the mother-child relationship, authoritarian parenting style, and specific East Asian parenting practices are patterns explored in this study. These findings may inform teachers, pre-service teachers, and others involved in the education of Korean-American students about differentiating factors (i.e., specific East Asian parental and/or teaching practices) that may be influential for explaining and improving the academic achievement for the children in this group.


**Keywords:** Korean achievement, Asian achievement, Korean parenting, East Asian parenting model

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## **Introduction**

Research on parenting styles and children's developmental outcomes have been prominent in the parenting and achievement literature for decades (Baumrind, 1971; Coleman, 1966; Darling & Steinberg, 1993; Grusec & Goodnow, 1994). More recent research shows that parenting style is not consistent across families, especially from diverse ethnic and socioeconomic backgrounds (Grusec, Goodnow, & Kuzcynski, 2000; Spera, 2006; Steinberg, Lambom, Dornbusch, & Darling, 1992). Though parenting style is most influenced by cultural value orientation and socialization goals such as educational

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\*  Wendi J. Otto, 150 E 10th St, Claremont Graduate University Claremont, CA 91711, USA. E-mail: wendiottophd@gmail.com

achievement in Asian-American families (Chao, 1994), data disaggregation on diverse Asian (i.e., East, Southeast) parenting practices is needed. Further, East Asian students and Korean-American students in particular have emerged as high performers in the U.S., consistently outperforming other groups including other Asian-American subgroups (NCLB, 2011; NCES, 2013). Given this track record, what is lacking in the literature on this subject is a body of work for educators which looks at parenting styles and practices for high-achieving Korean-American students as they relate to academic achievement. Unfortunately, literature for teachers which examines the parenting styles and practices for high-achieving, Korean-American students is negligible.

#### *Purpose of the Study*

The purpose of this study is to examine the common perceptions and differentiating factors regarding East Asian parenting ideologies (parental beliefs about child development and learning and the mother/father-child relationship), styles (parental behaviors that affect the emotional climate of the home), and practices (behaviors defined by specific contextual socialization goals, such as techniques of discipline) across high-achieving, Korean-American primary school children via the East Asian Parenting Model developed by the author of this study. By examining these second-generation children's perceptions across these parenting ideologies, styles, and practices, it may be possible for teachers, pre-service teachers, and others involved in the education of Korean-American students to learn of the differentiating factors (i.e., specific East Asian parental and/or teaching practices) that may be influential for explaining and improving the academic achievement for children in this group.

#### **Background and Literature Review**

To begin, pre-service teachers and teacher educators must understand the role that culture plays in the Asian family in order to contextualize the family practices within Asian families compared to those within Western ones. Along these lines, there is tremendous diversity within the Asian race as identified by the subgroups in this category according to the U.S. Census Bureau (U.S. Census Bureau, 2012). Despite this diversity, however, Western scholarship on Asian families continually stresses the sociocultural Asian parenting characteristic of interdependence among family members as a predominant Asian family trait which begins early in childhood, particularly in the East Asian family, where it has been reported that children as young as infants and toddlers learn to become oriented towards this interdependence (Chao R., 1994; Chao & Tseung, 2002; Lee S., 1996; Takaki, 1998).

The concept of filial piety must also be understood, defined as a set of unifying principles which underlie the interdependence in Confucian-based societies such as in East and parts of Southeast Asia and act as guiding principles governing patterns of socialization and rules about intergenerational conflict, (Lee, 1996). Historically, this philosophy began in China and later spread to Japan, Korea, and Vietnam where it continues to strongly influence parenting in the East Asian family through how to admonish and teach children to behave or conduct themselves towards their parents and even their ancestors (Kim & Hong, 2004; Koh & Shin, 2005). As a result, filial piety does not just extend to one's own parents but to the entire family in terms of respecting and honoring the family and the family home. This principle thus emphasizes familial interdependence, as the children's actions do not just simply have ramifications for themselves, but their actions can bring honor and pride or dishonor and shame to the entire family (Kim & Park, 2006; Koh & Shin, 2005; Larson & Lee, 2000).

Next, role relationships and reciprocity are the complimentary characteristics to the interdependence described within the Asian family, through which authority and

responsibility are divided and deferred to among certain family members. Essentially, different family members fulfill different roles with an overall family system of reciprocity, which is defined by caring and mutual obligation. In turn, parents and other elders within the family hold considerable authority and responsibility and are then treated with great respect by the children (Lee, 1996). Yet, the parental authority that parents and various other family members hold within the Asian family is misunderstood in Western thought. In other words, the Asian cultural frameworks which emphasize interdependence among family members suggest that the parental authority that Asian parents exert over their children reflects a strong family system and proves strong parental love and concern, opposite of some Western frameworks and literature on the topic which characterize this parental authority as harsh and stifling (Baumrind, 1971; Kang, 2002; Larson & Lee, 2000).

Unfortunately, as many pre-service teachers have limited cultural competence, the picture of school success is reserved for the Asian and Asian-American stereotype of the quiet, obedient, superior student above all others. This characterization stems from the “model minority” stereotype of Asians-Americans, developed as a result of Asian-American political behavior in the 1960s as well as the group’s longitudinal national educational successes and attainment rates (Chao & Tseung, 2002; Lee, 1996). Despite this oversimplified stereotype, the parental concern in many Asian families is indeed over the educational achievement of the children; that is, that the children’s school is seen as the primary responsibility of the parent. In fact, it is commonplace for the efficacy of Asian parents to be based upon the educational achievements of their children and that the importance placed on educational achievement for parents in the Asian family lay within the broader cultural beliefs and attitudes about child development and learning, parental educational expectations and aspirations, as well as the involvement of the parents in their children’s schooling (Chao R., 1994; Oh-Hwang, 1993; Schneider & Lee, Dec., 1990; Shin & Yang, 2008).

#### *Parenting Style as Context: East Asian Parenting*

It was Baumrind (1971) who documented and developed the four distinct different styles of parenting - the authoritarian, the authoritative, the permissive, and the neglectful - of which the authoritative style of parenting has been accepted as the ideal means for socializing children for the internalization of parental values and goals in the United States. This seminal work posted that the parents who develop positive relationships with their children by being firm, not overly controlling, and relying more on reasoning and persuasion than by use of power will have more success in the socialization of their children in any particular given context, particularly educational settings (Baumrind, 1971). Research on this topic was later extended in the 1980s and 1990s to examine parenting practices along with parenting style on the achievement of children from various ethnic groups (Steinberg et al., 1992). This latter seminal work posted that children of different ethnic groups may respond positively to different parenting styles and practices which affect achievement, thus beginning a new academic discourse regarding the influence of parenting on the achievement of diverse groups in the American educational system.

This discourse continues in the form of achievement literature utilizing theoretical models which incorporate parenting beliefs, parenting style, and parenting practices within the home environment as influential factors affecting the academic achievement of children from diverse backgrounds (Chao, 1994; Chao & Arque, 2001; Darling & Steinberg, 1993; Spera, 2006). As such, parental ideologies (parenting beliefs, values and goals) are critical factors influencing the home environment and in the Korean culture, the uncompromised value of academic achievement appears to be highly influenced by the Confucian and

familial values of their Korean parents, as well (Akiba & Zhao, 2009; Baumrind, 1971; Chao, 1994; Darling & Steinberg, 1993; Grusec & Goodnow, 1994; Grusec, Goodnow, & Kuczynski, 2000; Paik, 2008; Park, 2007; Shin & Yang, 2008; Sorensen, 1994). As a result, the high academic outcomes for students of Korean ethnicity on U.S. national exams suggest that the parenting ideologies which guide the East Asian child-rearing experience for Korean parents (parental beliefs and practices about child development and learning and the mother/father-child relationship) strongly affect achievement (Chao, 1994).

### **Theoretical Framework**

The theoretical framework for this study is based on the earlier work of Baumrind (1971), Chao (1994), and Darling and Steinberg (1993), whose models were selected to serve as the basis for the formulation of the theoretical framework for this study because each framework alone is insufficient to fully explain Korean-American achievement to educators within the context of parenting. Therefore, the model for this study builds upon these seminal frameworks by extending Chao's (1994) Chinese parenting style model (who extended Baumrind's (1971) Western parenting conceptualizations) and Darling and Steinberg's (1993) constructs of parenting styles and practices to form the EAPM (East Asian Parenting Model), a new framework which seeks to explain Korean-American educational success through the interactions between East Asian parenting ideologies (beliefs), styles, and practices.

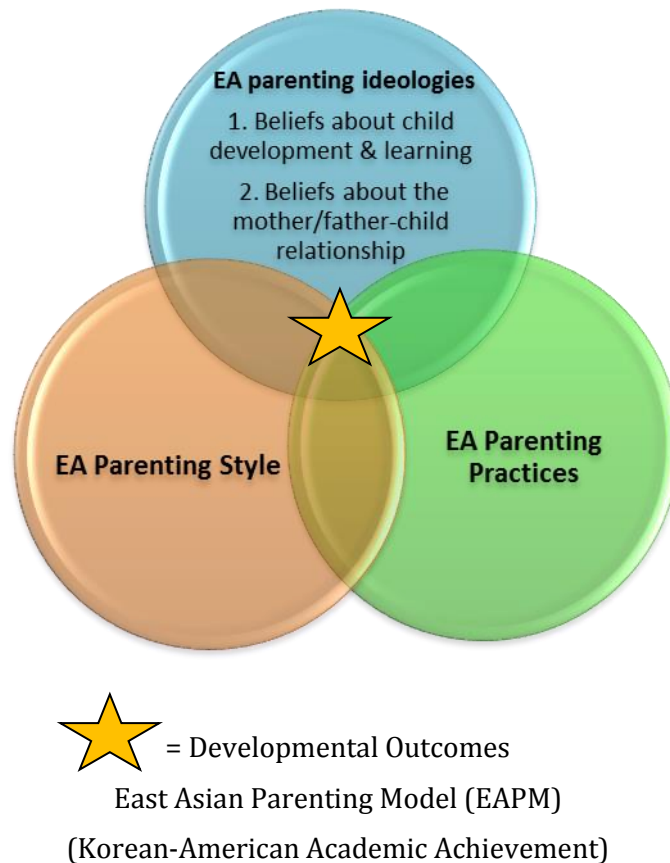
The EAPM builds upon the Chinese (or East Asian, hence Korean) Cultural Notion of Training developed by Chao (1994) in response to the "authoritarian" (controlling and restrictive) parenting style concept developed by Baumrind (1971) and completely misunderstood in the recent, yet controversial, best-selling book entitled *Battle Hymn of the Tiger Mother* popularized in Western educational circles (Chua, 2011). The EAPM also incorporates the Contextual Parenting Style model developed by Darling and Steinberg (1993) to investigate the lack of understanding of ethnic differences in Western Euro-parenting research. Thus, the EAPM posts that the East Asian parenting ideologies of chiao shun and guan (child-rearing beliefs and practices about child development and the mother/father-child relationship) from Chao's (1994) model influence both the parenting style (the emotional climate in which parental behaviors are expressed) and parenting practices (behaviors defined by specific contextual socialization goals, such as techniques of discipline) from Darling and Steinberg's model (1993), all which directly affect the developmental outcomes of the children (the academic achievement of Korean-American primary school students).

Drawing from Chao's (1994) Eastern model of child-rearing through the Chinese concepts of chiao shun (teaching or training children in the proper and expected societal behaviors) and guan (control and governance) and their impact on the academic success of Chinese students, the EAPM presents an extended framework for East Asian school success while rejecting Baumrind's (1971) parenting style conceptualizations (authoritarian, authoritative, permissive and neglectful) as ethnocentric in the same fashion as Chao (1994) and Darling and Steinberg's (1994) parenting models do and posts that the Western concepts of authoritative and authoritarian do not capture the important features of East Asian (including Korean) parenting ideologies, styles, and practices, especially when explaining for school success (Chao, 1994).

As such, the EAPM draws upon the simultaneous parental utilization of chiao shun and guan as complimentary values as the foundation to academic success for Korean-American students and argues that the Chinese concepts of chiao shun and guan must be understood by educators from an indigenous (Eastern) perspective in order to fully understand the

workings of the EAPM (Chao, 1994; Darling & Steinberg, 1993; Ho & Kang, 1984; Wu, 1985).

As this is a qualitative study, a “broad” interpretation will be used for the cause and effect relationship in the model. Therefore, the model will consider four individual factors: 1) student’s perceptions of their parents’ East Asian ideologies about child development and learning (chiao shun), 2) students’ perceptions of their parents’ East Asian ideologies about the mother/father-child relationship (guan), 3) students’ perceptions of East Asian parenting style, and 4) students’ perceptions of East Asian parenting practices. The developmental outcome is Korean-American academic achievement. See Figure1.



**Figure 1.** Conceptual Model of the East Asian Parenting Model (EAPM)

### Research Questions

The overarching research question guiding this study, therefore, is: What are the common factors (East Asian parenting ideologies, styles, and practices) across high-achieving, Korean-American primary students?

Specifically, What are the common factors across East Asian ideologies about child development and learning (chiao shun) based on the perceptions of high-achieving, Korean-American primary school students?

What are the common factors across East Asian ideologies about the mother/father-child relationship (guan) based on the perceptions of high-achieving, Korean-American primary school students?

What are the common factors across East Asian parenting style based on the perceptions of high-achieving, Korean-American primary school students?

What are the common factors across East Asian parenting practices based on the perceptions of high-achieving, Korean-American primary school students?

What are the common factors across East Asian parenting ideologies, styles, and practices based on the perceptions of high-achieving, Korean-American primary school students?

### **Methodology & Data Analysis**

#### *Methods & Design*

**Method:** This study utilized a qualitative design to explore the common factors across high-achieving, second-generation Korean-American primary school students based upon the perceptions of their parents' East Asian parenting ideologies, styles, and practices. Creswell (2009) states that a qualitative methodology is appropriate where the research looks into the complexity of participants' experiences and how the meanings they make of these experiences (perceptions) shape their beliefs and actions. Krathwohl (2009) further argues that a qualitative approach is most appropriate in research that explores phenomena unable to be captured through quantitative measures. Thus, this study provides insight into the indigenous East Asian parenting ideologies, styles, and practices as they affect the high academic achievement of Korean-American primary school students

**Sample.** A purposive sample of second-generation, Korean-American, high-achieving, primary students ( $N=40$ -total) was utilized for this study. Second-generation students were selected because these children were the first generation in their family born in the United States and their selection allowed for the perceptions about their first-generation parents' East Asian parenting ideologies, styles, and practices as they affect their academics. Children's perceptions, as opposed to parental ones, were critical for this study as "the perception of parent style by the child is more important than actual parenting" (Steinberg, Lamborn, Dornbusch, & Darling, 1992, p. 32). Primary students in grades four through six were selected to be used for this study because pre-adolescent children are primarily influenced and controlled by family at this age rather than by outside influences such as negative peers (Moon & Morash, 2004; Morash & Moon, 2007; Noyot-Corbitt & Moon, 2010).

The students were selected from highly-populated Korean-American cities in Orange County, CA. Study participants were recruited at several after-school tutoring organizations and Tae Kwon Do studios in Orange County and asked privately to participate in this research examining Korean-American academic achievement. A sample size of 40 was chosen because this number will allow for patterns and trends that affect high-achieving Korean-American students to emerge. Study participants were all also in grades four through six, had middle-class SES as a "control" variable for success, spoke some degree of English and categorized as "high-achieving" based on their most recent state testing or CST English/Language Arts and Mathematics test score results. High achievement was verified for each study participant via score report copies provided to the PI by parents. Snowball sampling was also utilized, as some initial recruits were also asked to recommend acquaintances to the study until all participants were found.

**Protection of Human Subjects.** This study received full IRB approval.

#### *Data & Data Analysis*

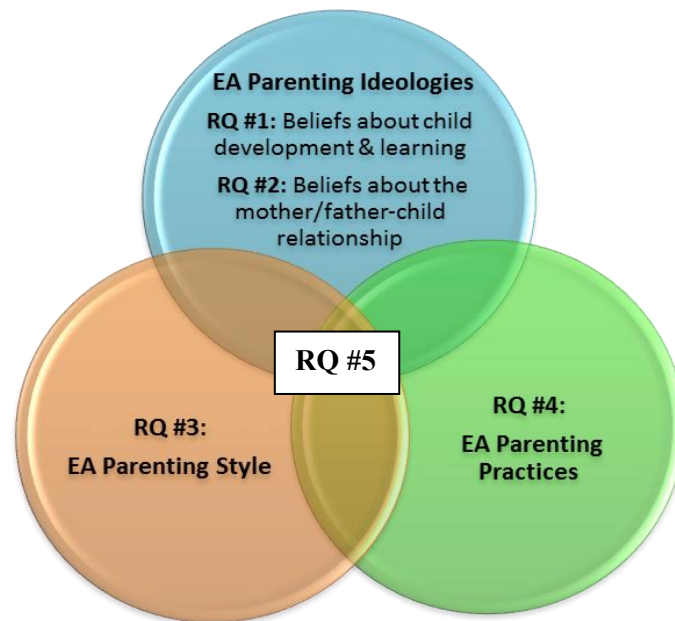
**Data.** The measurement tool for this qualitative study is one semi-structured interview (Appendix A). Questions from Parts I and II were adapted from the methods section of Chao's (1994) Chinese parenting model. Questions from parts III and IV were adapted

from the Parental Authority Questionnaire (Buri, 1991) which measures parenting style and practices based on Baumrind's (1971) parenting conceptualizations: authoritarian, authoritative, permissive and neglectful. The authoritarian style and practices statements were identified and modified to fit the EAPM framework.

Data Analysis. Data underwent a content analysis process. As a first step, participant statements were separated by question as the PI read each transcript line by line and wrote down short, descriptive statements or quotes from each statement into Microsoft Word tables. With this accomplished, summarizing statements were created to best interpret their meaning after which each summary was coded by theme according to the constructs of the EAPM. Then, all codes across participants were read together for emergent patterns and themes on student perceptions about their parents' East Asian parenting beliefs about child development and learning, the East Asian mother-child relationship and East Asian parenting styles and practices, culminating in a total number of 17 results tables for Sections I, II, III, and IV of the structured interview (Appendix A). Contact the author to request copies of such data tables.

### Results

This study purports to provide a theoretical and empirical basis for understanding the common factors across East Asian parenting ideologies, styles, and practices which inform high-achieving, Korean-American primary school children via the East Asian Parenting Model framework developed by the author, which proposes an intersection of achievement (the developmental outcomes) between these constructs for Korean-American, primary school students. See Figure 2.



**Figure 2.** The East Asian Parenting Model in terms of the research questions as the constructs overlap and form an intersection of achievement for Korean-American academic success.

*RQ #1: What are the common factors across East Asian ideologies about child development and learning based on the perceptions of high-achieving, Korean-American primary school students?*

The findings suggest that the participants' perceptions of their parents' East Asian parenting ideologies about child development and learning, as they relate to academic

achievement, are consistent with the indigenous East Asian concept of *chao shun* in that the overwhelming majority of parents are perceived to believe that children must be trained (92.5%) by age 5 (39% of the 92.5%) in the proper behaviors (29% of the 92.5%) and that children can improve in almost every situation (95%) through effort (31% of the 95%) and hard work (46% of the 95%). Though not an overwhelming majority, the majority (58%) of the study participants perceive their parents to prefer their children be in the company of adults rather than in the company of other children to monitor or teach proper behavior (41% of the 58%) and to limit exposure and/or the influence of negative peers (41% of the 58%).

Though the majority of the parents do spank (72% of the 54 total responses), less consistent are the students' perceptions about the reasons for parental spanking, reporting to be spanked for behavioral reasons (31%) and/or moral shortcomings (30%). A solid 19% of study participants report their parents to not believe in spanking under any circumstances.

*RQ #2: What are the common factors across East Asian ideologies about the mother/father-child relationship based on the perceptions of high-achieving, Korean-American primary school students?*

Results of the findings suggest that the participants' perceptions are consistent with the indigenous East Asian concept of *guan* in that the majority of study participants perceive a physically and emotionally close relationship with their mother through multiple responses about emotional support, physical affection, health and wellness (24%, 23%, and 22% of 97 responses, respectively) and sleeping arrangements, with 33 out of the 40 study participants (83%) reported to having slept with their mothers at least up through the ages of three to seven.

Results further suggest that the participants' perceptions of their parents' East Asian parenting ideologies about the mother/father-child relationship, as they relate to academic achievement, are less consistent for the care-giving and sacrificial roles of the mother as defined in the indigenous East Asian concept of *guan*. These parenting ideologies are perceived by many of the study participants' as not being solely reserved for the mother but also for immediate family (62% out of 42 responses) and many participants disagree with (45% out of 40 participants) or are unsure of (18% out of 40 participants) whether mothers should sacrifice everything for their children's education, with three participants vehemently opposed to this belief and interjecting this opposition into their responses to this interview question. As for fathers, results suggest that they are perceived by the study participants to assist with their children's education through active participation (74% of the 57 responses).

*RQ #3: What are the common factors across East Asian parenting style based on the perceptions of high-achieving, Korean-American primary school students?*

Results of the findings suggest that the participants' perceptions of their parents' East Asian parenting style, as it relates to academic achievement, is consistent with the East Asian parenting and achievement literature in that the overwhelming majority of the study participants perceived themselves as not having any say in parental educational decisions (88% of responses) though the majority of study participants perceived a positive emotional climate in their homes (55% of responses). Also consistent with this same literature are the reports by study participants who perceived negative parental responses if opposition to parental decisions is voiced (55% of responses). The responses also include swift and firm reactions from their parents when parental expectations are not met (74% of responses). See Tables 10-13.



*RQ#4: What are the common factors across East Asian parenting practices based on the perceptions of high-achieving, Korean-American primary school students?*

Results suggest that the participants' perceptions of their parents' East Asian parenting practices, as they relate to academic achievement, are consistent with the East Asian parenting and achievement literature in some ways yet vary in others. Over one-third of the study participants perceived their parents as utilizing educational practices on them far beyond any other practices done "for their own good" (39% of responses), all the while expecting the study participants to comply with parental requests within five minutes (67.5% of responses). A large number of study participants also reported that they perceived their parents teaching them how to behave institutionally as well as publicly through explicit behavioral directions (57% of responses) and over one-half of the responses reported by study participants (54% of responses) perceived their parents to have and utilize social capital for their educational needs through the utilization of available resources and friends (31% and 23% of responses, respectively).

*RQ #5: What are the common factors across East Asian parenting ideologies, styles, and practices based on the perceptions of high-achieving, Korean-American primary school students?*

Answers which yielded over 50 percent of responses for any of the semi-structured interview questions for each construct within the theoretical model are considered to be the common factors across high-achieving Korean-American children. These common factors, as they affect academic achievement, are consolidated into Figure 3.

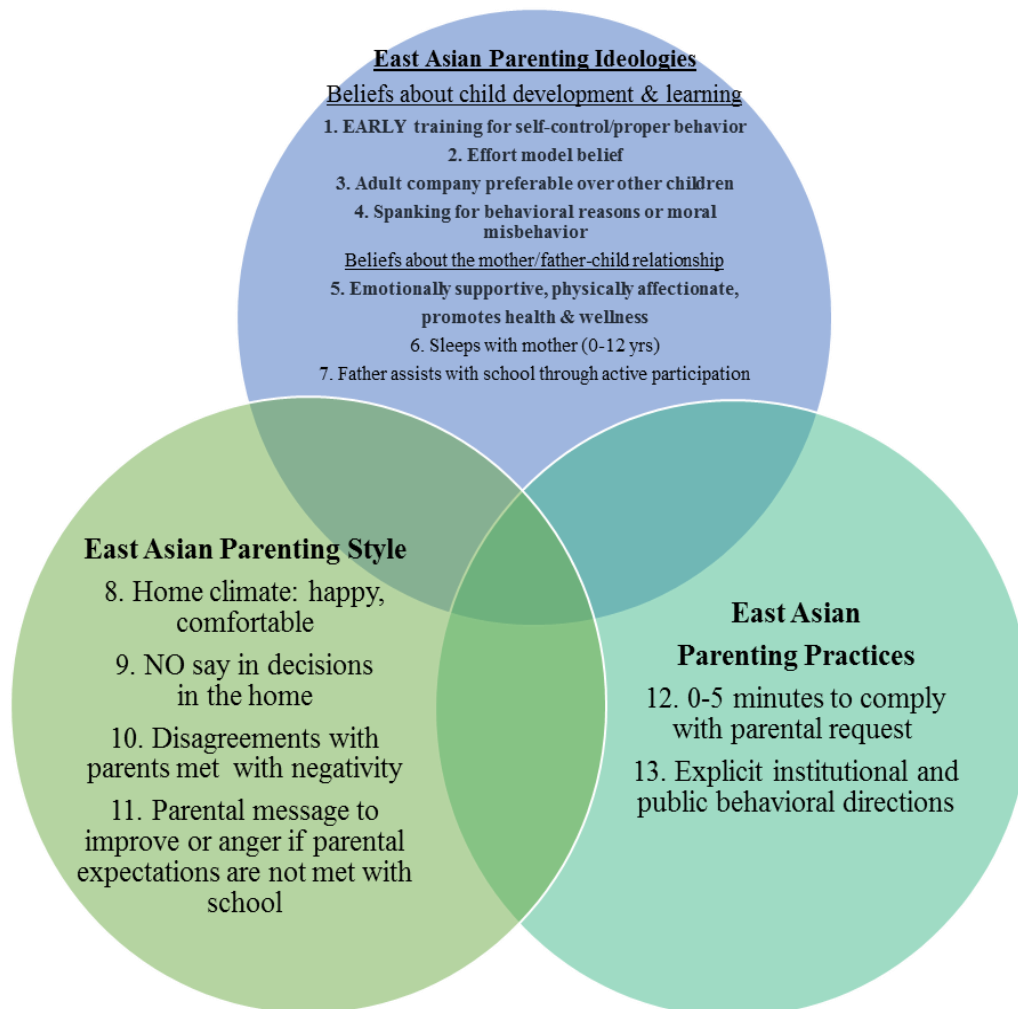
The common themes found to affect the intersection of high achievement for this group within the parenting ideology about child development and learning were that the majority of the study participant perceived their parents to (1) believe in children's early training (learning to be self-controlled and behave properly) by the age of 5, (2) the effort model for learning, (3) the preference for children to be in the company of adults for purposes of behavior modeling, and (4) spanking for behavioral reasons or moral misbehavior is appropriate, suggesting that the indigenous East Asian parenting ideology of *chao shun* currently informs the intersection of achievement for Korean-American high-achieving students.

More common themes found to affect the intersection of high achievement for this group within the parenting ideology about the mother/father-child relationship were that the majority of the study participants commonly perceived their parents to believe in mothers having extremely close emotional and physical relationships with their children including, but not limited to, sleeping in their mother's bed beyond the age of early childhood. The current study also found that fathers have now been included in this construct, differentiating the EAPM from other East Asian achievement and developmental frameworks, as fathers are commonly perceived by the majority of the study participants as assisting with school through active participation and to be present in their lives, suggesting that at least part of the indigenous East Asian parenting ideology of *guan* also currently informs the intersection of achievement for these children.

Furthermore, the EAPM proposed that the parenting ideologies of *chao shun* and *guan* would influence the parenting styles and practices utilized on the study participants which would then form the intersection of high achievement for their children. The common themes found to affect this intersection regarding East Asian parenting style and practices were that the study participants commonly perceived their parents to believe in providing a happy and comfortable home for them where the parents served as primary decision-makers, whose expectations regarding their children were to be met as best they could and they also commonly perceived their parents to provide explicit institutional and

public behavioral directions in addition to expected parental requests to be responded to immediately, respectively.

The care-giving and sacrificial roles of the mother, as they relate to the East Asian ideology about the mother/child relationship, were not found to be common factors affecting achievement along with parental practices done for the child's "own good" and parental social capital utilization patterns, as all four of these factors yielded no clear majority response from the study participants. Therefore these factors were not included in the intersection of achievement and were not included in Figure 3.



**Figure 3.** Student perceptions of the 13 common factors across high-achieving, Korean-American primary school students within the EAPM that form an intersection of achievement.

### **Discussion and Conclusions**

The East Asian parenting model predicts that when all the common factors presented in Figure 3 regarding student perceptions of their parents' East Asian parenting ideologies, styles and practices are present, achievement will be high for Korean-American students. As the results suggest, this model serves well to explain the high achievement of this particular group, as 13 out of the original 17 EAPM factors explored in the interview

protocol were found to be common to form an intersection of achievement among the students.

Overall results from this study suggest that the EAPM serves well to comprehensively explain to teachers, pre-service teachers, and educators in general about the common factors across high-achieving, Korean-American primary school students from the perspectives of the students themselves. These common perceptions, which form the intersection of achievement, can inform teachers and pre-service teachers as to an explanation of why the Korean-American students in their classrooms perform so well, independent of the pedagogical and curricular structures within school districts in the public k-12 system.

Thus, what American teachers need to understand is that the findings from the current study strongly suggest that the East Asian cultural and Confucian beliefs about child development and learning (chao shun) and the close dynamics of the East Asian mother-child relationship, combined with the emerging, active relationship of the “new” Korean father (evolving definition of guan), serve as developmental foundations for the child; foundations on which the child is both physically and mentally “trained” to accept through both the controlling yet supportive East Asian parenting style and the strict behavioral practices designed to result in Korean-American academic achievement.

Adding to the field of Asian-American achievement literature in addition to informing teachers and pre-service teachers about the home-school achievement connection for Korean-American primary students, these results also suggest that the indigenous East Asian guan parenting ideology is adapting to American acculturation via changing and evolving paternal roles for the Korean mother as well as for the Korean father within the present-day Korean-American family. This is an important new piece of research, as the adaptation of the guan ideology to American acculturation is a clear departure from Chao’s (1994) findings a generation ago.

## **Implications**

### *For Future Research*

Results of the current study suggest that the study participants are achieving at high levels despite the guan ideology (including the role of the Korean father) adapting to acculturation. Future research could benefit from a further exploration of an alternate definition of guan as one that substitutes the sacrificial and care-giving roles of the Korean mother for the active participation of the father and other immediate and extended family members and the role this alternative definition plays in the academic achievement of Korean-American students; possibly in terms of an East Asian American Parenting Model (EAAPM) which utilizes this new definition of guan as a foundational ideology for Korean-American academic success. Further, additional research on an alternate definition of guan may help inform educators working within school settings (including tutors and hagwon) about ways to strengthen paternal roles in the education of Korean-American children.

*For Teachers and Teacher Education*

This study can also bring about an awareness and appreciation of the cultural and structural factors within Eastern achievement frameworks that influence the education of Korean-American students from the children's perspective to teachers and pre-service teachers, as most curriculum and teacher education programs primarily focus on the cultural and structural factors within Western achievement frameworks to explain the high and/or low academic achievement for minority students within the current educational system. Last, this study may serve to culturally broaden the students within such teacher education programs, as instructing teachers and pre-service teachers about Korean-American children's perceptions of East Asian parenting beliefs (including the role of East Asian fathers), styles, and practices as they affect achievement can diversity their perspectives to increase their awareness of the common, if not predictive, factors affecting the academic achievement of the children in this group.



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## Appendix A

Semi-structured interview protocol: Student

Perceptions of the East Asian Parenting Model

This interview is to be administered by the researcher in English. This interview will cover four sections. Sections I and II are derived from the concepts of chiao shun and guan: "ideologies on child development and learning" (derived from the literature on East Asian parenting) and "ideologies on the mother-child relationship" (derived from the same literature and involves such ideas as the child being in constant care of the mother). Parts III and IV cover East Asian Parenting Style and Practices questions adapted from the Parental Authority Questionnaire by Buri (1991), Darling and Steinberg's constructs of parenting style and parenting practices, and a previous pilot study conducted by the author.

Opening statement: "I am going to ask you some questions. Please respond to the following questions as you think your parents believe. Your answers can be long or short. Just answer the best you can."

**Part I:** East Asian parental ideologies about child development and learning (based on Chao, 1994)

1. In what ways do your parents feel that a child should be taught as soon as possible to behave properly and have self-control? (i.e., in a restaurant or with adults)?
2. In what ways do your parents feel that a child can improve in almost anything if they work hard? (i.e., school)
3. In what ways do your parents feel that being around other adults instead of other kids helps children to behave? (i.e., with adults instead of daycare)
4. Under what circumstances do your parents feel that spanking a child is acceptable? (i.e., disobeying parents)?

**Part II:** East Asian parental ideologies about the mother-child relationship (based on Chao, 1994)

5. In what ways does your mother show her love for you?
6. How do your parents feel about only mothers taking care of the children in a family? (i.e., making all meals, transportation arrangements, no babysitters or daycare)?
7. In what ways do your parents feel that mothers should sacrifice everything for a child's education? (i.e., no outside career or all money earned spent only for tutors or tuition)?
8. How do your parents feel about children being allowed to sleep in the mother's bed? (i.e., whenever they want and/or at any age)?
9. In what ways does your father play a role in your education? (i.e., parent conferences, homework?)

**Part III:** East Asian parenting style (based on Buri, 1991 and Darling and Steinberg, 1994)

10. What is the emotional climate (mood) of your home? (i.e., stressful, tense, loving)?
11. What happens when your parents make any decisions in the home which affect you? (i.e., discipline)?
12. What happens when you disagree with your parents? (i.e., house rules)?
13. What happens if you do not meet your parents' expectations for you in any given situation? (i.e., behavior or grades)?

**Part IV:** East Asian parenting practices (based on Buri, 1991 and Darling and Steinberg, 1994)

14. How have your parents made you do things "for your own good"?
15. How quickly are you expected to do something when your parents ask you to do it?
16. What parenting practices do your parents use to teach you how to behave in and outside of school?
17. If you need something for your education (i.e., information, knowledge, calculator), and your parents cannot get it for you, how do your parents get you what you need?

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