



School – Parental Engagement of Filipino Women Married to Koreans: Inputs for Policy Formulation

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Abstract

With the increasing number of multicultural families in Korea, opportunities and challenges arise, particularly in terms of children's welfare and education. The present study investigates the experiences of Filipino women married to Koreans and their school parental engagement. Through unstructured interviews, 13 Filipino women participated in the study regarding their involvement in school affairs regarding their child's attendance at Korean schools. The challenges faced by the participants were also explored. Findings show Filipino mothers' eagerness to attend to the academic needs of their children through various programs and activities. Responsibilities and challenges faced by Filipino women span teaching their children and academic monitoring at home, despite not being fluent in Korean. Discrimination and social exclusivity have also been reported as experienced by some participants due to their multicultural backgrounds. Inputs to policy formulation have also been proposed based on the findings of the study.

Keywords: school engagement, migration, multiculturalism, Filipinos abroad, policy

1.0 Introduction

School stakeholders work hand in hand in advocating the holistic development of children. One's academic endeavors do not solely depend on teachers and school officials alone as parents possess a crucial role in promoting academic achievement. School-parental engagement is an essential discourse especially when parents are considered to be the first teachers of school children.

Pushor and Ruitenberg (2005) conceptualize engagement as providing opportunities for parents to fulfill roles hand in hand with teachers as regards their child's schooling, through shared responsibility and accountability. As parental

engagement takes place at home, school, or community, the depth and breadth of their influence are considered powerful. Being engaged means taking shared responsibility for families, schools, and communities in pushing for student learning and achievement (Weiss et al., 2010). Parents and school teachers are at the forefront of their child's schooling.

Epstein and Sanders (2002) identified activities that highlight engagement: communicating with teachers, helping in the classroom, attending school events, and participating in parent-teacher conferences, among others. These are a multitude of tasks that invite parents to partake which in turn create an impact on children's school experiences.

During the entire academic year, a series of activities are available for parents to be involved in and contribute to the entire process of school-parental engagement.

Fredricks et al. (2004) have also listed "participation in school activities, reactions to people and the environment, and the desire to complete tasks and acquire skills" to be the influence of school engagement. In a study by Brewster and Bowen (2004), the relationship between engagement and supportive parental behaviors was observed. Larrotta and Ramirez (2009) were able to affirm that parent participation in student learning also results in gains for the parents.

As the presence of multicultural families in South Korea continues to balloon (Shin et al., 2021), it also provides interesting and promising insights into policies related to the education of children from multicultural families. Park (2015) noted that the leading concerns of multicultural families are about their children. The concept of inclusivity, leaving no one behind in terms of academic achievement is one critical inquiry involving multicultural children and parents. However, the challenge remains as it is not a smooth transition for foreigners to blend into Korean society owing to numerous factors such as language proficiency and the local's perception of people from diverse backgrounds (Brannen & MacLellan, 2014).

A study by Shin (2019) highlighted that multicultural children in Korea have been imagined as unimportant, posing risks to the local society and global contexts as well. In the context of migration, "newcomer families often settle into disadvantaged, underprivileged neighborhoods that coincide with schools which are, in turn, underfunded and poorly performing" (Suarez-

Orozco & Suarez-Orozco, 2001). The challenge comes into the picture during this phenomenon, more than social exclusion (Kim, 2018), but also migration, student achievement, and school experiences. Immigrant children are said to have shown lower levels of academic achievement (Garcia Coll & Kerivan, 2012). While Dicolen and Sanchez (2016) recognize the importance of support centers for Korea's multicultural families and Roh et al. (2018) noted that there exist insufficient programs to deal with these concerns, teacher training about multicultural education appears to be scarce (Kim & Jeon, 2017). Kim (2020) also highlighted that Korean teachers should acknowledge varied cultural and racial artifacts in the classroom. According to Oh and Kim (2021), bringing together multicultural components through school intervention is critical to this effort. To understand fully child development, and parent-child engagement, highlighting maternal roles must be given attention (Eo & Kim, 2017).

This study aims to explore the experiences of Filipino women married to Koreans and their parental engagement in terms of their children's attendance at Korean schools. The findings of the study will serve as inputs to policy formulation. Specifically, this research seeks to answer the following questions:

1. How do Filipino women married to Koreans involve themselves in the school-parental engagement in terms of their children's attendance at Korean schools?
2. What are the challenges faced by the participants in terms of their school-parental engagement?
3. Based on the findings of the study, what inputs to policy formulation may be proposed?

2.0 Methodology

This study employed a descriptive method of research, with primary data gathered through individual unstructured interviews. Gall et al. (2007) see descriptive research as being used to describe a phenomenon and its characteristics, focusing on “what” rather than “how” or “why” something has happened. A qualitative design was utilized, specifically thematic coding and analysis. Patterns of experiences were identified based on the gathered data, segmented, and categorized to identify emerging themes.

Data gathering was conducted in Jeollabuk-do, South Korea last July 2022. The researchers surveyed the presence of qualified participants in the province, particularly in the cities of Jeonju, Iksan, Jeongeup, Gunsan, and others. The province, being a crucial locale of multicultural families, particularly Filipino women, is the main rationale for choosing this research site. Table 1 presents the demographic profile of the participants.

To facilitate the collection of data from the respondents, several study phases were observed.

The preliminary activities included the ethics review and correspondence to conduct the study. The research instrument was also validated at this stage. The actual data-gathering phase included the provision of complete information to the participants and the actual fieldwork. The data analysis phase was allotted for the transcription of the recorded interviews and the identification of emerging themes.

Before the study was conducted, a clearance from the University Research Ethics Committee was sought. Through Informed Consent, respondents of the study were guaranteed confidentiality and protection. Written consent provided the nature of the study and their role as participants.

Prime attention was given to research instruments and data collection tools to be free from biases. Interview sessions took an average of 55 – 65 minutes and recorded files will be deleted one year after the conduct of the study to ensure the protection of the participants and uphold ethical conduct that data gathered will solely be used for academic purposes only.

Table 1. Demographic Profile of the Participants

Participant No.	Name	Age	Years of Stay in Korea	No. of children
P1	Brianna	34	13	2
P2	Sarah	52	21	2
P3	Lucy	54	24	3
P4	Inday	47	19	2
P5	Shine	39	18	3
P6	Hannah	29	6	2
P7	Yuna	36	10	2
P8	Bing	40	14	2
P9	Bernadette	53	25	2
P10	Nayeon	47	27	2
P11	Che	30	10	2
P12	Tin-tin	45	23	2
P13	Mira	48	23	2

3.0 Results and Discussion

In this section, the related life episodes of the participants are analyzed, coded, and categorized into themes. The themes served as inputs that aim to aid the Korean government to create policies for the benefit of the multicultural families within their borders, synthesizing the lessons from multicultural families.

Education as a Top Priority and Filipino Multicultural Mothers' Involvement in South Korean Schools

In the process of edification, it has always been the relationship between the teachers and students is seen as the most vital focus to improve instruction and achieve its targets. However, the involvement of the parents, especially of mothers, is indispensable as learning does not begin and end in school. Its terminals are at home where the children interact with their parents. Hence, there is no other person who must be ultimately concerned about their children's education aside from them, and therefore, South Korean schools invite their students' parents to visit and even participate in school programs. Moreover, Lee (2022) reported that the Korean government, through the Ministry of Gender Equality and Family, launched several programs geared towards assisting multicultural families, particularly their children. Funds have been allocated to ensure academic support and a healthy atmosphere for learning.

I come to school to attend 'gyeoyuk' (education/training). It's about the children. They talk about how to discipline a child. They also talk about what they want to do in school. When you come to school, they will talk to you regarding your child like in a normal conversation (P1, Excerpt 1).

I go to school when there are school presentations. When my children were in elementary and middle school, I could attend

but when they became a high school, they went to different schools so I could not join anymore (P2, Excerpt 2).

I go to school when there is an open class. I stay there to observe my child. I also go there when there is 'sangdam'(consultation). They say how my child behaves in school, his attitude, and others (P3, Excerpt 3).

Breaking through the open doors of the class. Based on the participants' narratives, these schools invite them to school and observe their children. As the teachers deliver the lessons, parents get to see how their children learn concepts and skills and interact with classmates and teachers. Moreover, parents can identify the children's strengths, styles, and difficulties in learning so that at home they know how to reinforce learning.

The last time, I was in school. The teachers showed us what the children are doing. What they do in the classroom, and in the cafeteria (P4, Excerpt 4).

Last month, I visited the school not for a meeting, but for a school activity. We are asked to stay at the back and observe our children when interacting in class. I am very happy to see my child because he is doing well (P5, Excerpt 5).

Participating in Meetings, Individual Conferences, and Tales of 'Norangsaek Eomeoni'(Yellow Mothers). One of the most neglected activities in school is the parent-teacher assembly. This activity is not new as this is the opportunity in which the learning needs of the students are raised among the parents. This is also a chance to disseminate new school policies that will greatly affect the learners and even the parents indirectly or directly. Nonetheless, it is undebatable that all parents should attend such meetings, but not all can attend due to the work demands that are also of equal importance as their

work fuels the financial needs of the whole family including the tuition fees. The participants agree that this is not only true among them but most especially for South Korean parents.

I think this is also true among South Koreans. Even then, they cannot attend the meetings because they also have work and they cannot always be excused whenever the school calls for a meeting (P2, Excerpt 7).

However, as the participants recalled though there are challenges in understanding the agenda of the meetings due to the language barrier, they still do attend such meetings. They believed that their presence in school creates a good impression on the whole school community, especially on their children. Their attendance at meetings and assemblies boosts the morale of their children and gives teachers the thought that they are indeed hands-on in their children's studies.

When people see your school when teachers see you in school they think that you are very active and hands-on. They will think that your child is active because you are like that (P2, Excerpt 8).

Aside from general assemblies, there are also instances in which parents are summoned to visit the school for a conference, and/or they intentionally visit the school for some clarifications. One of the participants shared that she was asked to come to school because of her son's attitude and eventually she talked to the teacher. However, Participant 2 narrated the reason that she had to visit the school without the usual notification.

I was really surprised when I saw the teeth marks on the arms of my son. I think all parents would also feel the same thing, so I went

to his school and talked to the teacher and classmates. They said they were just playing. I told them not to do it again (P1, Excerpt 9).

'Norangsaek eommeoni' is a voluntary and civic responsibility of the learners' mothers. In this task, Participants 1 and 2 narrated how the mothers helped the school as an aid for order. To illustrate, the mothers would hold green flags as a guiding symbol when the elementary learners would cross the streets. Sometimes, they would lead the pupils to fall in line. Not limited to the aforementioned examples, even the participants experienced doing so, and they shared that their children liked it when they would see their mothers doing civic deeds in school.

Parents' Responsibilities and Challenges of Before-and-After-School Learning

The participants are aware that similar, but not quite to the Filipino parents' culture, South Korean parents especially mothers are in charge of the learning of their children. Nonetheless, as this is undeniably an almost Herculean task to accomplish, it doubles when the mother is a foreigner. Boundaries set by language and culture add to the complexity and even perplexity of the task.

Teaching the subjects at home and the challenge of foreign language. Common among the participants, language becomes a challenge for them especially when their children would ask them for help with their homework. Regardless of the subject, aside from English, teaching them lessons in different subjects such as social and natural sciences, and mathematics are indeed quite difficult as these are taught in Korean. The participants claimed that though they stayed in South Korea for a long time, there are a lot of Korean words that are too hifalutin or too technical for them to fully understand. To address this, the

Multicultural Family Support Center operates 24 offices all over Korea with the end goal of serving as a support system in helping multicultural families integrate into Korean society through programs in the Korean language, counseling, and vocational training (Gyeongsangbuk-do Provincial Government, n.d). The operations of these centers have been under the supervision of the local government and other agencies.

It was very difficult for me. I cannot even understand what the content is. Teaching them lessons in science, mathematics, and social science is very hard. I hope I can help them with their lessons (P2, Excerpt 10).

My child would learn her lessons from watching videos on YouTube or television. Since the lessons are in Korean, they can easily understand those. When I cannot help them in their lessons, they do those to help themselves (P4, Excerpt 11).

When he was in elementary, I can help him with his projects. I can teach him when the lessons in Korean are basic but when eventually, I could not help him so I hired a tutor for him before. I paid for his Math and Korean History lessons (P7, Excerpt 12).

Language either can be a way to understand one another or may become a great barrier to survive fully in the current environment that an individual is in. Such a phenomenon is evident in the families of the participants. As these individuals are from the Philippines with apparently different native languages, these parents take on the challenge of teaching even the basics of the Korean language as their children grow up. In most cases they raise their children speaking English instead. With the transition to online learning set up due to the COVID-19 pandemic, the Korean government also planned to develop language learning materials for multicultural children to study online (Bahk, 2021).

Monitoring learning at home. Although the language limit is evident, the mothers' responsibility does not stop because of such constraints as there are other learning facets to deal with such as monitoring learning, teaching values, and life practical skills. When the learners go home after school, they regularly have homework to accomplish, and even tests to take in the days ahead. Though some participants claimed that they were blessed to have independent children who do their tasks regularly, the participants still understand the importance of monitoring the learning progress of their children from time to time. They want to ensure that their children get the education that they ought to receive and that they can address their children's needs promptly. And if they cannot do it by themselves, they may tap for the help of the teachers.

It is the responsibility of the mother to take charge of the child's learning needs. That's how it works here in Korea. In our family, I take care of the lessons of my kids (P7, Excerpt 13).

I check the notes that the teachers would put in the notebook of my child. In case there is something to be passed and something to be corrected, I do those for my daughter (P1, Excerpt 14).

Reinforcing learning at home. The learning process itself is as significant as monitoring it, but reinforcing it makes it even better. Society banks on the belief that good grades will allow them to enter the best universities, and entering those universities will eventually give them better careers in the future and achieve the best life they can have. This aspect of South Korean culture drives multicultural families, especially mothers. As English is the game changer as the lingua franca of the world, it has become advantageous to Korean-Filipino families since one of the parents is from the Philippines where English is a second

language. Nonetheless, they have an advantage in reinforcing the language learning of their children.

My child is proud of me because I can teach him English. It is an advantage here in Korea if you can speak the language. I feel happy when my son feels proud of me (P4, Excerpt 15).

Being a foreigner, I think, is an advantage. Since I know how to speak and understand English, I can help my kids with their lessons. When they do not trust their teacher, they would ask me about the right pronunciation of English words. But when I cannot teach them in their lessons, I would send them to 'hagweons' (P2, Excerpt 16).

However, the other tasks such as learning about the Korean language and culture are left for the other Korean parents to teach which includes the subjects that are taught in Korean. Nonetheless, in the absence of the aid of the parents, Filipino mothers resort to sending their children to 'hagweons' or cram schools where learning about Korean culture is reinforced.

Filipino Parental Brand within the South Korean Borders

The participants already have the imprints of the Filipino culture and no matter how far or where they go, they will carry the established behaviors and habits in the culture. It may be in terms of how they deal with their studies and their siblings. These characteristics make the Filipino parental brand. Though they are in another country with obviously a dominant foreign culture, their cultural imprints will always be reflected through the way they treat other people and raise their families.

Attitude towards studying. The South Korean culture of studying which is indeed competitive is popular. They treat education as a key that opens a multitude of doorways for opportunities. Nonetheless, though the South Koreans and

Filipinos share the same point of view towards the importance of education, the two people act out differently. While South Korean students are always pressured by school-related social demands, Filipinos still find a way to remain relaxed even during rough times in school. This attitude is one of the cultural characteristics of Filipinos that the participants mentioned. Even though there is a push to study coming from them, they make sure that their children are not pressured as they deal with their studies. To institutionally cater to children of multicultural families, Seoul Dasom High School (Strother, 2012) has opened its doors to students. The school teaches students the Korean language along with other vocational skills needed.

I do not put too much pressure on them. I would ask how their preparations are whenever there are examinations, but I do not pressure them (P2, Excerpt 17).

In their school, there are several suicide cases so I got pressured. I do not pressure them a lot. I just make sure that they do their school works. It's a good school though, but I don't have to pressure my kids too much just to comply with the high standards (P8, Excerpt 18).

A Filipino multicultural mother is an English teacher. When a person knows the lingua franca of the world, it is easy for the person to communicate with other people from different countries as they share the same linguistic denominator. Hence, it is not a secret that monolingual countries such as South Korea actively attempt to cope with this trend. When a South Korean marries a Filipino, his or her family has an advantage as Filipinos are adept with the English language. This means that their children will not only learn Korean but also English. This has become an element of the Filipino parent brand in South Korea. Because Filipino spouses know English, 'hagweons' hire them as teachers.

Participants claim that there are instances when they come to school for different purposes, the classmates of their children would recognize them as teachers. Positive reactions from classmates make the children proud of their parents. Korea's Support for Multicultural Families Act upholds the welfare of multicultural family members through numerous provisions about safety and security, understanding and support, education assistance, and others (International Labour Organization, n.d.).

I am also a teacher so I teach my child what I teach in 'hagweons' so it helped my child a lot to learn English. I am the one who trains to speak in English (P8, Excerpt 19).

Sometimes, the other kids would recognize me and would say I am their English teacher. I can see that my children become proud of me because their teacher is their 'omma' (P1, Excerpt 20).

School-Related Experiences and Sociolinguistic Differences as Barriers to Mutual Understanding

As the clamor of today speaks of embracing the diverse cultures around the globe, there will always be challenges due to the wide range of social and linguistic differences. Such contrasts bring the internationalization of a country and South Korea is not an exemption. As the country opens its gates to foreigners, intermarriages happen. The phenomenon results in a spectrum of sociolinguistic conflicts extending from the national to the familial levels. Nonetheless, the focus of the discussion is on the familial level. There are several challenges faced by multicultural families, especially in their involvement in school activities and the like.

Linguistic barriers hamper the flux of understanding. Multicultural parents are very much willing to attend the school meetings as these are significant in the learning experiences of their

children; however, due to the language barrier, attending such meetings causes them a lot of inconveniences. The participants claim that though they stay in South Korea for a long time, there are still words that they cannot understand and such confusion causes them to manifest behaviors of boredom and worry.

When I attend the meeting, I really cannot understand what they are talking about, so I would end up bored (P1, Excerpt 21).

As much as I want to participate in the meetings, I cannot do that because I do not understand the meeting (P4, Excerpt 22).

Despite the willingness to participate and even to the point that they would like to give inputs as much as they can but they could not due to the language barrier. Another example is when they had to deal with the teachers personally. As one of the participants claimed, it is very difficult to settle school-related transactions with South Koreans when they are talking on the phone because they do not completely understand each other due to the limited Korean and English lexicon they have.

I would go to school and talk to the teacher personally so that she can understand me. Even if my Korean is not that good when she sees my gestures, I think there will be a chance that she would understand me (P1, Excerpt 23).

I would ask the teacher to write down the concerns of the meeting and I would eventually ask my husband to interpret it for us for better understanding. It's better when he does it so that we would all understand (P4, Excerpt 24).

Nonetheless, they find solutions to the problems. When they are in school meetings, they would ask the teacher to write down the highlights of the discussion on a sheet of paper and when

they get home, they would ask their spouses to let them read and understand it for them. In the case of settling school-related matters, they would resort to coming to school personally. As one of the participants claimed, non-verbal language helps a lot in expressing what she wants to say for better understanding.

Multiculturalism and social exclusivity as a subtle form of discrimination. In multiculturalism, the recognition of the minority's culture as an equal social entity as the dominating culture of the majority has always been the binary to deal with. Though this does not fully describe South Korean society, a South Korean love for his or her kind allows him or her to see the minority such as the foreign member of a multicultural family in a lower social status whereas the inhabitants will always be first-class citizens.

I try not to speak so that they would not know that I am a foreigner. I don't want my child to feel bad because of it (P4, Excerpt 25).

I make sure to send my children to 'hagweons' so that they will not be left out and dress them well. I don't like other people to say that my children are not smart and cannot dress well aside from the fact that I am a foreigner (P1, Excerpt 26).

Sometimes, they do not like students with foreign mothers. Sometimes, they say, "let that boy be. He acts that way because his mom is a foreigner (P3, Excerpt 27).

If the Korean father explains to their children how his mother lives in the Philippines, and what kind of life there is, I think they would understand and they would not end up not being proud of their mother (P6, Excerpt 28).

This feeling keeps the multicultural parent to participate or even to speak in public as they will be identified as a foreigner. Though not declared, this

social condition is a form of subtle discrimination. However, though there may be children who are not happy with their multicultural parents, there are still those who are proud of them. They believe that their parents are unique and of great contribution to their whole well-being.

The Korean Spouses' Roles in Edifying Their Children

As multicultural parents take care of their fair share of educating their children, they also believe that their spouses also have their roles aside from financial provision. The participants believe that they can also play a vital role in the education of their children. However, there is always a challenge in terms of time as most Korean parents are members of the workforce.

Husbands can help their wives by teaching the Korean language to their kids. Since like me, they are multicultural mothers who do not know Korean that well, they can translate the lessons into Korean and teach those to their kids (P4, Excerpt 29).

I think my husband may also help me in teaching some homework to our children when he is free especially (P5, Excerpt 30).

They wish that their Korean spouses could help with the language learning of their children as they are more knowledgeable. They are of big help to improve their language proficiency. Consequently, when at home, they are also the best content teachers of the lessons that are taught in Korean. Aside from it, they can be the translator of the policies written in Korean. To understand well the transactions made by the school, the Korean spouse may decode and explain clearly to the multicultural wife/ parent and most especially to their children what must be understood. However, we cannot also take away the reality that as

Participants 1 and 7 said, the Korean father simply works for the family and do not have time to take part in the lessons of their children and all the responsibilities of educating the children remain on the hands of the multicultural mothers.

Inputs to Policy Formulation

The following inputs to policy formulation are based on the findings of the study.

1. **Strengthening support to multicultural children through the engagement of all involved.** While it is imperative to involve members of multicultural families regarding adjustment and cultural appreciation, locals must be also engaged in this endeavor. Awareness campaigns on cultural diversity and sensitivity play a crucial role so locals and foreigners work hand in hand towards harmonious co-existence, in school, and society.
2. **Enhancement of multicultural family support centers' projects and programs.** It is high time to revisit Korean language program offerings for multicultural family members. A solid support mechanism should be in place for parents to monitor the academic progress of their children. Parents should be empowered to capacitate themselves in their roles to their families.
3. **Going beyond Korean culture.** Highlighting one's native culture, foreign as it may seem, brings opportunities for learning and appreciation. Embassies and foreign affairs units are encouraged to launch programs and activities that contribute to mainstreaming traditions and ways of life other than Korean. Studying could also be linked with culture in bringing what works best.
4. **Multicultural empowerment is the solid foundation of Korean society.** It is high time to put a premium on various cultures

instead of being treated just as 'foreign' or from the outside. Programs and policies that integrate diversity and co-existence could serve as a springboard to responsive and equitable multicultural discourse.

5. **Beyond marriage is engagement and partnership between multicultural wives and Korean husbands.** While the traditional practice puts the burden on the mothers, monitoring the children's academic program should be a mutual parental accountability. Programs and projects for fathers should provide opportunities for Korean husbands to take part and be engaged. In an era where both mothers and fathers serve as family breadwinners, it is just logical that both of them also play active roles in ensuring that their children do not get left behind in school.

4.0 Conclusion

The study aims to investigate the school-parental engagement of Filipino mothers married to Koreans, with the end goal of providing inputs to policy formulation. The context of engagement of these Filipino mothers spans attending school affairs and monitoring the academic progress of their children while at home. Challenges faced by Filipino women include social, cultural, emotional, and even economic aspects, across varying lengths of stay in Korea.

Filipino mothers' roles in their children's lives especially at school are true of an infinite range especially in edifying them to become the best that they can be. As a result, Filipino mothers intentionally strategize, and/or naturally lead into a set-up in which one spouse works outside to keep the household and take charge of the children's needs most especially their education, and/or both find good jobs to support their living. The Korean government's allocation of funding and support to ensure multicultural students' harmonious school

life is a manifestation of proactive and future-proof initiatives toward achieving a genuinely multicultural society. The implementation of these programs needs to be carefully monitored and evaluated to guarantee relevance and efficiency.

As revealed in the findings, the learning terminals are not in school, but at home where multicultural children start to learn and apply what they have learned straight from their families and apparently from their schools. As the school has a great responsibility to the parents' children as learners, the parents at home share an equal weight of duty to educate their children. The monitoring of learning progress and the inculcation of values do not merely come from the school. They also come from parents. The COVID-19 pandemic brings opportunities in advancing government-multicultural family partnerships beyond the school premises. Parents, especially Korean fathers could be tapped as potential collaborators in advocating Korean language education for multicultural children, on top of available resources provided by the government.

The migration of Filipino parents to South Korea is the epitome of the acculturation opportunity. As the parents stay in a new country, they are exposed to a new culture to which they are supposed to adapt with. In the process, they assimilate the culture and eventually it becomes part of their ways. Nevertheless, though this may be true, one cannot get rid of the fact that similar to the principles of language learning and acquisition, they already have their native culture. This contributes to achieving the goal of the government's New Southern Policy: a community of connection, mutual benefits, and the common good. Through these initiatives, the emphasis on people, prosperity, and peace becomes crucial to political, economic, social, and cultural growth in Korea and beyond. Addressing issues related to multicultural families becomes central to these efforts.

This study also presents various limitations. The results of his study may not be generalized to all multicultural mothers in Korea since study participants were from mothers born in the Philippines. Moreover, since participant recruitment was made in Jeolalbuk-do, Korea, study findings cannot be generalized and applied to all multicultural mothers who live in various parts of Korea.

Funding

This study is funded by The Korea Foundation 2022 Fellowship for Field Research.

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