Immigrant and Refugee Youth Development in Washington's South Sound: Approaching Local Needs through Holistic Strategies

Kelsey Horne

A thesis

Submitted in partial fulfillment of the

Requirements for the degree of

Master of Arts in Interdisciplinary Studies

University of Washington

2021

Committee:

Rachel Hershberg

Anthony Perone

Program Authorized to Offer Degree:

Interdisciplinary Arts and Sciences

University of Washington

Abstract

Immigrant and Refugee Youth Development in Washington's South Sound: Approaching Local Needs through Holistic Strategies

Kelsey Horne

Chair of the Supervisory Committee:

Dr. Rachel Hershberg

Interdisciplinary Arts and Sciences

Positive youth development (PYD) with respect to the immigrant youth population (a rapidly growing segment of the United States population) is paramount to the success of the United States. Unfortunately, the current cultural awareness of immigrant youth development in the Pacific Northwest is minimal. This study draws on Transformative and Indigenous paradigms, and implements a Community Needs Assessment, to explore parents' perspectives about the well-being of their youth. Fifteen Korean-American, immigrant and refugee families served by one social services agency in Tacoma, Washington were surveyed. Three clear findings were uncovered in this study: parents agreed on the importance exposing their children to their Korean culture early in life, and in multiple contexts; the COVID-19 pandemic, generational gaps, and increased acts of racism challenged the ability for Korean-American youth to build their self-identity and development; parents expressed a clear desire for their children to socialize, learn,

grow and develop holistically in future (post-pandemic) opportunities. This study begins to identify what youth within this community need to thrive and be successful and serves as the initial step in conducting a community needs assessment which will continue after this study.

Key Words: positive youth development, Korean American youth, holistic youth development, Indigenous research, Transformative research

Table of Contents

List of Tables

Acknowledgements

These acknowledgements are a simple demonstration that developing, learning and growing isn't an individual experience; rather it is a collective experience. I have learned with and from so many individuals throughout this process and I am eternally grateful for that.

I would like to express my sincere thanks and gratitude to my committee chair and mentor, Dr. Rachel Hershberg. From my first quarter in the MAIS program to my very last moments as a student, you've grounded me and shown me confidence and trust. Thank you for sharing your incredible knowledge with me.

To my committee reader, Dr. P, I cannot thank you enough for all I have learned with and from you. I am honored to have been on the receiving end of your passion for development and guidance. Thank you.

To the participants of this study, specifically, Yoon Lim, Yoni Yi and Yuni Cobb. I am forever grateful for the trust you showed me and for your willingness to share such personal stories and moments in your life.

I thank the Korean Women's Association Social Services and Community and Behavioral Health Departments.

To my partner and husband, David, I am eternally grateful for all the support you've shown me along this journey. Supporting me when I struggled to support myself and celebrating even my smallest victories. Thank you.

I dedicate this to our daughter, Phoebe, who's been on this journey with me from the start. I want to show her that learning never ends and to work hard at something that matters to you.

To my parents, Amy and Jeff, I could not have done this without you. You have cheered me on, listened to me recount new things I've learned, and took the time to read this thesis a few times over. Thank you for being the most wonderful parents.

To my mentor and friend, Robert Wells. Thank you for believing in me and all the encouragement and advice you've given to me over the past 15 years.

To members of my cohort (specifically Nora and Sharon) who have shared in the lows and highs of grad school – I am proud to witness your journeys and to have had you along mine. Let's go potluck!

And finally, my supportive friends, thank you for indulging me.

Chapter 1

Introduction – A Statement on Why This Research Matters

"Every time I talk to American friends, they say how Korean people are very kind, smart, and sincere. We're becoming more and more mainstream and less and less Korean." Yoni Cobb[1], Volunteer Committee Chair and Korean Women's Association Board Member

Positive youth development (PYD) with respect to the immigrant youth population (a rapidly growing segment of the United States population) is paramount to the success of the United States as a whole. Although the immigrant population in the South Puget Sound has grown significantly in the last two decades (O'Connor & Batalova, 2019), not much is known in the academic literature, or across local community-based organizations, about the development of immigrant youth in our region. Moreover, according to the Northwest Immigrant Rights Project (NWIRP), Tacoma, Washington is home to one of the largest detention centers in the United States, a 500-bed center called The Northwest Detention Center (n.d.). The current emphasis of studies and advocacy in the region has accordingly been on adult immigrant detainees. Less appears to be known about the well-being of immigrant youth (Immigration Community of Practice, 2021). Given research that suggests that newer immigrant communities may face some specific challenges to well-being, as well as bring unique strengths, (Motti-Stefanidi, 2018), there is a need to focus on this growing population of youth in the region and to consider their cultural backgrounds and developmental needs when working to positively engage this segment of the community. It is especially important to do this work with Asian American immigrant and refugee youth because of the documented risks associated with this group of young people, especially related to a rise in discrimination facing this community, and mental

[1] All names that appear in this study are not pseudonyms. This decision was made to honor the voice of the participant, who gave consent for their statements to be quoted, recorded, and shared in this study, only.

health concerns (e.g., Callahan & Muller, 2013; Maynard et al., 2016; Suárez-Orozco et al., 2003).

In this study, I sought to explore with Korean-American parents seeking services from the Korean Women's Association (KWA) in Tacoma, Washington factors influencing the well-being of their youth. I am an employee of KWA, a community-based organization serving Korean and other immigrant and refugee communities that are relatively new to the South Puget Sound. I hoped that a participatory project with parents would allow us to better understand what youth within this community need to thrive and be successful. This topic was of interest to the organization itself and could, I hoped, inform a larger ongoing initiative to offer more youth-specific programs in the future. Thus, this thesis is the first step of a community-based needs assessment, with a focus on youth well-being. The purpose is to shed light on available programming and resources for Korean-American youth served by KWA, and to generate knowledge that could contribute to more research and advocacy about what still needs to be done to support Korean youth and their families (by KWA and beyond).

In addition to my connection to the organization and families served by the organization, I chose to do a community-based needs assessment with Korean families for several other important reasons. According to the Migration Policy Institute, Seattle/Tacoma/Bellevue, Washington had the fourth highest concentration of Korean immigrants from 2013-17 in the U.S. (O'Connor & Batalova, 2019). Despite the evidence of this growing population, research in this region with this community (and even outside the region) is limited (Choi et al., 2018). I hoped this research would contribute to local knowledge about needs of immigrant and refugee communities, and add to the research literature about Korean youth and families.

Moreover, the Korean community is just one of many growing immigrant and refugee communities in the region. In 2017, roughly one in seven residents of Washington State was an immigrant (American Immigration Council, 2020). According to the American Immigration Council (2020), Washington has one of the nation's quickest growing immigrant communities because of our agricultural job market in forestry, orchards in Eastern Washington, and fisheries in Western Washington. With this draw of jobs and opportunities comes an influx of people to fill those positions. And with those individuals come families, either pre-established or established post-migration. Even though the Pacific Northwest has a vibrant multi-ethnic community, it is not immune to the nationalistic overtones regarding immigration heard throughout the U.S. and on the international stage. It is known throughout KWA that the anti-immigration rhetoric in the United States, as well as actions aimed at limiting or even cutting off immigration to the US, is impacting families served by the organization. Thus, this thesis was developed in part to explore how such rhetoric impacts the experiences and development of Korean youth in the South Puget Sound, from parents' perspectives in particular.

This thesis also aimed to be aware of and depart from some of the research in psychology that also tends to have taken an ethnocentric and deficit-oriented approach to research with immigrant communities as called out by Tuck, 2009. To do so, it was guided by a transformative approach that centered the storytelling and lived experiences of participants, and also aimed to generate actions that would be useful to participants and the broader Korean-American community (Mertens, 2007). More specifically, this research focuses on first-person interviews and qualitative short-answer survey responses from Korean parents associated with the Korean Women's Association (KWA). This information is being used to generate a culturally rich holistic account of Korean parents' views about their youth's well-being, including about

resources that may be needed to promote positive youth development for their children. In addition to the data generated from this project, an eventual outcome of this research will be a comprehensive Community Need's Assessment (CNA) (Jackson et al., 2018). The data collected here is serving as the first phase of this CNA for KWA. Given their interest and plan to hopefully expand youth programming, identifying what programming is currently offered in the South Sound that is specifically tailored to meeting the needs and strengths of immigrant and refugee youth will be important to this effort.

Finally, this work will contribute to the broader literature and community engagement initiatives as there are currently few qualitative studies that explore community engagement and educational programs in the Pacific Northwest serving immigrant and refugee youth specifically. This research aims to address this gap and build on the limited existing case studies and community needs assessments focused on the South Sound immigrant and refugee youth population. By conducting an in-depth collaborative needs assessment with Korean parents served by KWA, this research adds to a localized understanding of the region's needs as well as the larger body of global research.

This work will be guided by the following questions:

1. Are the needs of immigrant and refugee youth in the South Puget Sound being met in a culturally responsive way, from the perspectives of parents being served by one Tacoma-based organization?
    a. What kind of youth programming/services might be available in the South Sound for Korean Americans? What else is needed?
2. What are Korean American parents' concerns related to promoting well-being in their children during the pandemic?

3. When the pandemic wanes, what is going to help Korean-American youth thrive?

Given that I am a white, non-indigenous, non-immigrant person, it is essential to note that I sought to develop these research questions and this research process as a whole in a way that honors and respects the cultures, traditions, knowledge, and experiences of the communities with whom I work, and also recognizes the limits of my own knowledge and experience. This thesis is guided by transformative and Indigenist paradigms which emphasize the importance of participants' knowledge and expertise about their own lives, as well as participatory research processes. Accordingly, Chapter 2 describes these Indigenist and transformative epistemologies in detail to help frame the research.

In Chapter 3, I cover three main topics of Positive Youth Development with respect to immigrant and refugee youth; culture and its critical role in the development of immigrant and refugee youth; and a brief review of research about Korean-American and Asian-American youth development.

Chapter 4 discusses the research methods of this thesis. The partnership with the Korean Women's Association (KWA) is described in more detail, before the overall needs assessment design is presented and each data collection instrument described (e.g., informant interviews, parent survey, and follow-up semi-structured interview). The qualitative data analysis is then presented at the end of this chapter.

Findings from these individual sources of data, and from triangulating each source, are presented in Chapter 5. A discussion of findings in relation to the research as well as future research and next steps are also presented at the end of this chapter.

Before proceeding, I want to note that the following terms are purposefully used throughout this study. Many of these terms have multiple social and cultural meanings, and some

appear in research that has caused damage and harm to communities. I state the definitions I will be relying on briefly to make clear what I mean when I used the terms in this thesis.

- *Development* - The process by which humans learn and grow both emotionally and intellectually. According to Rogoff (2003), cultural patterns add to greater understanding of human development "by examining the regularities that make sense of differences and similarities in communities' practices and traditions" (p. 3).
- *Assimilation* - A total disregard of the heritage culture in an effort to adapt entirely to the mainstream culture, often leading to an identity crisis in youth (Suárez-Orozco & Todorova, 2003).
- *Acculturation* - A blend of the heritage and mainstream culture with demonstrated positive outcomes (Suárez-Orozco & Todorova, 2003).
- *Mainstream* - Korean Americans often refer to American or Westernized culture as the mainstream culture. The term is sprinkled throughout conversations, used to describe things that are less Korean and more Americanized and often a go-to term when something is something other than Korean. In Yoon's interview (see chapter 5 for details) she specifically states mainstream as being white American culture. Choi et al. (2018) also refers to the term being more Westernized.
- *Indigenist vs Indigenous* - In chapter 3 I introduce the foundational theories of this research as Transformative and Indigenist. It is important to make the distinction between Indigenist vs Indigenous. Therefore, I turn to Wilson (2016) who states, "Indigenist describes a shared philosophy and its resultant ontology or way of being in the world without claiming ownership or exclusivity," while Indigenous research is by and for Indigenous peoples (p. 312).

Chapter 2

Situating the Research within Two Frameworks

"It's like how trees grow. You have to have a root to begin with, and the roots have to be strong to make a beautiful tree. That's what KWA is all about." OK Sun Wilson, Founding member of The Korean Women's Association.

I embark on a participatory community needs assessment that will be guided by two ontological frameworks: Transformative and Indigenist. These frameworks serve as a foundation upon which I will build an understanding of the needs and the strengths of Korean American immigrant youth and their families in the South Sound, from the perspectives of their parents and community cultural leaders. The transformative (Mertens, 2009) and Indigenist (Kovach, 2015) paradigms support and uplift minoritized communities by attending to issues of power throughout the research process and emphasizing a focus on equity and social justice. The transformative paradigm has been articulated in the community psychology and evaluation research fields; and the Indigenist paradigm has been identified in the social science and qualitative research fields. I offer a brief discussion of each paradigm below and how it informed my research. I share a review of shared components of these two theories, including participatory action research. Additionally, each theory stresses the important of the researcher's positionality be explained and that is offered at the end of this chapter.

Transformative Paradigm

The transformative framework emphasizes trust and cultural competency. The transformative paradigm places the focus of the researcher on lives and lived experiences of those who've been marginalized and unserved by the dominant and often privileged culture (Mertens, 1999). Cultural competency and attending to power dynamics are at the root of the

transformative framework. A leader in the field of transformative paradigm, Mertens (2007), states the ontological foundation forces the researcher to question how reality can shape and control others and how ongoing power imbalances, including in the research process, lead to social injustices. The transformative paradigm brings "awareness that certain individuals occupy a position of greater power and that individuals with other characteristics may be associated with a higher likelihood of exclusion" (Mertens, 2007, p. 216). Ontologically, the question of truth and knowledge through the transformative paradigm is answered by comparing perspectives of politics, culture, economics and social structure, how they differ, and how these perspectives become more or less socially dominant (Mertens, 1999; Romm, 2015). Mertens (1999) and Romm (2015) agree that the notion of truth is socially constructed but often heavily shaped by dominant views. It is therefore favorable to use the transformative theory that accepts and acknowledges the complex factors that influence the researcher and the participants and their relationships to one another.

The intention of the transformative framework is to access local knowledge and identify how such knowledge could inform actions that could positively impact well-being, rather than cause more harm by pointing out deficits in a community of focus. According to Tuck (2009), damage-centered research is often well-intentioned but ends up acting as another example of how a community, group, or program has failed without providing suggestions on how to address solutions to failures or shortcomings uncovered during the research. Tuck, (2009) suggests "[o]ne alternative to damage-centered research is to craft our research to capture desire instead of damage…. desire-based research frameworks are concerned with understanding complexity, contradiction, and the self-determination of lived lives" (p. 416). Transformative thinking gives the researcher agency to consider deeper realities of lived experiences and engage in

relationships of trust and partnership with communities with the ultimate goal of promoting human rights and social justice (Mertens, 2007; Romm, 2015).

The most common methodology utilized by research grounded in transformative ontology is mixed methods research such as those often used in needs assessments and Community Based Participatory Research (CBPR). Methodological pluralism helps to uphold the fluidity and complexities presented in lived realities to produce actionable outcomes (Romm, 2015). According to Jackson et al. (2018), there are various motivations and cultural nuances that drive human behavior and the transformative paradigm accepts the complexity presented in each individual by encouraging the use of mixed methods. The ultimate goal is to "access the voices of those who have historically been marginalized" (Jackson et al., 2018, p. 112). The intention here is to return power and agency to the participants of the study by drawing them into the methodological decisions as they will be most directly impacted by research findings. According to Martins (2009), using a transformative framework allows the researcher to identify and call out instances of power and dominance to advance social justice causes leading to actionable outcomes.

Indigenous Paradigm

"Humankind has not woven the web of life.

We are but one thread within it.

Whatever we do to the web, we do to ourselves.

All things are bound together.

All things connect."

-- Chief Seattle

The Indigenous paradigm, also referred to as Postcolonial Indigenous paradigm, (Romm, 2015) and methodology are relatively new and emergent in academia; however, its roots extend back for thousands of years. Indigenous paradigm, theory, framework, and methodology are all rooted in relationship, holism, conditions and circumstance, flux, and a rejection of colonialism (Kovach, 2018). Kovach (2018) states that the research being done in this field is based on, above all else, *relationships*. Applying relationships to research translates to the idea of connectedness, knowing that all things are related and have a relationship. There should be a reciprocal relationship between the researcher and who and what they are researching. Relationships are not only spoken about by Kovach but also by many others, if not all, Indigenous scholars. For example, Wilson (2016) states that at the root of all Indigenous research should be an awareness of the relationships present. Wilson states that "[r]elationships are reality, and reality is relationships" (p. 313).

Kovach refers to the foundation of *holism* as another means of connectedness. The holistic approach refers to the Indigenous way of storytelling and serves as a holistic methodology. In one study, Kovach (2010) states that respect from the researcher is demonstrated by preparedness and leads to a holistic understanding of subject matter. What is unique to Indigenous methodologies is the epistemological foundation of such knowledge in Indigenous cultures and showing respect to the tribal knowledge. Kovach (2018) stresses a sense of intuition from the researcher regarding a "relational connection to the universe around us as human beings" (p. 219). Tribal knowledge supports asymmetry and a sense of balance. There is no either/or, rather interconnectivity of knowledge. In fact, Keewatin (2002, p. 76) said "with objective experimentation came a separation of science from society," referring to the rapid technological boom during the last century and its inevitable disassociation between Western-

based science practices and experiential and holistic knowledge of the natural world. The Indigenous methodology seeks to reestablish that holism and connectivity of empirical methodologies and their relationship with the natural world. As the quote by Chief Seattle mentioned at the opening of this section, all things are connected and we are all bound together.

Rejection of Colonialism

The decolonization of Indigenous research is seen across the board and cited by just about every scholar participating in this field of study. The decolonization project, as it's called by Denzin et al., (2008), returns the power to the subject, back to the Indigenous people. Research leads to knowledge and knowledge leads to power; therefore, many Indigenous scholars suggest that a critical process of analysis and methodology should be used, with attention to power and voice at every stage. They also note that *research* itself is imperialistic and colonialist (Denzin et al., 2008, p. 4). Denzin et al., (2008) even contend that "qualitative research in many, if not all of its forms (observation, participation, interviewing, ethnography) serves as a metaphor for colonial knowledge, for power, and for truth" (p. 4). Indigenous theory strives to reclaim that knowledge in a way that is respectful and mindful of the Indigenous way of life. To regain this truth and power, Indigenous scholars approach the research in a manner that is ethical, safe, and self-aware to create a space that allows for the critique and empowerment of their work to take place (Denzin et al., 2008, p. 5). Kovach (2010) adds that "[i]nterrogating the power relationships found within the Indigenous-settler dynamic enables a form of praxis that seeks out Indigenous voice and representation with research that has historically marginalized and silenced Indigenous peoples" (p. 42). It returns the voice and identity to Indigenous peoples, whereas western-based research practices of the past brought untruths, misrepresentation, and exclusionary knowledge of their Indigenous subjects. Even

though research informed by this paradigm is not exclusively with Indigenous communities, the implication is that research participants' voices are foregrounded and directing a research process from start to finish.

Indigenist vs Indigenous Research

I would like to restate, I am a white, non-Indigenous person and am searching for an appropriate way to ground my research that honors and respects the cultures, traditions, knowledge, and experiences of those I wish to do research with. I want to uphold the foundations of Indigenous research but cannot do so without acknowledging the obvious limitations and realities of my own Westernized upbringing. Indigenous theory can be applied to many other areas of research by a diverse set of researchers by understanding the difference between *Indigenist* and *Indigenous* research. Wilson (2016) describes the applicability of the Indigenous paradigm on research being done worldwide by simply respecting and honoring the foundations of an Indigenist perspective and rather than study relationships, we, the researcher, and our subjects *are* the relationship (p. 314). Wilson (2016) states that "Indigenist describes a shared philosophy and its resultant ontology or way of being in the world without claiming ownership or exclusivity," while Indigenous research is by and for Indigenous peoples (p. 312). It can, therefore, be said that the Indigenist paradigm may be applied to social phenomena much the way that feminism is applied to the same studies, but one does not have to be female to participate in feminist-grounded research. A non-Indigenous researcher using the Indigenist framework should heed a warning from Wilson similar to that from Kovach (2015) "you need to understand the philosophy to begin with" (Wilson, 2016, p. 313) because, as stated before by Kovach et al. (2015), Indigenous paradigm is a context-based knowledge and does not follow the traditional linear knowledge as one would find in a textbook.

Western Gaze

Western gaze, or rather our colonial, westernized lens we may default to, is a term used by Kovach but all post-positivist researchers are at least aware of their gaze and what impact that can have on their research. No matter the methodology selected by the researcher, Kovach (2018) stresses above all else to be aware and cognizant of the western gaze when working within the Indigenous interpretive framework. We should all be aware of our gaze and value systems when conducting research in any post-positivist framework. As Kovach (2018) mentions: "I thought about my sheltering gaze. What do I see? What do I not see?" (p.217). It is imperative, according to Kovach (2018) and Peters (n.d.), that an ethical researcher should constantly be asking themselves the following questions: What am I seeing? What am I not seeing because of my own gaze? Who is really benefiting from my research? Does it continue to serve my original intent? Peters (n.d.) regards an ethical researcher as a researcher who is responsible for their research and their subject. When engaging in Indigenist research, it's important for the research to predetermine with the community of study what is appropriate, what protocols and ethics should be followed when engaging with members of the community to ensure cross-cultural dignity and truths are accurately conveyed. Peters suggests above all else, the "fundamental principle of Indigenous Research is our accountability towards those with, for, and on whom we are conducting the research" (n.d., slide 14). It is worth noting that an ethical researcher embarking on the journey of framing their research in Indigenous theory has an uphill battle to face as this framework is relatively new to the academic world. They should rest assured that Indigenous knowledge and wisdom is "the product of careful and methodologically sound observations of the natural world. It has been tested and re-tested for thousands of years in the most rigorous of real-world laboratories and applications" (Peters, n.d., slide 25). It has typically

been used to explain social phenomena among the Indigenous peoples of the world, but as we continue, may be expanded beyond the Indigenous world.

Shared Components of Transformative and Indigenous Epistemologies

Both frameworks uphold social justice, being aware of and striving to address power imbalances that are part of a research process, and above all else, value trust and relationships between a researcher and the community of focus. The overlap of these two frameworks is discussed by Romm (2015) where they bring up the notion of connectivity being paramount in research – all is connected in the web of life. As the quote from Chief Seattle said, "Whatever we do to the web, we do to ourselves" therefore we have a sense of responsibility for one another, a mutual accountability towards member of our communities given we are all connected. It is more possible to draw on these principles when engaging participatory research processes. Participatory research emphasizes collecting data in a culturally responsible way, honoring local knowledge systems and traditions, and then sharing findings back with participants at multiple points in a research process. There is also an emphasis on developing actions from the research (Lykes & Hershberg, 2012). Below, I describe the participatory elements of this research process

Participatory Action Research

Participatory action research (PAR) and action research (AR), is prevalent within the Indigenous framework, desire-based research, and the transformative paradigm. The methodology a scholar chooses for Indigenous research truly depends on what question the researcher is looking to answer. CBPR, PAR and AR all "… seek to solve everyday problems and—to a greater or lesser extent—to transform the social inequalities exposed through research by facilitating and engaging in specific actions that contribute toward human well-being and a more just and equitable world" (Lykes & Hershberg, 2012. p. 3).

Action-oriented research is ideal when engaging with transformative and Indigenous theories. Both ontologies encourage a level of questioning of the status quo. Given that each ontology encourages a level of reflection on the researcher and participant and their position within the study, a systemic understanding presented by AR is most ideal. AR research is ideal for gathering "diverse types of information or data that serve iterative discovery, analysis, co-learning, and action processes" (Lykes & Hershberg, 2012). Co-engagement with the community and researcher allows for diversification and a shared sense of ownership of the research along with any actionable outcomes from the research. Having co-ownership of the process ensures community and researcher buy-in, sustainability of outcomes, and trust in and around the communities of focus.

Successful PAR has "has a higher probability of effecting changes in policies and practices that marginalize communities, including undocumented migrants and their families" according to Lykes et al., (2011, p. 32). While it has its challenges as noted by Lykes et al., (2011), it's still worth the work because systemically non-dominant groups such as the immigrant and refugee youth community and specific cultural communities like Korean American's of the South Sound deserve the opportunity to address injustices and enact social change. PAR and CBPR projects have the potential to center the voices of those who have been historically excluded from the conversation and decision-making. The notion of togetherness, understanding, and action all bring hope for social change and justice to minoritized groups through PAR. Centering voices and engaging in ethical, action-oriented research based in the transformative and Indigenous theories also places value on the positionality of the researcher.

Researcher Reflexivity

My journey to this research project has been in the works since I was 2 years old when my family moved to Japan and traveled throughout the region. I traveled extensively while earning my Bachelor of Arts in Global Studies, Responses to International Violence and Conflict Management in 2010. I was involved in youth program development for 5 years while working for the Girl Scouts of Eastern Missouri (GSEM). While serving as program manager for GSEM, I drafted and developed anti-violence curriculum for school-age youth in grades K-12. I've been conducting my research regarding Immigrant and Refugee youth development while attending the University of Washington, Tacoma for 3 years. Additionally, and most importantly, I am employed with the Korean Women's Association (KWA) and work closely with families and individuals of immigrant and refugee status. My role as Communications Manager made possible my recruitment for this study to be accomplished with minimal ethical concerns. I was not in a position of providing services to participants such that some might feel a sense of duty to participate. This experience has allowed me to get to know the community and culture of the Korean Americans in the South Sound and also form relationships with colleagues who have already indicated that such a project would be useful for the organization and feasible. Although I have established some important connections with my coworkers and the families we serve, it was important to ask myself throughout the research process. What am I seeing? What am I not seeing because of my own gaze? Who is really benefiting from my research? Does it continue to serve my original intent?

I was able to ask these questions with the support of my thesis committee, who include two developmental psychologists, one who focuses on cultural approaches to adult and youth development and my chair who has done community-based and participatory research for more than 10 years with immigrant communities in the U.S., including Indigenous migrant

communities from Central America. They were able to help me keep a culturally humble lens central to this work, and recognize moments when my own positionality was strongly influencing and limiting the very language I was using. For example, to explore youth well-being for immigrant youth I had been emphasizing assimilation and acculturation, which I learned to be in line with potentially damaging. My committee encouraged me to focus in on my research questions and analysis on understanding parents' goals for their children's youth development and thriving. I also had the Director of Community and Behavioral Health with KWA on my committee. She and I had many conversations about the utility of this research, what it could do for the organization in terms of future program creation and grant proposals for funding sources. In this way I was able to recognize how my gaze was influencing the research process and continue to adjust and strive to decolonize the work.

As mentioned above, I am a white, middle-class woman who sought to draw on the foundations of Indigenous research and the cultural realities of Korean-American families and could not do so without acknowledging the obvious limitations and realities of my own Westernized upbringing. Moreover, I recognized that I was asking parents to share with me their perspectives about their children and their children's needs, which is not always information one wants to offer readily to a white researcher from a university. For this reason, I also offered multiple places for feedback and input from members of this community throughout the research process. Specifically: survey questions were co-developed with feedback and input from KWA board members and leadership; survey questions were translated into the Korean language; data were analyzed and translated to ensure findings were shared fully and in a culturally responsive way; feedback was solicited throughout the process to ensure necessary adjustments were made to maintain trust. The data collection process and methods are explained in further detail in the

Chapter 4. Before a review of the data collection and analysis in Chapters 4 and 5, I will introduce a review of literature regarding the current national and international conversations relevant to this study. I will explore research surrounding positive youth development, cultural approaches to human development, and Korean-American youth development.

Recruitment, data collection and data analysis were heavily driven by my background and passion for youth development opportunities, employment with KWA and close relationships with KWA Board Members who have expressed a desire to learn more about *how* KWA can better serve the community through youth programs. I consider my close connection with the KWA board members, social service team members, and willingness to listen and learn to be assets, may also preclude me from some observations and experiences others may hold. As I transition into the next chapter, I ask readers to check their own bias, Western gaze[2], whatever might be lingering in your thought process as I present the discussion and linkages of the data to previous research. Chapter 5 will include a presentation of findings from each data collection and analysis method, and a discussion of what can be gleaned from triangulating findings from each form of data collected.

[2] What am I seeing? What am I not seeing because of my own gaze? Who is really benefiting from my research? Does it continue to serve my original intent?

Chapter 3

A Review of Literature

"But in order to be accepted, you have to know who you are at first, and then learn, [be] willing to learn and respect, you don't have to understand but you have to respect. Right? You have to respect the differences." - Yoni Cobb, Volunteer Committee Chair and KWA Board Member

In this chapter, I review a body of literature surrounding major topics relevant to my research questions mentioned in the introduction. First, I review a body of literature surrounding Positive Youth Development (PYD) and how applicable this developmental approach is for immigrant and refugee youth. Here I highlight work on resiliency, a foundational concept fostered through PYD. I then explore literature supporting the integration and recognition of a need for a cultural framework when conducting research on human development. After recognizing the strengths of bringing culture into development, I explore some of the scholarship and gaps in research about Korean-American youth development. Finally, I tie in a body of literature discussing the ecological applications of PYD, such as mentorship or school, and how culture intersects in the process.

The exploration of previous research forms a foundation upon which I built when engaged in the beginning steps of a community needs assessment and asset map of South Sound programs that support immigrant youth. (Community needs assessment and asset maps will be discussed in Chapter 5.) By conducting this research, I identified Korean parents' views about the development and well-being of their youth (with a focus on their communities in the South Puget Sound), where gaps in resources occur, and how to enhance programs or opportunities that are already strong in many areas.

Positive Youth Development (PYD)

> According to youth.gov:
>
> PYD is an intentional, prosocial approach that engages youth within their communities, schools, organizations, peer groups, and families in a manner that is productive and constructive; recognizes, utilizes, and enhances young people's strengths; and promotes positive outcomes for young people by providing opportunities, fostering positive relationships, and furnishing the support needed to build on their leadership strengths. (n.d.)

In the last several decades, this approach has accordingly informed significant research and youth programming with immigrant youth, and for good reason (Suarez-Orozco, et al., 2010). In 2003, immigrant youth comprised just 20% of the total children growing up in the US (Suárez-Orozco & Todorova, 2003). In 2010, 22% of school-age children in the US were from immigrant households and it is predicted that by the year 2040, 33% of all school children will be from immigrant households (Suarez-Orozco et al., 2010). With growing numbers like these, ensuring the appropriate kind of programming is made available is vital to an immigrant youth's successful transition. The standard practice for immigrant youth programming is to achieve assimilation to the dominant culture through activities often giving into social desirability (Fowler & Burstyn, 2015). Giving into such dominant social demands encourages immigrant youth to neglect the cultural foundations of their home country and family in order to adopt the culture of their new home. Behavior of this nature is contrary to the integrative term of assimilation which, according to Fowler & Burstyn, (2015) states there are "two independent features of acculturation: preservation of ethnic cultural heritage and adaptation to the national society" (p. 23). PYD allows for the flexibility presented in each individual's needs, heritage and

culture, often presenting complex and unique opportunities for positive development, avoiding the antiquated notion of assimilation.

PYD offers a holistic approach to youth development and allows researchers to examine the complexities of youth development and address the contextual elements of an immigrant youth's transition. It has served as a go-to applied developmental scientific approach for minoritized groups (Leman et al., 2017). PYD helps researchers to understand how and why immigrant youth thrive.

Participatory, sustainable, and outcome-based research relies on accurate data, most commonly and reliably found in localized studies- an argument shared by Leman et al. (2017) and Koller & Verma (2017). Strategies used in low-and-middle-income countries (LAMICs) often focus their PYD efforts on the critically underserved and marginalized youth. Strategies such as intervention research are complex and require contextual knowledge. According to Koller & Verma (2017), "[i]ntervention research in the LAMICs needs to invest more on Indigenous, culturally relevant frameworks and strategies that include the local culture and are founded on local data and evidence so that they can be effective in program implementation in different settings" (p. 1181). Building a sustainable system for success is the ultimate goal of participatory research. Therefore, putting local data at the forefront of partnership and community structures will ensure the best possible outcomes for immigrant youth. Where youth spend their time most and the groups in which they identify and place value in is where positive change and development will occur – therefore reinforcing such environments has the opportunity to be most effective (Koller & Verma, 2017).

There was a trend nearly 30 years ago among PYD scholars of what is now known as "the deficit model" of human development, (Cabrera et al., 2012; Leman et al., 2017), which was

essentially utilizing the scholarly resources to focus on what was wrong or missing in a given phenomenon A shift in approach away from the missing, towards what could be considered an interventionist approach to PYD, is now more common and widely applicable and accepted. Developmental approaches that highlight assets rather than faults or deficits are far more impactful socially and emotionally than those which focus on shortcomings and deficits (Leman et al., 2017). The shift in approach to being more holistic, positive, and inclusive is important when researching immigrant youth development programming in the South Sound and parents' views about such programs and other youth needs. Because parents are part of a relatively new immigrant group to the South Sound, it will be especially important to understand their perspective about their and their children's needs in a culturally competent, humble way. A cultural approach to exploring youth development will be helpful in this regard.

Development is an ever-changing and never-ending journey all humans experience, whether we are intentional about it or not. A holistic view of development suggests that we exist together and that we are influenced by society both knowingly and unknowingly. Do we view development as asking why and learning together? An analytic or positivist view of development puts knowledge at a different position than a holistic one. An analytic view of knowledge may suggest that it is taught and given because it is categorical and dialectic. But according to Vygotsky (1978), the zone of proximal development (ZPD) is a radical approach to learning with and from each other. We learn by developing together in the ZPD, an activity/space located between one being unable to perform a task without assistance and being able to perform said task on one's own. Focusing on an intention to co-create development can help identify and contextualize each person's most successful path. Such paths are not intended to be done alone

rather we must embark on many paths of development together, learning with and from others. Cultural in development is one such intersection where co-developing with others can flourish.

Culture in Development: The Argument for Exploring PYD with Korean Families

Cultural psychology considers the various ways culture impacts how a person develops (Stigler et al., 1990). To apply an understanding and empathetic lens to the immigrant and refugee population may seem obvious, but all too often, we see the end goal of assimilation as the developmental goal rather than an adaptation of transnational identity development. There is an opportunity to co-create a development plan that celebrates each individual experience and builds new meanings of culture moving forward. There is an opportunity to recognize the diverse backgrounds and lived experiences of each immigrant and refugee youth by honoring what role culture plays in their own developmental journey. Moreover, ignoring one's culture also leads to ignoring and honoring those aspects of development and well-being that are shared across cultures.

The individual notions of culture and development are ever-changing and often mimic the dominant viewpoint of a society at a given time. Human's cultural roots influence our behavior, value system, language and much more in our lives – it stands to reason that culture impacts our development as well. Rogoff (2003) presents us all with a challenge that "there is always more to learn" (p. 12), and because of this, I aimed to take a close look at each participant's perspective of their child's development. The way in which a child learns, grows, adapts and engages with a community is heavily influenced by culture. Cultural psychology, according to Stingler et al. (1990), says our society is not independent of human beings. Humans assign and draw meaning from the society around us and the best way to understand the interconnectedness of culture and

human development is to "examine the way those conceptions organize, and function in, the subjective life of an intending individual" (p. 26).

For this reason, as described below, I planned to conduct several individual informant interviews with leaders in KWA. I hoped to generate a deeper understanding about their lives and that of their community members, and of how they describe youth well-being and resources needed for youth well-being, with attention to their cultural context. I hoped to use that information to then develop a parent survey that could then be used more widely to see if some of the ideas from leaders are also shared among parent members of KWA. I hoped that engaging in the relationship between culture and development in the data I collected would provide an opportunity to open many doors of understanding and mutual benefits for participants in this study.

One danger of not engaging in cultural development is falling victim to a single-story mind-set or relying on "unquestioned assumptions stemming from one's own community's practices" (Rogoff, 2003, p. 11). When working with immigrant youth, making assumptions of a culture and acting upon that assumption can lead to dangerous outcomes for both self and of the immigrant youth. Imposing value judgements on a cultural practice outside of one's own practices, deeming them immoral or inappropriate "without taking into account the meaning and circumstances of events in that community" (Rogoff, 2003, p. 15) is ethnocentrism. Denial of another's cultural practice as having value or efficacy denies that community their right to set their own methods and identities. Such a denial often leads to discrimination and the kind of damage-centered research I had hoped to avoid conducting in this thesis (Tuck, 2009), as previously discussed above. In addition to the methods I used, I draw on previous literature with Korean youth, families, and communities, to have a deeper understanding of how to do a

culturally competent exploration of PYD, and available and needed resources for PYD, with this community.

Development for Korean-American Youth

> *"I think of the parents on when they came to America as American Dream. They without consciously realizing they put America as the pedestal and the Korean being down here. So, every time they do something they focus on their children if you try, you need to become as Americanized as possible."* - Yoni Cobb, Volunteer Committee Chair and KWA Board Member

Migration experiences of Koreans to the U.S.

Korean-born residents arrived in the U.S. in three waves during the last two centuries and settled primarily in Los Angeles, New York, Washington D.C. and the Seattle metropolitan areas (Giudici, 2001; O'Connor & Batalova, 2019). The first wave began in 1888 with the first Korean to become an American citizen and continued until the 1920s. In 1928, the U.S. Oriental Exclusion Act effectively shut the door on all Asian immigrants for nearly 40 years (Giudici, 2001). The second wave of Korean Americans were made up of wives and children of U.S. servicemen who brought their families back from World War II and the Korean War (Giudici, 2001). It was during the second wave when the South Sound region of Washington State saw the first significant increase in Korean American settlers primarily due to the proximity to what is now known as Joint Base Lewis McCord (JBLM). In 1950 alone, there was an influx of 3,000 Korean-war orphans adopted by Washington families (Giudici, 2001).

The third wave began in 1965 and continues to the present. This current wave encompasses a number of social, political, personal and economic variables. Servicemen were being recalled to JBLM beginning in the late 1960s as the Korean War gave way to

reconstruction in the Korean Peninsula (Pentz, 2017). Washington State had the seventh largest Korean-American population in the country in the 1980s and by 2019 ranked fourth largest (Migration Policy Institute, 2019). Between 1965 and 1980, King County alone saw a 566% increase in the Korean population (Giudici, 2001).

Regardless of the substantial growth over the past century, there has been little research directed towards the region's immigrant and refugee youth, let alone Korean-American youth specifically. Research has shown, however, that there are barriers at every gate for Asian American youth including both regional and national tensions. In 2020, the world grappled with the COVID-19 pandemic which caused more than 2.7 million deaths worldwide as of March 2021 (Allen, 2020). Among the turmoil and chaos caused by the virus, there was an increase in xenophobic behavior due in part to America's history of vilifying immigrants and people of color and the inflammatory political rhetoric regarding the virus and its perceived Asian origins (Minutaglio, 2021; Saw et al., 2021). In the U.S. alone between March 19, 2020 and February 28, 2021, Stop AAPI Hate reported 3,795 incidents of hate crimes against Asian and Pacific Islander (AAPI) people. Washington State ranked third highest for acts of violence or discrimination (Jeung et al., 2021). Not only has the pandemic been difficult on Asian-Americans for the same reasons the overall population of America has been feeling – notably stress, fear, uncertainty, economic and social hardships – the AAPI community is also now facing an incredible influx of violence and intolerance. According to Stop AAPI's June 2021 mental health report, "Asian Americans who have experienced racism are more stressed by anti-Asian hate than the pandemic itself," (Saw et al., 2021).

Previous Research on Youth Development Among AAPI Youth

Among scholars examining AAPI development, there is a term known as the Asian American (AA) youth paradox. According to a study conducted by Choi et al. (2020), the AA youth paradox is the internalizing and externalizing of problems. Internalized problems are recognized as incidences of anxiety, mental health disorders, and contemplation of suicide. Externalized problems can be defined as how internalized problems manifest outside of the body such as aggression or isolation. Choi et al.'s (2020) study looked at Filipino American (FA) and Korean American (KA) youth and their families to discern how susceptible AA subgroups are to the *youth paradox*. It is critical to understand the cultural nuances and tendencies each subgroup employs to navigate youth success in development.

There are factors of being AA that are universally experienced deeply between KA and FA families that vary from Westernized familial experiences. For KA families, these include how parents show affection or warmth, the value placed upon their child's academic success, authoritarian parental styles, gendered norms, and family obligation. The Choi et al. (2020) study uncovered evidence that the notion of obligation to the family and the level of parental involvement was complex and inconsistent but still had significant impacts upon youth. There is cultural overlap between KA and Filipino families regarding protectiveness of youth. In "Asian culture, like other collectivist cultures including Hispanic/Latinx cultures, [it] is notable for its emphasis on family obligation" (Choi et al., 2020, p. 1822). Previous studies (e.g., Deater-Keckard et al., 2005) suggest significant parental involvement regarding academic performance leading to higher performing students and above average GPAs. What the Choi et al. (2020) study uncovered was a direct contradiction to this previously held belief. In fact, academic control over time will lead to greater instances of lower GPAs, heighten negative behaviors, anti-social tendencies and depression in AA youth (Choi et al., 2020).

While Choi et al.'s (2020) entire study hinges on the concept of measuring of AA youth success, I am left curious as to who gets to define success? What does success mean to the youth being studied and how is success, for example, different from thriving? In cultural psychology, researchers often turn to viewpoints like etic and emic to help make sense of cross-cultural behaviors and phenomena (Berry, 1989; Pike, 1967). Pike (1967) proposed that an etic viewpoint helps researchers study behavior from an outside perspective while an emic viewpoint is used to study behavior from an inside perspective. An etic perspective to my curiosity may uncover new or differing definitions of success to the youth. If the new definitions of success and thriving are then operationalized and used as a bench marker for progress of KA youth, this is an entirely etic approach. Whereas an emic perspective may affirm previously held cultural definitions of success, tracking success and thriving utilizing views gathered from KA parents and youth themselves by asking "what does it mean for your child to be successful or to thrive?" I still consider myself an outsider, regardless of my role as a researcher and community-builder, and have adopted an emic lens by learning about these topics (thriving and what it means to be successful as an Asian American youth).

Regardless of an etic or emic approach, Berry (1989) suggests "beginning with an intracultural study in one's own culture and ending in an explicit act of comparison between two cultures," (p. 733) is a not a precise operationalization of the etic and emic approach of cross-cultural research, but it does call for "scrutiny, and [is] hence subject to scientific discussion," (p. 733). Choi, et al. (2020) explains there is a benefit to a holistic approach to AA youth development that can lead to a better understanding of thriving. The Choi et al. (2020) study describes this as a balance between "the predictive value of both universal and culturally specific variables to explain AA youth development and the AA youth paradox across AA subgroups,"

(p. 1829). Perhaps thriving means something different to each family, let alone a larger cultural group, even if there are some concerns about well-being shared across some groups and families. Therefore, localized data collection with subgroups is needed to aid in community-based studies. This research can explore and highlight within-group differences in perspectives and also connect what is learned to broader knowledge bases and research with other groups.

It is important to note that how acculturated immigrant youth are to their host society has often been tied to thriving in the literature (Fowler & Burstyn, 2015; Suárez-Orozco, 2010; Suárez-Orozco & Todorova, 2003). According to Choi et al. (2018), AA immigrant youth experience pressure from the host society- the U.S., and their Korean families to both adopt aspects of the U.S. culture while maintaining ties to their Korean culture. In this thesis this is described the *adoption of the mainstream culture* (using participants' words), and enculturation, defined here as *the retention of the heritage culture*. While this pressure is not unique to the overall immigrant youth experience, what is unique here is how their heritage values influence the family process.

Choi et al., (2018) mention explicitly the lack of data and scholarship correlating the family process of AA families with their children's' successful outcomes. Additionally, it is mentioned that each subculture (a term used by Choi et al., (2018)) deserves its own specific study because of the vast cultural nuances and differences in interpretation and engagement with the family process. There is a call to action associated with goals around biculturalism presented in the study encouraging tailored approaches to localized research I wish to engage in through a needs assessment and survey of KA families in the South Sound region. Choi et al. (2018) clearly state that AA adolescents "resist simplistic orientations towards either host or heritage culture," (p. 2200) and there is an opportunity to focus research and scholarship to analyze AA

acculturation that promotes resilience in the South Sound region. This thesis is a part of that focused research. To assess parents' views of their children's needs and available resources, it is important to review what the research suggests are the key ecological assets that all youth need to thrive.

Ecological Assets for PYD

Motti-Stefanidi (2018) chose to examine risk, problems and vulnerabilities using a strength-based approach to answer the question: "Who among immigrant youth do well and why?" (p. 99). The world is seeing its largest migrant crisis and the litmus test for how well an immigrant family is settling into their new home is directly proportional to how well their children are thriving in the new location. Findings include the awareness that culture, development and acculturation experiences are all interrelated. The psychological implication of acculturation is far-reaching in the lives of immigrant youth. The adaptation experienced by immigrant youth occurs in and around a culture often against or discriminatory towards them. Positive resources in creating a space for belonging include an accepting and welcoming new community and family ties to their ethnic origin that is celebrated, not lost. Additionally, their own ability to navigate the multitude of reactions in and around their new community will lead to their successful school and community belonging if these factors are navigated with positive youth development (PYD).

The US education system serves the needs of many youths, but for immigrant youth, it is often their gateway to assimilation and familiarization with their new home. Using education as a tool for PYD is a logical step and has been explored by a number of studies and reports (e.g., Callahan & Muller, 2013; Maynard et al., 2016; Suárez-Orozco et al., 2003). Callahan & Muller (2013) explored the educational approach by suggesting high school social science classes take a

more aggressive approach to prepare the leaders of tomorrow. They argued that preparing one of the fastest-growing populations of America for civic engagement, such as voting and political engagement, giving back to the community by raising money for local charities and organizations, donating time by volunteering, or working with religious endeavors is achievable by reviewing the current high school social science curriculum. According to their findings, primary and secondary education plays a critical role in the social, civic and academic development of immigrant youth and children of immigrant parents. More specifically, high schools give these youth an experience of belonging to a community separate and independent from their homes.

While the education system is a place to address immigrant youth development in a positive and culturally responsive way, as noted above, many immigrant youths are facing a much graver reality of victimization and bullying in school settings. According to Maynard et al. (2016) "a higher level of acculturation stress among immigrant youth was associated with higher odds of perpetration and victimization" (p. 338). Educators and counselors have a duty to be aware of the dangers associated with bullying, but often overlook the already marginalized group of immigrant youth (Maynard et al., 2016). Given what we know about Asian American (AA) youth as discussed in the previous section, immigrant youth often do not experience schools as sites of belonging because current programs and policies are simply not aimed at fostering a sense of belonging for immigrant youth from diverse backgrounds (Maynard et al., 2016). It is therefore critical to explore other settings in youths' lives as sites to promote their well-being in a culturally respectful and responsive way.

Programmatic efforts of PYD leads to a higher probability of successful sense of belonging and can be done in a variety of ways but, Georgin et al., (2018) warn that there are two

considerations to take when using community based participatory approach (CBPR) to examine such contexts with the immigrant and refugee communities. First, they suggest that the researcher exercise caution and flexibility with the process and their participants. They argue "humility, and reflexivity are integral to the cross-cultural participatory research process to effectively challenge dominant perspectives that perpetuate the marginalization of immigrant and refugee communities," (2018, p. 126). These scholars also draw attention to the obvious challenges a researcher may face regarding a language barrier. They add, when reflecting on their own work, there is a need to "develop and maintain trusting relationships not only with communities/participants but also with the cultural liaisons," (2018, p. 127), as they chose to use a cultural liaison to address their language gap.

Though scholars point to the importance of education in the integration of immigrant youth, many suggest education is simply one aspect of a much larger picture. Research from Suárez-Orozco & Todorova (2003) suggests there is a need to reform the education system in favor of the PYD of all youth. There is an opportunity to take an interdisciplinary approach to the PYD of immigrant youth. Within the Korean community specifically, there also may be a shared opportunity available through community mentorship such as a religious, educational, and psychological guidance from mentors. Unsurprisingly, Suárez-Orozco et al., (2003) found that a supportive social network of mentors and family members had a direct correlation with a positive adjustment to the new environment of immigrant youth. There are social relationship opportunities beyond the education system having a positive impact on the educational experience of immigrant youth. Mentorship as a means of PYD among immigrant youth is a common suggestion among researchers in this field. Villarruel (2003) presents research on the positive impact community organizations and mentors have on immigrant youth. That research

focuses on the specific exclusionary factors that may limit the development of immigrant youth and explores ways of addressing and mitigating those factors. Factors include stress, exclusion, socio economic hardships, hostile environments, isolation and more, which lead to a more psychological approach to PYD among immigrant youth. The reliance on mentorship and support outside of the education system is a symbol of respecting local knowledge and mechanics of specific cultures' value systems.

The benefits of exploring potential needs of immigrant youth as described by their parents for programming may result in initiatives that support self-efficacy, personal goal setting, volunteerism, community involvement and academic achievement. Encouraging the cultivation of resiliency in immigrant and refugee youth fosters a sense of self-efficacy. An immigrant student who is well aware of their sense of self-efficacy yields higher academic performance while also lowering the chances of depression and anxiety (Motti-Stefanidi, 2018). And according to Callahan & Muller, “schools contribute to the socialization of the leaders of tomorrow not only through the civic discourse of the social science classroom but also through more informal experiences, such as extracurricular involvement, volunteering, and a sense of social connection among students” (p. 128). The connection between academic success, peer relationships and the cognitive ability to direct oneself in a positive academic setting all play a role in the PYD of immigrant youth.

Limitations from Reviewed Literature

Research from Suárez-Orozco et al., (2018) utilized their own methods when setting out to find a clearer understanding of the adaptation of immigrant-origin children and youth. They chose to adopt a form of the resilience model and presented an enlightening amount of empirical data. Still, more localized data are needed as it is not yet clear how their research might apply to

the South Puget Sound region. Moreover, drawing upon the knowledge of leaders and participants in community-based programs will enrich this research. In addition, data on immigrant and refugee youth involved in youth programs are primarily drawn from the Southwestern and Midwestern areas of the United States (US) and a larger global context (Callahan & Muller, 2013; James, 1997; Ko, 2019); there is little research being conducted with immigrant and refugee youth programs in the Pacific Northwest. Therefore, I will begin to make connections between what current research is being done with respect to Positive Youth Development (PYD) and apply the findings to the Pacific Northwest. Applying this knowledge base to a social services organization in the South Sound region of Washington state that primarily serves Korean families will help add a more localized and culturally rich understanding of the lived experiences of immigrant and refugee youth and what, from their parents' view, is necessary for them to thrive. In the next chapter I explain the methodology of this thesis, the process by which data collection occurred and some of the key findings from the data collection.

Chapter 4

Research Methodology

In this thesis, the transformative and Indigenist approaches described in chapter 2 informed the data collection methods used. One key emphasis in these approaches is participation and collaboration with communities throughout the research process. This chapter details the participatory aspects of this research and offers context regarding the partnership with the Korean Women's Association and its history in the region. This chapter also contains a description of the data collection methods used to conduct the needs assessment, including informant interviews, surveying, and a semi-structured follow-up interview within one participant, and of the data analysis process that I followed.

Participatory Research Process

This study serves as phase one in a full community-based needs assessment. Needs assessments tend to identify gaps in existing phenomena or situations, according to Jackson et al., (2018) but can have lasting impacts given their ability to identify solutions. A needs assessment can include multiple methods being used together to explore and identify opportunities for growth and efficacy related to programs offered within communities. In this case, this assessment will be used for exploring needs related to immigrant and refugee youth programming within KWA.

For this study, the focus will be on KWA clients and leaders as the participants and collaborators, as described below, but I hope knowledge gained from this study can be useful for programs and community organizations with similar foci to KWA. As described above, it is especially important to focus on KWA and the Korean community because of the additional challenges to well-being that they have faced during the pandemic, including a rise of hate

crimes throughout the country and in Washington especially (Jeung et al., 2021). According to Jackson et al. (2018), "a needs assessment that uses a transformative approach could include a critical component that examines how needs within communities are constructed through systematic and institutional barriers and discrimination," (p. 112). In this case, understanding how barriers related to increased discrimination this year, and other challenges facing this minoritized community, were an important part of the data collection methods used, and the questions asked. A participatory approach is important to draw on when conducting a needs assessment. Having a sense or an idea of what the needs are, such as related to my current position at KWA is a starting point, but needs assessments are particularly useful is they are conducted in collaboration with the communities of interest so that the needs of the community are really being understood "*from the community."* (Jackson et al., 2018, p. 113).

Thus, I collected three forms of data to begin the process, each of which focused on understanding how differently positioned members of KWA thought about youth needs and resources. These were: three informant interviews with leaders at KWA to develop culturally competent survey about Korean parent's perspective of youth well-being; a qualitative short-answer parent survey with 15 Korean parents; and one follow-up interview with a coworker/parent participant to enhance validity of survey information and explore responses in more depth.

In addition to these methods of data collection, at several points in this project, I drew upon Community Based Participatory Research (CBPR) frameworks to ensure the concerns and knowledge of KWA leaders and community members informed the research conducted for this thesis. This close partnership is key to the continuing research and community-based asset mapping that will continue in the future. I conducted informant interviews early in the research

process, which helped to hone guiding research questions and significantly influenced what I asked, and how, on the parent survey. These informant interviews also helped to explore meaning-making around youth development in a culturally competent and engaging way.

In addition to the data collection methods that were focused on eliciting the voices and perspectives of KWA leaders and clients, I communicated with KWA leaders throughout the process. I communicated directly with the KWA CEO and board of directors before beginning this study to ensure the "likelihood of the utilization of findings," (Jackson et. al, 2018, p.115). I also worked with members of KWA social services department, administration, and board of directors to develop all parts of the research, and they became spokespersons for the study and helped me develop trust with the participants. Board member Yuni Cobb offered to help circulate the parent survey and suggested additional board members to send the survey to in order to circulate information regarding this study and keep the board members appraised of steps taken to gather data.

Though this research is focused on the local experiences of Korean American youth who are not Indigenous to the area, I am keeping with the Indigenist research approach to honor lived experiences, and as a holistic approach that embraces decolonialism. As mentioned in chapter 2, the process of decolonization within the Indigenous interpretive framework brings with it a critical approach to research practices. The true basis of the Indigenous paradigm is to uphold Indigenous knowledge sharing through story-telling and oral history (Kovach, 2015, p. 16). To accurately reflect the ontological tendencies of the Indigenous people, research must reflect the Indigenous epistemological beliefs, rather than those used by the researcher. Porsanger (2004) notes that "the process of decolonization requires new, critically evaluated methodologies and new, ethically and culturally acceptable approaches to the study of Indigenous issues," (p. 107).

Putting an emphasis on the participatory processes to co-develop knowledge with Korean parents about wellness in their youth, and privilege their expertise about what resources are needed to support such wellness in our region, are two small examples of decolonizing the process of such a research project.

To highlight the knowledge and history KWA clients and leaders have brought to this research process, and also the many contributions KWA has made to the South Puget Sound in general, it is important to situate the organization in its socio-historical context.

Partnership with and History of the Korean Women's Association

In the early 1970's, Kim Nam Hui, the Korean wife of an American serviceman, gathered together other Korean wives to share meals and cultural connections. As time went on, the group had its first fundraiser – selling Korean foods to other immigrants living at Fort Lewis and McCord Air Force Base. Because there was no Asian market at that time, they took packets of red pepper flakes from pizza restaurants to crush up for their kimchi. They bonded over making kimchi and other flavors of Korea. The women knew then they had to do something to help other Korean military spouses overcome severe culture shock. The Korean Women's Association (KWA) started as a social club in 1972 and has grown to become a human services nonprofit employing more than 1,600 employees speaking more than 40 languages and serving more than 10,000 clients annually. The very foundation, legacy and mission for the future of KWA is rooted in the core belief of being the advocate for those who cannot stand up for themselves in a culturally responsible way (Korean Women's Association, n.d.).

In the Korean language, there are two words for Family. One is family in the way mainstream or westernized cultures see family – of blood relation –가족 (gajog). The other is more inclusive – those who eat at your table - 동반자 (dong ban ja). KWA is here to serve as a

family – by sharing meals, home health services, community and behavioral health programs, healthy living and parenting courses, domestic violence and elder abuse victim services, increasing access and awareness to social services and more for *all* Washington residents. KWA addresses two needs within the South Sound: to live up to the legacy of its Korean founding members to provide a culturally responsible space for residents, and to educate, support and uplift the region's most vulnerable populations. The organization primarily focuses on ageing and elderly populations but is recognizing a growing need in providing services and programs for the region's youth.

Procedure

Before formally collecting any data, I collaborated with colleagues and board members at KWA to map out the general idea of the project. I shared my interest in youth development and cultural programming and they were also enthusiastic about the possibility of KWA's involvement in a needs assessment. We met for 2 hours brainstorming possible ways to solicit community opinions on whether or not KWA would be interested in exploring a suspected need of culturally-competent youth programming – a passion and goal of several KWA board members.

After these informal conversations, I arranged to conduct the first interviews for this study. I conducted two informant interviews with leaders in KWA that shaped the parent survey that was then developed, and distributed it two months later. The survey was kept in a secure, password protected folder on each Care Coordinator's computer, as well as in a UW Google Drive folder, compliant with IRB regulations.

I then conducted one follow-up interview with a coworker who also participated in the parent survey. The interviews were transcribed using Otter.ai and I analyzed all data from the

parent survey in Google Forms. These interviews were conducted in English and lasted from 43 minutes to 72 minutes. All data from the parent survey was analyzed in Google Forms. Prior to these procedures, I went through the process of receiving approval from the Institutional Review Board (IRB) at the University of Washington.

Recruitment and Participants

There were three phases of data collection. In the first phase, I collected informant interviews with Yoni Yi and Yuni Cobb. Mrs. Yi served as a Chair of the board of KWA and has been living in the U.S. for more than 20 years. Mrs. Cobb served as the Volunteer Chair on the KWA board and has been living in the U.S. for more than 30 years. These participants shared significant information about how to talk about PYD in a longer qualitative survey with Korean parents. Three months after the interview, once we developed the parent survey, they also helped solicit participation in the parental survey by directing me to connect with specific members of the KWA social services team.

Participants of the survey were connected to KWA by having received social services assistance or immigrant and naturalization services. Potential participants were contacted by three staff members and myself. The study was described, including steps related to their voluntary participation. After 15 participants indicated their interest in participating, the survey was administered both in-person by KWA Social Services Care Coordinators and online as a Google Form. Two participants took the survey in person and 13 completed it via Google Forms. Fifteen Korean parents participated in total, representing 34 children. On average the families had been living in the U.S. for 13 years.

A follow-up interview was conducted with a survey participant: Yoon Lim, a 40-year-old mother of two who has lived in the U.S. for 27 years. This semi-structured interview enhanced

the validity of the survey instrument by expanding on questions of thriving, identity, and cultural practice with respect to youth development. Yoon is a coworker of mine and we often have conversations throughout the day. This unique position of being employed with KWA and being a participant in the study, while being a friend of mine, allowed her some time to think and reflect on questions asked in the parent survey instrument. This interview all occurred while she continued to work her position at the front desk of the KWA headquarters building, greeting visitors, answering the phone and directing employees and guests to their destination. The transcripts and audio files were saved in a secure, UW HIPAA-compliant Google Drive folder. This particular interview lasted approximately 40 minutes.

Data Collection

As stated above, the three forms of data were collected and each informed the other.

Informant Interviews

I conducted two informant interviews. Informant interviews provide insight into lived experiences and specialized knowledge (Allen, 2017). While they are not typically the focus of a particular research study, they help provide context and are especially important when conducting research with members of minoritized cultural groups with whom research has not frequently been conducted. According to Lindlof & Taylor (2019), informant interviews also "serve the purpose of informing the researcher about the cultural scene: the history, customs and rituals… and so forth" (p. 227).

The informant interviews in this project had two main objectives: to help facilitate cultural understanding for drafting the parent survey and to include cultural leaders in every step of the process. First, I interviewed two KWA board members in April 2020 on Zoom to help set the stage for the parent surveys. These informant interviews were aimed at gaining an

understanding of what youth development and thriving (key concepts in the PYD literature) might mean to members of the Korean American (KA) community of the South Sound, and what other aspects of youth development might be important to explore in subsequent data collection with Korean parents. Second, I used these interviews as an opportunity to ensure KWA leadership was involved from the beginning of the research process and that their expertise would inform additional aspects of the research.

Parent Survey

Qualitative surveys are often used in mixed methods research to provide insight into "trends, attitudes, or opinions of a population by" generating semi-detailed responses from a subsample of a population involved in a typically larger quantitative portion of a sample (Creswell, 2014, p. 155). I developed a 12-question survey for Korean-American (KA) parents drawing on the literature about PYD in immigrant youth, and the data generated in the informant interviews. The original survey was in English (Appendix A) and, with help from Yoon and the KWA Social Services team, translated into Korean (Appendix B).

The survey sought to elicit some important demographic data about families, as well as more detailed information from parents about their views of their children's needs with respect to youth programming, and about their children's well-being more generally. Example questions include:

> Question 4: Are your children engaged in any youth programs or services (including youth group at your religious institution, sports, anything after school)? *Yes/No*
>
> Question 5: What does it mean to you for your child to be doing well in life (in youth programming, we refer to this as thriving)? *Short answer.*

Question 10: How important is it for your children to do activities related to Korean culture, or to be doing activities with people who know something about Korean culture and Korean communities in the US? *Short answer.*

Survey questions 6, 7, and 10 were informed by the analysis of the informant interviews, which is described in Chapter 5.

Fifteen KWA families participated in the survey which was available for three weeks. I chose not to ask my participants demographic information beyond the age of their children. Given the fact that this study focuses on the lived realities of KA families and their children's development, further demographic information was not necessary at this stage of the research study. The survey asked a series of questions requiring either short or long responses, often called open responses, a series of yes/no questions, referred to as closed responses, and a scaled question based on a Likert scale. An open response question prompts the respondent to be honest and candid but can lead to difficulty in coding and analysis (O'Leary, 2017). A closed response question produces binomial data which is very easy to code. A Likert scale prompts a survey respondent to select one option along a five-point scale; for example, 1 (Not important at all) to 5 (Very Important) and is favorable for both substantive and qualitative data analysis (O'Leary, 2017). Because the survey was offered in both English and Korean, responses that were submitted in Korean needed to be translated. I had the help of KWA Social Services Care Coordinators to help translate these responses and they were kept anonymous.

Semi-Structured Follow-up Parent Interview

The questions I asked in the semi-structured follow-up interview were about Yoon's son and were a follow up on the following parent survey questions:

Question 5: What does it mean to you for your child to be doing well in life (in youth programming, we refer to this as thriving)?

Question 10: How important is cultural awareness to you when exploring programming for your children?

Question 11B: As Washington gets back to normal, what hopes and goals do you have for your child?

The parent interview I engaged in following the survey was semi-structured. A semi-structured interview, according to Lindlof & Taylor (2019), is often an informal setting where the researcher has a prepared set of questions, but the interview often goes with the flow of the responses and there is a great deal of flexibility. This interview developed as part of a conversation I was having between my coworker as she reflected on her participation in the parent survey. She also was glad for the interview to be recorded, knowing that it would inform the analysis and interpretation of other forms of data, and become an important piece of data in its own right. Specific questions from the parent survey spurred the bulk of the follow-up interview but much of it was spontaneous.

This kind of interview added validity to the survey especially given the wide range of responses received. For example, Yoon's elaboration of her response to the question " what does it mean to you for your child to be doing well in life (in youth programming, we refer to this as thriving)?" confirmed that what she interpreted the question to be about was what I hoped participants would glean from the questions. I was excited to hear this and in her responses she focused mostly on some perspectives about her son's engagement with his American and Korean cultures. She talked with her son about what thriving meant to him, which gave me a window into a youth's perspective about this and how his parent (Yoon) thought it compared to her view.

Data Analysis

Data analysis for this research was iterative and based on the grounded theory developed by Glaser and Strauss (1967) which directs the researcher to evaluate data based on a set of coding guidelines as they emerge throughout the process organically, rather than predetermined. I used both open and in vivo coding throughout the coding process (Lindlof & Taylor, 2019), saliency analysis to identify themes from transcripts of interviews (Buetow, 2010), and matrix analysis when reviewing coded data (Averill, 2002). Each step will be described in turn below.

Informant Interview Analysis

The intention of the informant interviews, as stated in the previous section of this chapter, was to help bridge the gap between my outsider status and bring agency to this research from within the Korean Women's Association (KWA) leadership. The first informant interview was with the chair of the KWA board of directors, Yoni Yi. The second was with the chair of the volunteer committee, Yuni Cobb. While each woman has her own story of upbringing in Korea and the U.S, they had overlapping views on the Korean-American (KA) experience, hopes and wishes for future generations of KA youth, and how KWA will play a part in addressing gaps in services for KA youth.

The first round of informant interviews was first analyzed by immersing myself in the transcripts to get familiar with the data. I then used a combination of open and in vivo coding to gradually identify themes. Open coding, defined by Lindlof & Taylor, entails going through text line by line and categorizing data based on attributes ascribed to themes; whereas in vivo coding ensures the researcher is keeping the codes "closely grounded in the discourses and localized meanings of a scene" (2019, p. 322). An example of an open code that I identified was: *environment and location of learning*. This open code was broad enough to group together

similar responses from both informants. An in vivo code example was a direct quote from a survey respondent: “the importance of family, health and faith” using their own language to help group together other instances of health, family and faith. Both types of coding were used in the data analysis to ensure the analysis remained holistic and grounded in the data itself and as unencumbered by my cognitive bias or Western gaze as possible. After conducting these interviews and circulating the parent survey, I conducted a follow-up interview with a participant in the survey portion of the study who was also the coworker. This interview was aimed at reviewing survey findings and expanding on some of the topics that came up in the survey.

I systematically read through the transcripts and grouped similar statements and comments together, creating codes only after they became apparent in the content, rather than using or relying on predetermined codes. Four salient themes emerged from the first round of informant interviews (appreciating opportunities for the American dream; early education in value structure and self-identity; generational gaps; and a need for effective communication tools). Saliency analysis not only helps bring out repetitive or reoccurring themes, but calls out what is noticeably absent from data (Buetow, 2010). This method of analysis also stresses the importance of contextualization of data. Meaning, when using saliency analysis, “findings are highly important when they are new and advance understanding, are useful in addressing real world problems, or do both” (Buetow, 2010, p. 124). This round of informant interviews took place prior to the creation of the parent survey and the major themes of the interviews helped to create questions 6, 7, and 10 of the parent surveys. Salient themes from these interviews also helped to enhance and contextualize *findings* from the parent survey.

Parent Survey Analysis

Data from the 15 survey respondents offered a diverse set of perspectives regarding the meaning of thriving and how culture intersects with development in the area's Korean-American (KA) youth. The 15 respondents represented 34 children ranging in age from 1-18 years. Respondents have lived in the U.S. for an average of 13.13 years. I relied on matrix analysis to identify 12 codes or sub-themes based on the 15 qualitative survey responses. Since these codes appeared in more than one response for more than one respondent, frequencies may exceed the number of respondents (15). According to Averill (2002), matrix analysis is a means of inputting data into table to identify "the known intersections between dimensions of phenomena" and when used as "an ancillary strategy can aid in assessing the trustworthiness of a qualitative study" (p. 856). Matrix analysis allows a researcher to reflect on "paraphrased, synthesized, or quoted content from participant responses" (Averill, 2002, 856) and in the case of this study, revealed 12 reoccurring codes that aided in the findings and understanding of lived experiences of these 15 KA families.

Semi-Structured Follow-up Interview Analysis

The follow-up interview with Yoon Lim was both enlightening and fruitful to help contextualize her survey responses and shed light on why others may have responded similarly. Additionally, her interview followed a conversation she had with her son regarding some of the questions asked in the survey. The analysis of this data set was far more iterative than previous data sets. Salient themes emerged during our conversation and were analyzed using the same saliency method used for the informant interviews. The survey analysis also guided the analysis of this interview. For example, well-being concerns during the pandemic and Korean-American cultural identity came out as a main theme from the initial analysis of parent survey responses

and this guided a few of the questions I asked Yoon during our semi-structured follow-up conversation.

In addition, during this interview, I shared the results of the parent survey with her to continue our partnership in co-designing the next steps of this assessment beyond the scope of this research. Holding this interview in such a way allowed for culturally competent meaning-making to occur throughout the data analysis process while establishing a relationship of trust for future work.

Triangulating Data Analysis

I reviewed transcripts to immerse myself in data before coding, then applied the combination of open and in-vivo codes. The informant interviews helped to set the stage for the parent survey, establish trust and connection with the community and inform cultural relevant findings. The parent survey data (Appendix C. Parent Survey Results) when combined with the semi-structured follow-up interview, helped establish a broad understanding of how important culture is to KA parents in the South Sound region. The combined data from the survey and parent interview also demonstrated how culture impacts a children's development and well-being when used in community programming and activities. Triangulating data from all three methods of collection allowed for a deeper understanding of the research questions[3]. See Appendix D. for a sample of my conceptual map I sketched to help map the flow, connection and relational aspects of codes, themes and broad terms throughout the entire data set.

---

[3] Are the needs of immigrant and refugee youth in the South Puget Sound being met in a culturally responsive way, from the perspectives of parents being served by one Tacoma-based organization?
What kind of youth programming/services might be available in the South Sound for Korean Americans? What else is needed?
What are Korean American parents' concerns related to promoting well-being in their children during the pandemic?
When the pandemic wanes what is going to help the Korean-American youth thrive?

Chapter 5

Findings

"I think Mrs. Yi and I agree that when we come to America, we didn't see this America as being a challenge/challenging. We both saw this as an opportunity for us to better ourselves. So, my question for the younger generation is learn what you love. What is it you're passionate about?"

- Yoni Cobb, Volunteer Committee Chair and KWA Board Member

This study explored the complexities of cultural youth development in the South Sound region of Washington State by surveying Korean-American (KA) families associated with a regional human services agency. The full data set suggests three salient themes, which helped answer my three research questions[4] by highlighting the intersection of culture in youth development. A review of findings from each data collection method will be described below followed by a discussion of the combined data set from the informant interviews, parent survey and follow-up interview.

Findings from Informant Interviews

There were to sets of findings from the informant interviews. The first set includes themes I identified from the iterative analysis to help address research questions. The second set refers to additional pieces of information that directly informed the survey. The analysis of informant interviews yielded four key themes in the first set. Theme one, appreciating opportunities for the American dream; theme two, early education in value structure and self-

[4] Are the needs of immigrant and refugee youth in the South Puget Sound being met in a culturally responsive way, from the perspectives of parents being served by one Tacoma-based organization?
What kind of youth programming/services might be available in the South Sound for Korean Americans? What else is needed?
What are Korean American parents' concerns related to promoting well-being in their children during the pandemic?
When the pandemic wanes what is going to help the Korean-American youth thrive?

identity; theme three, generational gaps; and theme four, a need for effective communication tools.

Appreciating Opportunities for the American Dream

Informant interviews covered a number of topics. Both Mrs. Yi and Mrs. Cobb corroborated one another's statements on Asian American (AA) identity and culture. The notion of the "American Dream" came up quite frequently as a way to help give context to what it means to be Asian-American and subsequently, Korean-America with regards to their surroundings. Their comments and perspectives are helpful to keep in mind when looking at further data in this study and the theme of time and place in relation to youth development. For example, Mrs. Yi explicitly stated a common phenomenon among AA individuals:

> Asians, we do not complain. That's what we were taught. My parents, they didn't directly say that don't complain this, don't complain that. But they were making a statement complaint is not going to get you anywhere. So, we were just keeping to ourselves. I catch myself doing that, but I am more outspoken than I used to be. Sometimes I have to step back. Most of my age group, Asian Americans are putting up with, I think it comes from culture background, how you were brought up from you culture.

Mrs. Cobb continued by adding:

> Coming to American was for us an opportunity. When they come here, they feel privilege because you're in the better country. How can you complain? Because of that, it's cultural, you don't brag or complain, you should be grateful and humble. It's instilled in us. When you're given an opportunity to better yourself, you don't complain.

This excerpt demonstrates a tension between critiquing the receiving society and problems KA families encounter such as inclusion and well-being experienced by both parents and children, expressing gratitude for opportunities like the American Dream, and so on.

Early Education in Value Structure and Self-Identity and Generational Gaps

Mrs. Cobb also spoke about the benefits of early education in value structure and self-identity. “So early on if we educate, it's a wonderful thing that you're different, because we can instill in our children that you don't have to be same as that person to be accept[ed], I think it will solve a lot of our problems.” Addressing the needs of children and the inevitable questions of “Why am I different?”, “Why do we eat different food?”, “How come they don’t celebrate Lunar New Year?” early on can instill confidence, a balance between acculturation and enculturation (Choi et al., 2018), and resilience in the region's KA youth.

The informant interviews revealed a number of *challenges* that Korean-American youth face when fostering their sense of self and development. While the pandemic was not directly mentioned, both Mrs. Yi and Mrs. Cobb addressed various generational gaps within the Korean-American (KA) community suggesting Korean elders and leaders have the privilege and duty to address gaps in communication and education. They each also had quite a bit to say about the conversation around AAPI hate crimes since the pandemic began.

Generational gaps are not a unique phenomenon among just Korean Americans, rather we all have our own experiences with cultural and social differences between different generations. What is unique about the Korean-American population, as stated by Mrs. Cobb, is that the American Dream is a driving force behind why there is such a big gap in communication between local parents and children. She explains:

> So, when we talk about all this generation gap is really big, it not only affects your identity, but it also affects the dynamics between the parents and children.... So, when you have that gap between those two parents and children. There's a hot issue. So therefore, we wanted to prevent that from happening so we want it start. And I think that's very important for parents to understand, at the same time, … what children need to understand about their parents is that the sacrifice. Communicate better and understand where they're coming from.

She went on to explain that parents work so hard to provide for their children to have the American Dream. They tell their child to go to school and make American friends, speak English and succeed! "But since they only speak English when they come home, they can speak Korean for their parents either. So then how do you communicate?" This is where a balance in cultural education can have positive impacts.

Effective Communication Tools

Effective communication tools are not just the answer for youth development, but also for addressing the increase in hate crimes against the AAPI community. Mrs. Yi shared a moving example of how hate crimes against AA individuals have been going on for "a long time." She teared up recalling a time when her son had to speak up on her behalf because she was being verbally abused and discriminated against by a hotel manager for her accent. She said it was not the behavior of the clerk that made her cry, it was the fact that her son had to speak up for her.

Mrs. Cobb explained the KA youth just need an opportunity to learn and overcome their differences - being different is ok. Social tensions are high, she laments, but communication, tolerance and understanding can help us with our own self-identity and celebrating everyone around us.

> I see that in Korean, more so than American communities... When your opinion is different from mine is not different, is wrong. Okay, so I'm different is okay. And it's normal to be different because not. So, we need to encourage our children being who you are. *Different is very good thing.*

Knowledge That Informed Survey Development

As noted in Chapter 4, the analysis of data from the informant interviews heavily influenced the development of the parent survey instrument. Specifically, these questions:

> 6. What do you think your child needs to experience health and well-being?
>
> 7. Are there any resources or opportunities that your child would benefit from right now that are not being provided (like activities outside of school, social opportunities, etc.)?
>
> 10. How important is it for your children to do activities related to Korean culture, or to be doing activities with people who know something about Korean culture and Korean communities in the US?

Both Mrs. Yi and Mrs. Cobb expressed their passions for being part of a human services agency whose mission is to address the needs of the community's most vulnerable individuals. The Korean Women's Association (KWA), is committed to the next generation of Asian-American youth by addressing growing comments and requests for youth programming. Mrs. Yi offers this for the younger generation of KA youth:

> What I want to tell our younger generation. Have your own dream, what you want to be, and go for it! Go for your dream! There's so much out there. You have a multicultural background! And share with other people.

Mrs. Cobb then adds:

> Now you have to respect what your parents are telling you. But we also realize that you cannot disrespect the sacrifice they made. They can't be what binds you from exploring what you want to do.

This passion for the future generations suggests that positive role models and social relationships with community and cultural leaders are just as important for youth as they are for the older generations. Mrs. Cobb and Mrs. Yi both agree that KA youth suffer from pressures from society and family to hold high-performing, high-paying jobs and that KWA can help provide community mentors, classes, programming and access to services better than any other organization in the region. They truly believe KWA will help address the exclusionary factors such as the increase in AAPI hate and racism. Mrs. Cobb adds:

> You know, but for now I think we can have all this problem because I think the gap, or whether it is racism, whether it is discrimination, it all comes from not knowing, not know so when you educate them, and then when they understand, then that gap will become closer... I want KWA to help with that! As you know that, and most people know KWA is organization that provides service to elderly, mainly an adult. But um, we have always wanted to have a program that could help us, particularly second generation of Asian population, right, because there's such a big gap between the first generation to second. [KWA can help] how to talking to Korean parents how to help yourself and but how to raise up Korean American and second generation to be confident and proud of being their heritage.

These data laid important groundwork for cultural understanding when developing the parent survey instrument to effectively address the research questions of this study. Not only does data from the informant interviews suggest a deep desire in KA families to address Korean

culture in their youth, there is a sense of action associated with the older generation to help foster a clearer sense of self and cultural awareness in KA youth. These themes helped shape questions regarding KA culture in the parent survey instrument. They also addressed research questions 1A and 2[5]. Salient themes of challenges to identity and access to opportunities are prevalent in the findings from the informant interviews, which informed questions about these very things in the survey. As described below, responses from Korean parents in the survey suggest that they also have concerns about these challenges of identity development and cultural opportunities for their Korean youth.

Findings from Parent Survey

Parents were able to provide specific, localized and individualized data for what was presented in chapter 3 as a national and international conversation. The follow-up interview with Yoon Lim further enhanced the validity of the parent survey by expanding on some of the larger themes seen in the codes below and survey responses. The following section discusses the data and major findings and refers to the 12 codes I identified during my data analysis of the survey. Using matrix analysis (Averill, 2002), I settled on 12 main codes from the 15 survey responses. Table 1 shows each code, its frequency (the number of times this theme appeared or was referenced within and across all 15 survey responses) and an excerpt to serve as an example.

Table 1 - Survey Code Frequency

Codes	Frequency	Excerpt
Changes to Emotional/Mental Health	37	"They are losing interest on many things"

[5] Are the needs of immigrant and refugee youth in the South Puget Sound being met in a culturally responsive way, from the perspectives of parents being served by one Tacoma-based organization? What are Korean American parents' concerns related to promoting well-being in their children during the pandemic?

Friend Relationships	32	“lack of social life.”
Change in Access to Opportunities	29	“The pandemic has forced teens to be more removed from normal social and physical [activities]”
Changes to Physical Health	25	“Less active”
Adaptation	17	“Struggled at first to adapt to new changes that they were going through and the world was going through”
Familial Relationships	13	“get to spend a lot of time with family and brothers”
Media Exposure	13	“Spend a lot of time playing video games.”
Societal Relationships	10	“adapting to offline school experience again and maintain good relationships between teachers and peers”
Faith	4	“Believing in Jesus Personally”
Routine Changes	4	“Their routines got changed”
Concerns About Racism	2	“Racism”
Isolation	1	“Isolation due to pandemic”

Survey respondents gave various reasons as to the importance of time and location for development, but one thing was very clear: location matters! Examples for time and location include parents citing specific locations for this kind of development as school, church groups, social groups and within the family unit, all of which occurring in their early education years. It cannot be ignored that the pandemic was a major disruption, according to 13 of the 15 survey respondents during the time of this study. The pandemic revealed the importance of socialization, community programs and activities outside of the home. Many parents cited

changes to their child's routine, which lead to a decline in mental and physical health and to an increase in screen time and indoor activities. These health and routine changes were attributed to a change and limit in children's locations. Reference Table 1 for code frequencies.

In terms of physical locations for development to take place, parents cited locations such as outdoor spaces, classrooms, after school activity spaces and churches. Church as a physical space was mentioned more than 13 times in the survey responses, indicating its importance as a site for youth development throughout survey respondents. Given this information, it can be assumed that a variety and balance of spaces for youth, family and community to meet and participate in actives together is desirable to both parents and youth when it comes to a holistic picture of health and well-being in the region's KA youth.

The survey responses regarding access to activities were widespread but very informative. In response to whether or not their children were involved in youth programming after school, 10 parents said yes and 5 parents said maybe or no. One important finding is one parent's response when asked why their children were not involved in any after-school programming, said: "Not many good youth programs around the area." To the same question, parents who responded yes also reported a wide variety of activities in which their children were involved. This highlights the diversity of youth experiences even within this small community. (See Table 2 for a list of the activity type and the frequency of that activity. In this table, each family is only reflected once). These data directly address research question 1A and 3 by building a list of activities KA youth are involved in, why parents may or may not have enrolled their children in certain opportunities, and what barriers currently exist related to access to opportunities.

Table 2 - Activity type and frequency

Activity Type	Frequency	Example:
Church Groups	9	“Tacoma New Life Church”
Athletic Groups	6	“Track and Field”
Music Groups	2	“Orchestra”
Language Programs	1	“Korean Language Program”

Another parent stated a specific fear for their children with regard to the limited access to programming. They said “I am concerned that they are losing their sides of Korean. Korean language and culture.” Access to all kinds of programming was severely impacted by the pandemic. The little programming for KA youth that survived only did so by being delivered online. By that time, children and their caregivers were burnt out. In addition to these well-being concerns, more than 13 times in the survey, parents expressed concerns regarding their child's increase in media, technology, and screen use during the pandemic, and stated hopes for more structured social activities either at or after school. Four families explicitly suggested outdoor activities as being preferential. One parent said they just want access to new kinds of opportunities such as “[n]ew opportunities for my child to figure out their interests and passions, and opportunities that will align those passions to their future career.”

It is worth acknowledging the pandemic impacted everyone differently. This study was not intended to be a study on the impact the pandemic had on KA youth, but it was, and at the time of writing is, a phenomenon that cannot be ignored. The survey respondents noted a number of impacts and changes to their children as a result of the pandemic. Parents reported that the lockdowns, closing of school buildings, a move to online learning, and the social isolation led to severe changes in their children. In response to survey questions about pandemic-related concerns, the codes that were most prevalent were “Changes to Emotional/Mental Health” and “Change in Access to Opportunities”. The survey responses revealed parents saw a decline in

mental, physical and emotional health of their children. They also reported an increase in screen time.

Interestingly, parents also responded with hope for happiness and good health for their children as the pandemic wanes. Every single parent said they want increased socialization for their child in order for them to thrive after the pandemic. For example, one parent said "I hope my kids learn how to socialize with others, learning others' perspectives." Another parent responded with a wish for more volunteering and an appreciation of what they have. Their responses varied, however, in *how* that can be achieved. It was an overwhelmingly positive response for what it means for their children to be thriving, although notably different for different parents. One parent said it is important to "validate their feelings and concerns" while another said "sports and social activities."

While there is a wide variety in the meanings of thriving, all parents want their children to succeed. Survey responses helped build a clearer understanding of research questions 2 and 3 by directly asking survey participants questions like "What concerns do you have related to promoting your child's well-being?" and "When the pandemic wanes, what will help your child thrive?"

Findings from Follow-up Interview

Yoon Lim provided invaluable insights into this study because she is both a mom of two KA boys and has a background in early education. While her full-time job is with the Korean Women's Association (KWA), she also works at an early education center in Puyallup, Washington and has a background in early education learning. After taking the survey for this study, she was excited to share with me her perspective in further detail. It is important to note that while surveys are helpful to begin a conversation, they are just that, a beginning. The survey

sparked a bit of curiosity in Yoon and she shared with me some of those wonders and said, "Kelsey, you're asking the big questions! Like who am I? Why don't you give me easy question?" with a smile.

Exposing children to education in their Korean culture at an early age (historical *time*), and the environments children had access to (the role of *place*) were two factors she stated as being critical to child development in her opinion. She provided many examples of this, including one from her son. She said the diversity around her son directly impacted his self-identity:

> Because we live in the Puyallup area, right? So, my neighbor[hood] is like 80% white…. Only 20% is like diversity. Not many cultures. Especially when he went to the preschool, it is 90% white, right? And the middle school, 60% white! Yeah. Yeah. So, he's very adopted the white culture ...So he's starting to now understand both.

She said while her sons can speak, read and write in Korean, they have always considered themselves "American Korean" and never "Korean American." Her son doesn't talk about his Korean culture or heritage with his friends. Our conversation continued:

> Kelsey: So, he wasn't really into Korean culture until K-Pop came out, right?
>
> Yoon: Yeah. K-Pop. But the [Bantang Boys] BTS, he knew about the BTS because he's American friend say they know better than him! They talk about the video. They listen [to] the BTS music.

Yoon explained further that being cut off from his friends during the pandemic all but forced her son to face his Korean heritage because the only community space he went to was church. The family attends a Korean church which has a church basketball team and he now hangs out with

more Korean friends. They have influenced him to try more Korean food, too! This space and the time spent there has been hugely responsible for his developing KA identity, which seems to be an unanticipated positive impact of the pandemic.

Yoon says kids are going to learn what they want to learn. History isn't as exciting as how making and eating a rice cake makes them feel. But what they're learning is deeper than making a rice cake. It's showing them that rice cake is important for Koreans and making and eating them is part of their cultural identity. Exposing them to this simple act during what she called activity time couldn't have happened at a public school, she says.

Racism is not something Yoon *likes* to talk about, but it exists, it's there, it's uncomfortable. I asked her about the term *mainstream* and why I hear many Korean Americans using the term (including the board members in the informant interviews) and she provided some clarity, which led into a larger conversation on the increase in AAPI violence.

> Kelsey: What is mainstream? Do you think mainstream is what's dominant or American or Western or is it something else?
>
> Yoon: I hate to say it but yeah, it's dominant, And yeah, American. Yeah. Like a white American…. I just be honest with you.

She went on to explain the term has flexibility but generally means whatever the dominant societal trends are at any given time. The term in this interview was used to describe what her son was trying to be like. This question then lead into the conversation about the increase of AAPI acts of hate. While a few of her stories were about herself experiencing AAPI acts of discrimination and hate, she wanted to focus on her children for this conversation. What she had to say was mostly about what it means for her sons to succeed and she worries about the pressure they may feel regarding stereotypes about Asian people. After participating in the survey, she

asked her oldest son what his thoughts were about it and here's what she said:

> He said that because especially his generation, he's not talking about the racism or any other kind of race... But like his generation is very poor, no matter how he works, no matter how he try. He say 'mommy, I'm gonna be very struggle about the making money' because there's no open position for him...His generation [thinks] successful is like ... money. How can he get the wealth? And then how can he buying house. Big things for them, you know, buying a car, a house, job.

She said for him and his friends, American or American Korean (his term), money was what's most important. Yoon also asked her friends about it, too. "My friends' daughter, say, no, 'I'm gonna be nurse because of the after COVID-19 they need a lot of nurses, I wanna be the RN and making money, money!'"

What does success look like for Yoon and her oldest son? She says it's important to let her sons tell her what that means. Success looks different for everyone, and it continually changes. "What you like to do is more like an asterisk… it changes". Wouldn't that suggest that programming changes with the needs of the children and the realities and complexities of the society surrounding them.

This interview addressed the complexities raised in the research questions regarding KA youth well-being and success. This conversation also brought about the importance of triangulated findings.

Triangulated Findings

The full data set consists of the transcripts from both informant interviews, the parent survey data results and the transcript of the semi-structured/ethnographic interview. The full data set revealed three salient themes: When, where, and what youth learn matters to parents,

challenges to identity, and access to opportunities. The three themes ultimately helped answer the research questions by showcasing the intersection of culture in their child's development and the impact of the pandemic on their children.

When, Where, and What KA Youth Learn Matters to Parents

The theme of the importance of time (i.e., when in their children's development) and place (i.e., access to different environments) for learning and development can be described as the age at which youth are exposed to resources for their cultural development, and the environment in which this learning occurs. This salient theme helps to address my first research question: Are the needs of immigrant and refugee youth in the South Puget Sound being met in a culturally responsive way, from the perspectives of parents being served by one Tacoma-based organization?

Parents and interview subjects overwhelmingly agreed on the importance of time and location of where a child's development occurs with relation to the development of cultural identity. This theme was exemplified and identified in all three data collection methods. In the informant interviews, Mrs. Yi mentioned the home being where cultural exposure mostly takes place, this is also corroborated in the follow-up interview with Yoon. Yoon also mentions explicitly the importance of early education and hands-on learning opportunities for exposing KA youth to their heritage culture. She talked about how there are some aspects of Korean culture that touch the hearts of Korean youth and "Getting onto their level," that is where you're going to have the most success in finding a balance between the two cultures.

> We have a Tacoma Korean school here and then their mind is kids supposed to know about the Korean [background]... no matter what ... the kids must know about the Korean background, Korean culture, Korean tradition, you know

> everything. But the reality is the children ... you know we are making the rice cake, you know, in the activity time, okay? They are very interested in making rice cake, okay? Because they can feel the rice cake and they can taste and they can share there's all about it. If you talk about the history of the rice cake, they're not connected. It's too much! … this way parents ...don't want to teach too much to kids... all kids are want to talking about, just how they eat, how they make, how they feel!

In the parent survey instrument, when asked about what will help their children thrive after the pandemic, one parent said "expectation to be able to start social and exchange activities when attending school." Not only was school such a widely discussed location of development, but so was Church or religious institutions and sports teams and other group actives like music and hobby classes.

Challenges to Identity

The COVID-19 pandemic, generational gaps, and increased acts of AAPI racism challenged the ability for children to build their self-identity and development in very diverse ways. This theme, seen throughout all three data collection methods address my second research question: What are Korean American parents' concerns related to promoting well-being in their children during the pandemic?

Both Mrs. Yi and Mrs. Cobb mentioned challenges between generations of Korean Americans, and this plays out within families and how they choose to pass down specific Korean traditions or not. While the pandemic was not directly discussed with the informant interviews, the notion of cultural traditions being taught or not within Korean households did come up and influenced the parent survey questions. The parent survey gave direct data to answer this

question. One parent said plainly “Korean culture is very important to my children because my children can understand their parents and respect for elders and authority, friendship and ancestors, and also, tradition.” 86% of the parents said Korean culture is very important for their children and one parent went so far as to state their fears surrounding their children losing their sense of cultural heritage. 93% of parents said cultural competency was important when exploring programming for their children.

In my interview with Yoon, she mentioned how her son and his friends refer to themselves as American-Korean but she considers herself to be Korean-American. While all parents in the survey responded that Korean cultural actives were important or very important to their children, three parents made a point to state their hopes for a balance between cultures. For example, one parent said “I think it is necessary to understand all Korean and American culture.” Another said “hope to understand and apply both cultures well while living as a Korean American. Therefore, we can assume not only that cultural competency and celebration of Korean culture is important to families when seeking opportunities for their children, but they also have an interest in encouraging their children to learn and incorporate American culture into their lives as well.

Despite parents articulating the importance of pride and knowledge about both Korean and American cultures, there was concern, especially from the leaders of the organization about the generation gap. This came up as a salient subtheme in informant interviews and was touched on in the follow-up interview with Yoon. While she described her son’s version of thriving as about making money, it is important to note that when Yoon and KWA leaders (as well as parents in the survey) talked about thriving they talked about emotional and physical health, positive relationships with others and respecting and understanding other cultures. These

different goals could also be adding to some of the challenges families are facing during the pandemic, and even prior to it.

Access to Opportunities

Parents expressed a clear desire for future (post-pandemic) opportunities for their children to socialize, learn, grow and develop holistically. This theme presented primarily in the informant interviews and parent survey and helps to address my third research question: When the pandemic wanes, what is going to help the Korean-American youth thrive?

Informant interviews touched on a few ideas related to providing access to opportunities. This came in the form of what hopes and visions each board member had for future programming they envisioned being offered by KWA. KWA has a reputation for helping those who need it most. This reputation is something of which both Mrs. Yi and Mrs. Cobb are proud. Their desire to meet any potential community need is one of the driving forces of this thesis and the larger community needs assessment that will continue after this study.

In the parent survey, this question was asked directly and a few other expanding questions were asked to get a sense of what needs the parents might have regarding their child's well-being. One parent stated they want "new opportunities for my child to figure out their interests and passions, and opportunities that will align those passions to their future career." Another stated a few concerns of theirs were time and transportation and a lack of brand-new programs for their children. Parents all stated their desire to get their child's life back to normal by attending school, seeing their friends and return to physical activities. Not only did the pandemic physically cut of their children from their normal social, educational and active lives, it has altered their emotional and mental health. Accessing opportunities for their children in a variety of locations that cover a diverse set of subjects and themes is a priority for parents that is

abundantly clear based on the survey data. An area of programming could be around career goals and post-secondary education, so their children can figure out interests and passions. Holistically addressing their child's development will help these parents fulfill their ideas of well-being in their children.

Discussion

This research sought to address a gap in research specifically targeting immigrant and refugee youth in the Puget Sound region of Washington State. Current research suggests that newer immigrant communities may face some specific challenges to well-being (as well as unique strengths) (Motti-Stefanidi, 2018). There is a need to focus on this growing population of youth in the South Puget Sound region in particular and to consider their cultural backgrounds and developmental needs when working to positively engage this segment of the community. Given the increase in Anti-Asian hate crimes, and, as well devastating impacts of the pandemic on mental health, I was particularly interested in focusing on experiences of Korean American youth in the region, and parents' views about what they need to thrive. This group specifically has not been the focus of much PYD research to date. Moreover, I was uniquely poised to do this research as an employee at the KWA. This study, therefore, drew on transformative and Indigenist research paradigms, and CBPR frameworks, to explore these research questions with leaders and clients of KWA:

a. Are the needs of immigrant and refugee youth in the South Puget Sound being met in a culturally responsive way, from the perspectives of parents being served by one Tacoma-based organization?
    i. What kind of youth programming/services might be available in the South Sound for Korean Americans? What else is needed?

b. What are Korean American parents' concerns related to promoting well-being in their children during the pandemic?
c. When the pandemic wanes what is going to help the Korean-American youth thrive?

As described above, this study also served as the first phase of a larger community needs assessment with KWA. Three salient themes emerged when analyzing and triangulating data from the three data collection methods (informant interviews, parent survey and follow-up parent interview) used for this study. Here I describe these themes in relation to previous literature, and identify next steps for the broader research community and for KWA.

When, Where, and What KA Youth Learn Matters to Parents

Parents and interview subjects overwhelmingly agreed on the importance of time and location of where a child's development occurs in relation to their development in general, and to their cultural identity development in particular. As was discussed in prior literature, parents in this study believed opportunities for academic success, peer relationships, and the cognitive skills to direct oneself in a positive academic were important to the PYD of Korean American youth. According to the findings of Callahan & Muller, (2013), primary and secondary education plays a critical role in the social, civic and academic development of immigrant youth and children of immigrant parents. Callahan & Muller, 2013; Maynard et al., 2016; and Suárez-Orozco et al., 2003 all state the education system is a logical tool these kinds of developmental influences, but they cannot be the only avenue for immigrant and refugee youth.

Similarly, Mrs. Yi talked about how her generation encouraged their children to maintain American relationships and Westernized influences in their lives outside of the home. This suggests that parents, not only youth programs or educational settings, play a critical role in the establishment of values inside the home which is corroborated by the Choi et al., (2020) study.

Furthermore, the schools were not talked about as much in terms of their influences on identity development for Korean American youth. In fact, when describing the impact of missed in-person schooling on youth, parents talked about how children were able to be more exposed to their Korean culture when at home more. Although this is a positive unintended consequence of the pandemic, more needs to be done so that schools are sites of belonging for Korean American youth in the South Puget Sound, where their identities are celebrated. Choi et al. (2018) suggests youth retain a small portion of their heritage language and competency in order to give them more positive developmental outcomes, but schools should encourage this as well.

We know, however, that sometimes schools are simply not suited to be the only source of development for children from diverse backgrounds. When all locations or environments are identified, PYD programs outside of school can also help reinforce those locations where development is occurring in order to be most efficacious (Koller & Verma, 2017). According to Villarruel (2003), community organizations and partners are encouraged to fill the gap between the home and the education system for youth development. There may be some strong implications here for KWA to establish a youth program focused on supporting Korean American identity development.

Thus, these findings helped to address my first research question: Are the needs of immigrant and refugee youth in the South Puget Sound being met in a culturally responsive way, from the perspectives of parents being served by one Tacoma-based organization? The prior literature and parent data suggest more can be done to meet the developmental needs of Korean American youth, especially related to their identity development.

Challenges to Identity

The COVID-19 pandemic, generational gaps, and increased acts of AAPI racism also challenged the ability for children to build their self-identity and development in very diverse ways. This salient theme helps address my second research question: What are Korean American parents' concerns related to promoting well-being in their children during the pandemic? Being able to understand ingrained cultural values is important when addressing developmental needs for individuals within that cultural community (Choi et al., 2018). "And as you know that schools, does a lot of education…but at home is where the foundation of your belief or what your perspective is started," says Mrs. Cobb, who also shared with me the passion Korean-Americans have for the American Dream and their determination for celebrating Korean culture in their homes.

Survey responses regarding the definition of thriving or well-being for their children referenced a sense of hope and wellness for their future. Wishes of economic, mental, physical and emotional health were referenced. What was also stated was how recent challenges of racism, isolation from the pandemic and uncertainty for their futures threatened their positive outlook on their children's well-being. Informant interviews with Mrs. Yi and Mrs. Cobb demonstrated an additional barrier presented in the generational gaps between first-, 1.5- and second-generation Korean American's.

It is worth restating the important of resources focused on promoting well-being and mental health for Korean American youth. The parents in this study are very concerned about their children's mental health. Previous research shows that KA youth are at risk for depression and anxiety, high academic performance and familial pressure for high salaried employment. An important point to make here is that according to Yoon and her son, his generation of Korean American youth feel they are at an economic disadvantage and truly economically vulnerable.

Talking about, and addressing the economic inequities facing this community is important. Mrs. Yi and Mrs. Cobb both stressed the importance of allowing the younger generation to listen to their parents, understand where they are coming from, but at the same time, follow their dream. In fact, Mrs. Cobb even said that if that means becoming a janitor, attending a trade school over a university, or breaking the cultural expectations set by their previous generations, is ok! The irony here is that there is pride in the opportunities of the American dream, but so many members of this community are economically frightened here. Addressing the systemic economic inequity facing this immigrant community so their children aren't as focused on money as a sign of success over things like happiness, faith and love – all of which were cited by parents in this study as what they hope for their children.

We already know that there is a benefit to a holistic approach to KA youth development, including a focus on wellness and mental health, that can lead to a better understanding of thriving. Beginning to understand what thriving means though analysis of the survey data, thriving still means something different to each family, let alone a larger cultural group. Some parents and youth also seemed to have different definitions of thriving, which require more research. Ideally, parents and youth will have some shared goals around youth well-being to promote.

We also know that claims of pressure to assimilate to the host country exist within KA families as mentioned in the interviews and one parent comment in the survey. This is echoed in by Choi et al. (2018), who states that AA immigrant youth experience pressure from the host society- the U.S., and their Korean families to both adopt aspects of the U.S. culture while maintaining ties to their Korean culture. One encouraging finding was that parents and youth both seem to have pride in the opportunities to achieve the American Dream. Although they

different in the identities they seem to identify with first in second, that they echoed similar positive attitudes about being American suggests that this is one area where the generation gap is no so pronounced, which may have a positive impact on well-being. Other factors that could influence well-being from parents' perspectives, were identified in data connected to the final salient theme of general issues regarding accessing opportunities for youth development and learning.

Access to Opportunities

Parents expressed a desire for future (post-pandemic) opportunities for their children to socialize, learn, grow and develop holistically. This third salient theme addresses my third research question: When the pandemic wanes, what is going to help the Korean-American youth thrive? Research suggests a variety of social, communal and educational outlets are the most beneficial to youth with diverse cultural backgrounds (Leman et al., 2017). As this analysis and discussion continues, it becomes more apparent that balance, access, time and variety with regard to enriching youth activities and programs are necessary to address the growing needs of KA youth in the South Sound. Parents say this will help their children thrive and help them become successful. PYD, according to Leman et al., (2017) helps to identify a wide range of attributes in youth and enhance and celebrate them. Therefore, increasing the accessibility of programming and meaningful and engaging youth activities is critical to the success of the regions KA youth population. We know that barriers exist when it comes to accessibility in existing programming (Jackson et al., 2018). This study began to identify what barriers exist and it is my hope that the continuing needs assessment will address ways of breaking down barriers.

Notably, few parents described access to sports and other youth program activities like music, while several parents noted the desire for more access to nature. The main resource

identified by parents were religious activities. The Leman et al., (2017) and Villarruel (2003) both state benefits of other kinds of youth activities for adolescent development. Therefore, a major takeaway for KWA could be ensuring their clients have access to these desired programs. Additionally, some parents stated they were worried that their kids do not have access to opportunities for figuring out their passion and joys. This would make sense given that Yoon's son and friend talked about making money as what it means to be successful. It serves to reason that one kind of potential meaningful youth program for KWA to explore in the future would be around vocational or career development opportunities such as programs that might help youth explore what it is they may want to do in the future for a career, connect them with the vocational resources depending on their area of possible interest.

Future Directions Needed in Research on Korean Youth Development

This study revealed parents' desires for programming that would help foster adaptation, soft skills, positive social relationships, cultural understanding and tolerance, and more qualities that are addressable through the use of PYD programming. The Korean Women's Association (KWA) board members and leadership empathized with the surveyed Korean-American (KA) parents and echoed a desire for community programming. While there is no one perfect program solution, there are opportunities to address the complex nature of youth development, specifically utilizing localized data sets to solve localized phenomena. For example, there is a complex relationship in KA families between parental involvement and a youth's obligation to their family. There is a misconception that harsh parental involvement will lead to higher academic performance in KA youth, to which the Choi et al. (2020) study uncovered was a direct contradiction. Resiliency in immigrant, refugee youth and youth with diverse cultural backgrounds, especially regarding their mental health and well-being is critical to their overall

development (Motti-Stefanidi, 2018). Parents in this study presented different goals for their children and a broad interpretation of thriving, which is not simply liked to their child's academic performance. This could suggest their parenting styles are more diverse than research suggests, and that they have goals for their children's well-being that may depart from the previous literature. Resiliency in this population also reduces their chances for developing exclusionary factors[6] (Villarruel, 2003); and although it's clear from the parent survey that school alone will not help KA youth foster resiliency, neither will doing so only at home. Providing youth programs that focus on holistic notions of wellness may be a completely new endeavor for KWA from which it is not shying away. In addition to programs that might help foster resilience, a clear takeaway from the research is that other programs that might benefit youth might be based on their social-emotional development, and helping them figure out their passions and joys.

This study served as the first step in producing a full community-based needs assessment. KWA was eager to learn how successful a youth program can be and was positioned well for exploring these questions because it already has community partners, a track record in operational excellence, a history of providing group education for under-served communities, and is participant-centered in its design,. KWA leadership and board members have expressed interest in an entirely new youth programming service and by using research from this study, they can make an informed decision on what is most necessary to serve the community.

Next Steps for KWA

I have mentioned my employment with KWA previously but I want to reiterate that here. While my involvement in a pilot program called Teens for Destiny has been fruitful and

[6] social exclusion, socio-economic hardships, and more (Villarruel, 2003)

enlightening, it does not explicitly address concerns raised by parents within this study. This program is, however, a step in the right direction for KWA to foster necessary community partners and organizations for future youth programs and establish itself as a trusted youth programming agency.

Another area for future research is the benefit of programs that focus on career exploration and development for KA and AA youth who may be experiencing significant academic pressures and limited opportunities for exploration and experimentation. KWA stepping in as a community organization that can provide job placement or internship opportunities, vocational mentorship, and KA or AA parent/child mentoring opportunities, may buffer youth from the harm that can be caused from stressors in their lives (social exclusion, socio-economic hardships, and more) (Villarruel, 2003).

For example, KWA is engaging in a pilot program with other community partners and organizations called Teens for Destiny. The intended outline of Teens for Destiny would not just singularly focus on sexual health but help BIPOC teens develop protective factors and reduce risk factors: a) Youth Sexual Health/Teen Pregnancy Prevention, b) Healthy Relationships & Emotional Health, c) Practical Life Skills, and d) Equity & Social Justice. My involvement is primarily in the Equity and Social Justice category. There are now a total of 68 registered teens in the official Teens for Destiny program that will continue to meet once a month, rotating between online and in-person settings.

The Teens for Destiny program has the potential to be able to explore how an increased focus on career exploration and development, mental health supports AA youth in their thriving. When paired together with this study and engaging other community partners in a larger assessment of youth programming needs in the community, Teens for Destiny has the potential

to lead to a more specified program for immigrant, refugee and culturally dynamic youth that meets the needs expressed from this study.

Limitations of this Study

Although much was learned from this thesis, there are some important limitations to point out. The timeline for this study was limited and therefore serves as the first phase of a CNA. This timeline limitations lead to two subsequent limitations. There were only 15 parents participating in the parent survey which would be considered a limited sample size. I also did not have a chance to get feedback from the parents or larger KWA community about the survey findings and interpretations. Specifically, a limitation I want to point out was that I couldn't go in-depth about the notion of success only meaning money and that the emotional life of a person does not come up. Although these will be part of the next phase of this work, it is still a limitation here that betrays the anticolonial and Indigenist lens I am taking.

Conclusion

Despite the limitations of this study, there were several important findings and implications for future action. First, parents overwhelmingly agreed on the importance of time and location of where their child's development occurs with relation to the development of cultural identity. Second, there was some evidence that the COVID-19 pandemic, generational gaps, and increased acts of Asian American Pacific Islander (AAPI) racism challenged the ability for KA children to build their self-identity and development, including pride in their Korean heritage, in very diverse ways. Third, parents expressed a clear desire for future (post-pandemic) opportunities for their children to socialize, learn, grow and develop holistically. Together, Parents, caregivers and KWA leadership have all expressed a desire to help their children and children of the community succeed, and seem to have some agreement that more activities that

celebrate their cultural heritage, would be beneficial to their well-being. They also suggested that more opportunities for exploring what makes their kids happy would be beneficial to their kids' thriving.

I hoped that engaging in the relationship between culture and development in the research I conducted and the data I collected would be beneficial to the participants in this study, to KWA, and to members of the broader research community who are also interested in promoting PYD among immigrant and refugee youth. Although I have some great ideas to explore further there is still more work to be done. There is room for future action-oriented research around this topic. One next step will be for me and KWA collaborators (as well as other scholars and practitioners) to take what we have learned and turn it into action in the form of positive youth development programming that addresses unique challenges facing the immigrant and refugee community of the South Sound, that also builds on their unique strengths.

As stated in the introduction, the immigrant and refugee population are a rapidly growing and ever-changing segment of the U.S. population. They contribute significantly to the economic prosperity and cultural wealth of this nation. They deserve culturally responsible, critically-minded programs that address their needs and supports their well-being and thriving. I hope that what I have started in this study will contribute to scholarship and practice aimed at developing positive youth development programming that serves local needs and honors the expertise of Indigenist communities.

References

Allen, J., et al., (2020, March 3). *Coronavirus in the U.S.: Latest map and case count*. The New York Times. https://www.nytimes.com/interactive/2021/us/covid-cases.html?action=click&module=Top+Stories&pgtype=Homepage.

Allen, M. (2017). *The sage encyclopedia of communication research methods* (Vols. 1-4). SAGE Publications, Inc

American Immigration Council (2020, August 6). *Immigrants in Washington*. https://www.americanimmigrationcouncil.org/research/immigrants-in-washington

Averill, J. B. (2002). Matrix analysis as a complementary analytic strategy in qualitative inquiry. *Qualitative Health Research, 12*(6), 855-866.

Berry, J. W. (1989). Imposed etics-emics-derived etics: The operationalization of a compelling idea. *International Journal of Psychology, 24*(6), 721-735.

Berry, J. W., Phinney, J. S., Sam, D. L., & Vedder, P. (2006). Immigrant youth: acculturation, identity, and adaptation. *Applied Psychology, 55*(3), 303-332.

Buetow, S. (2010). Thematic analysis and its reconceptualization as 'saliency analysis'. *Journal of Health Services Research & Policy*, *15*(2), 123-125.

Cabrera, N. J., Beeghly, M., & Eisenberg, N. (2012). Positive development of minority children: Introduction to the Special Issue. *Child Development Perspectives*, *6*(3), 207-209.

Callahan, R. M., & Muller, C. (2013). *Coming of political age: American schools and the civic development of immigrant youth*. Russell Sage Foundation.

Catalano, R. F., Berglund, M. L., Ryan, J. A., Lonczak, H. S., & Hawkins, J. D. (2002). Positive youth development in the United States: Research findings on evaluations of positive youth development programs. *Prevention & Treatment*, *5*(1), 15a.

Center for Migration Studies of New York. *President Trump's executive orders on immigration and refugees.* (n.d.). https://cmsny.org/trumps-executive-orders-immigration-refugees/

Choi, Y., Park, M., Lee, J. P., & Lee, M. (2020). Explaining the Asian American youth paradox: Universal factors versus Asian American family process among Filipino and Korean American youth. *Family Process, 59*(4), 1818-1836.

Choi, Y., Park, M., Lee, J. P., Yasui, M., & Kim, T. Y. (2018). Explicating acculturation strategies among Asian American youth: Subtypes and correlates across Filipino and Korean Americans. *Journal of Youth and Adolescence*, *47*(10), 2181-2205.

Creswell, J. (2014). *Research design: Qualitative, quantitative, and mixed methods approaches* (4th ed.). SAGE Publications.

Denzin, N., Lincoln, Y., & Smith, L. (2008). *Handbook of critical and indigenous methodologies*. SAGE Publications, Inc.

Deater-Deckard, K., Dodge, K. A., & Sorbring, E. (2005). Cultural differences in the effects of physical punishment. In M. Rutter (Ed.), *Ethnicity and causal mechanisms* (pp. 204–226). Cambridge University Press.

Dick, B. (2014) Action research. In J. Mills, M. Birks, (Eds.), *Qualitative methodology: A practical guide* (pp. 51–65). SAGE Publications.

Fowler, M. & Bursztyn A. (2015). Acculturation in immigrant youths: The role of adaptation in mental health. In A. M. Bursztyn & C. Korn-Bursztyn, (Eds.), *Immigrant children and youth: Psychological challenges* (pp. 19-35). Praeger.

Georgin, R., Gokiert, R., & Kirova, A., (2018). Researcher reflections on early childhood partnerships with immigrant and refugee communities. In S. M. Akpovo, M. J. Moran, &

R. Brookshire, (Eds.), *Collaborative cross-cultural research methodologies in early care and education contexts* (pp. 115-129). Routledge.

Glaser, B. G., & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research* (4th ed.). Aldine.

Giudici, C. (2001, May 31). *Korean Americans in King County essay 3251.* History Link. https://www.historylink.org/File/3251

Immigration Community of Practice (2021, April 1). *Immigration community of practice monthly meeting* [Monthly community meeting]. Office of Community Partnerships UWT, Immigration Community of Practice, Zoom.

Jackson, K. M., Pukys, S., Castro, A., Hermosura, L., Mendez, J., Vohra-Gupta, S., Padilla, Y., & Morales, G. (2018). Using the transformative paradigm to conduct a mixed methods needs assessment of a marginalized community: Methodological lessons and implications. *Evaluation and Program Planning, 66*, 111-119.

James, D. (1997). Coping with a new society: The unique psychosocial problems of immigrant youth. *The Journal of School Health, 67*(3), 98-102.

Jeung, R., Yellow Horse, A., Popovic, T., & Lim, R. (2021). Stop AAPI hate national report. https://stopaapihate.org/reports/

Keewatin, A. & Wilson, S. (2002). *Balanced research: Understanding an indigenous paradigm,* ProQuest Dissertations and Theses.

Ko, G. (2019). *The experiences of youth from immigrant and refugee backgrounds in a social justice leadership program: A participatory action research photovoice project*. ProQuest Dissertations & Theses Global.

Koller, S. H, & Verma, S. (2017). Commentary on cross-cultural perspectives on positive youth development with implications for intervention research. *Child Development*, *88*(4), 1178-1182.

Kovach, M. (2010) Conversational method in indigenous research. *First Peoples Child & Family Review,* 5(1) 40-48.

Kovach, M. (2018). Doing indigenous methodologies. In Denzin, N. and Lincoln, Y. (Eds.), *The sage handbook of qualitative research* (5th ed). SAGE.

Kovach, M., Carriere, J., Montgomery, H., Barrett, J., & Gilles, C. (2015). (Unpublished. Funded through the social sciences and humanities research council. USASK.) Experiencing and envisioning indigenous knowledges within selected post-secondary sites of education and social work.

Leman, P.J., Smith, E.P., Petersen, A.C. (2017), Introduction to the special section of *Child Development* on positive youth development in diverse and global contexts. *Child Development*, *88*: 1039-1044.

Lindlof, T., & Taylor, B. C. (2019). Qualitative communication research methods (Fourth ed.). SAGE Publications.

Lykes, M. B., & Hershberg, R. M. (2012). Participatory action research and feminisms: Social inequalities and transformative praxis. *Handbook of feminist research II: Theory and praxis*, 331-367.

Lykes, M. B., Hershberg, R. M, & Brabeck, K. M. (2011). Methodological challenges in participatory action research with undocumented Central American migrants. *Journal for Social Action in Counseling and Psychology, 3*(2), 22-35.

Maynard, B. R., Vaughn, M. G., Salas-Wright, C. P., & Vaughn, S. (2016). Bullying victimization among school-aged immigrant youth in the United States. *Journal of Adolescent Health*, *58*(3), 337-344.

Mertens, D. M. (1999). Inclusive evaluation: Implications of transformative theory for evaluation. *The American Journal of Evaluation, 20*(1), 1-14.

Mertens, D. M. (2007). Transformative paradigm. *Journal of Mixed Methods Research*, *1*(3), 212-225.

Mertens, D. M. (2009). *Transformative research and evaluation*. Guilford Press.

Minutaglio, R. (2021, May 19). *Why stop AAPI hate's Cynthia Choi believes anti-Asian violence should concern everyone.* Elle. https://www.elle.com/culture/career-politics/a36461561/stop-aapi-hate-cynthia-choi-aapi-heritage-month/

Motti-Stefanidi, F. (2018). Resilience among immigrant youth: The role of culture, development and acculturation. *Developmental Review*, *50*, 99–109.

Northwest Immigrant Rights Project. *About the northwest detention center*. (n.d.) https://www.nwirp.org/resources/nwdc/.

O'Connor, A. & Batalova, J. (2019, April 10). *Korean immigrants in the United States*. Migration Policy Institute. https://www.migrationpolicy.org/article/korean-immigrants-united-states-2017

O'Leary, Z. (2017). *The essential guide to doing your research project* (3rd ed.). Sage.

Pentz, M. (2017, September 28). Isolation to inclusion: The evolution of the Korean Women's Association. *The Seattle Times.* https://www.seattletimes.com/pacific-nw-magazine/korean-womens-group-started-as-a-social-club-for-lonely-wives-of-american-servicemen/

Peters, W. (n.d.) Use of indigenous/indigenist research methodologies [PowerPoint slides]. https://www.crcaih.org/assets/documents/Use_of_Indigenous_Indigenist_Research_Methodologies.pdf

Pike, K. L. (1967). *Language in relation to a unified theory of the structure of human behavior*. Mouton.

Porsanger, J. (2004). An essay about indigenous methodology. *Nordlit*: *Tidsskrift i litteratur og kultur, 8*(1), 105–120.

Positive youth development. (n.d.). Youth.gov. Retrieved December 2, 2018 from https://youth.gov/youth-topics/positive-youth-development

Rogoff, B. (2003). *The cultural nature of human development.* Oxford University Press.

Romm, N. R. A. (2015). Reviewing the transformative paradigm: A critical systemic and relational (indigenous) lens. *Systemic Practice and Action Research, 28*(5), 411-427.

Saw, A., Yellow Horse, A. J., & Jeung, R. (2021, May 27). *Stop AAPI hate mental health report.* Stop AAPI Hate. https://stopaapihate.org/mental-health-report/

Stigler, J., Shweder, A.R., Herdt, H. G., & University of Chicago. Committee on Human Development. (1990). *Cultural psychology: Essays on comparative human development*. Cambridge University Press.

Simonds, W., & Christopher, S. (2013). Adapting western research methods to indigenous ways of knowing. *American Journal of Public Health*, *103*(12), 2185–2192.

Suárez-Orozco, C., Gaytán, F. X., Bang, H. J., Pakes, J., O'Connor, E., & Rhodes, J. (2010). Academic trajectories of newcomer immigrant youth. *Developmental Psychology*, *46*(3), 602–618.

Suárez-Orozco, C., Motti-Stefanidi, F., Marks, A., & Katsiaficas, D. (2018). An integrative risk and resilience model for understanding the adaptation of immigrant-origin children and youth. *American Psychologist*, *73*(6), 781–796.

Suárez-Orozco, C., & Todorova, G. (2003). The social worlds of immigrant youth. *New Directions for Youth Development*, *2003*(100), 15–24.

Tuck, E. (2009). Suspending damage: A letter to communities. *Harvard Educational Review, 79*(3), 409-428.

U.S. immigrant population by state and county, 2015-2019. (n.d.). Migration Policy Institute. https://www.migrationpolicy.org/programs/data-hub/charts/us-immigrant-population-state-and-county?width=850&height=850&iframe=true

Villarruel, F. (2003). *Community youth development: Programs, policies, and practices*. Sage Publications.

Vygotsky, L. S. (1978). *Mind in society: The development of higher psychological processes* (Cole, M., John-Steiner, V., Scribner, S. & Souberman, E., Eds.) Harvard University Press.

Wilson, S. (2016). Using Indigenist research to shape our future. In J. Coates, T. Hetherington, M. Gray, M. Yellow Bird, L. Jordan, & P. O'Leary, (Eds.), *Decolonizing social work* (pp. 311-322). Routledge.

Appendix A.
Parent Survey Instrument - English

1. Name (First + Last) *Short answer*

2. How long have you and your family lived in the U.S? In the Tacoma area? *Short answer.*

3. How many children do you have and what are their ages? *Short Answer*

4. Are your children engaged in any youth programs or services (including youth group at your religious institution, sports, anything after school)? *Yes/No*

    a. If yes on survey, ask parents to list them.

    b. If no on survey, ask parents why not

    c. Please elaborate on your response above, why or why are they not enrolled in services? *Short Answer*

5. What does it mean to you for your child to be doing well in life (in youth programming, we refer to this as thriving)? *Short answer.*

6. What do you think your child needs to experience health and well-being?

7. Are there any resources or opportunities that your child would benefit from right now that are not being provided (like activities outside of school, social opportunities, etc.)? *Short answer.*

8. What concerns do you have related to promoting your child's well-being? *Short answer*

9. How important is cultural awareness to you when exploring programming for your children? *Likert Scale*

1 2 3 4 5

(Not important at all) (Very Important)

10. How important is it for your children to do activities related to Korean culture, or to be doing activities with people who know something about Korean culture and Korean communities in the US? *Short answer.*

11. How has the pandemic affected your child's health and well-being? *Yes/No*

    a. What about your child's life has changed because of the pandemic? *Short answer.*

    b. As Washington gets back to normal, what hopes and goals do you have for your child? *Short answer*

12. Would you be willing to participate in a more extensive interview about your child's engagement with youth programming in the region and what could be done to provide more opportunities to your child? *Yes/No*

    a. If yes, please provide your preferred contact method below.

Appendix B.
Parent Survey Instrument - Korean

청소년 발달에 대한 학부모 설문조사

Youth Development Parent Survey

이름

Name (First + Last)

귀하와 귀하의 가족은 미국에 거주하신지 얼마나 되셨습니까? 타코마에 거주하십니까?

How long have you and your family lived in the U.S? In the Tacoma area?

귀하는 몇 명의 자녀분을 두고 계시며 자녀의 나이가 어떻게 되나요?

How many children do you have and what are their ages?

귀하의 자녀가 청소년 프로그램이나 서비스 (종교 기관이나 청소년 그룹, 스포츠, 방과 후 활동)에 참여하고 있는지요?

Are your children engaged in any youth programs or services (including youth group at your religious institution, sports, anything after school)?

네 Yes

아니오 No

아마도 Maybe

만일 '예'라고 답을 하셨다면, 목록을 적어주시기 바랍니다.

If yes, please list them

만일 ‘아니오’라고 답을 하셨다면, 그 이유를 적어주시기 바랍니다.

If no, please tell us why.

자녀가 삶을 잘 살고 있다는 것은 당신에게 어떤 것을 의미합니까? (청소년 프로그램에서

우리는 이것을 자녀가 건강하게 자라고 있음을 말합니다.)

What does it mean to you for your child to be doing well in life (in youth programming, we refer to this as thriving)?

현재는 제공되고 있지 않지만 자녀가 받을 수 있는 혜택이나 기회가 있습니까? (예를

들어, 학교

안이나 밖에서의 활동이나 모임이 있습니다.)

Are there any resources or opportunities that your child would benefit from right now that are not being provided (like activities outside of school, social opportunities, etc.)?

자녀의 행복에 관련해 어떤 사항을 염두해 두고 계십니까?

What concerns do you have related to promoting your child's well-being?

자녀가 프로그램에 참여하는데 있어서 문화를 이해하는 것은 얼마나 중요하다고

생각하십니까?

How important is cultural competency to you when exploring programming for your children?

전혀 중요하지 않다. Not Important at all

매우 중요함 Very Important

팬데믹이 진정되고 나면 자녀의 성장에 도움이 되는 것은 무엇이라고 생각하십니까?

When the pandemic wanes, what will help your child thrive?

귀하에게 자녀가 한국 문화와 관련된 활동을 하거나 미국 내에서 한국 문화와 한인 커뮤니티에 속해 활동하는 것은 얼마나 중요합니까?

How important is it for your children to do activities related to Korean culture, or to be doing activities with people who know something about Korean culture and Korean communities in the US?

팬데믹이 자녀의 건강과 행복에 어떤 영향을 주었나요?

How has the pandemic affected your child's health and well-being?

팬데믹으로 인해 변화된 자녀의 삶은 무엇이 있습니까?

What about your child's life has changed because of the pandemic?

워싱턴주가 정상으로 돌아옴에 따라 귀하는 자녀에게 어떤 목표를 가지고 있나요?

As Washington gets back to normal, what hopes, and goals do you have for your child?

귀하는 자녀에게 더 많은 기회와 참여를 제공하기 위해 지역 청소년 프로그램에서 시행하는 인터뷰에 응하시겠습니까? 만일 그렇다고 하시면, 다음 목록란에 귀하의 연락처를 제공해 주십시오.

Would you be willing to participate in a more extensive interview about your child's engagement with youth programming in the region and what could be done to provide more opportunities to your child? If yes, please provide your preferred contact method in the Other category.

예 Yes

아니오 No

아마도 Maybe

기타 etc

제출 submission

Appendix C.
Parent Survey Findings

Timestamp	How long have you and your family lived in the U.S? In the Tacoma area?	How many children do you have and what are their ages?	Are your children engaged in any youth programs or services (including your church and religious institution sports, anything after school)?	If yes, please list them	If no, please tell us why.	What does it mean to you for your child to be doing well in life (in youth programming, we refer to this as thriving)?	Are there any resources or opportunities that your child would benefit from right now that are not listed above? (like activities outside of school, social opportunities, etc.)?	What concerns do you have related to promoting your child's well-being?	How important is cultural competency to you when exploring programming for your children?	When the pandemic wanes, what will help your child thrive?	How important is it for your children to do activities related to Korean culture, or to be doing activities with people who know something about Korean culture and Korean communities in the US?	How has the pandemic affected your child's health and well-being?	What about your child's life has changed because of the pandemic?	As Washington gets back to normal, what hopes do you have for your child?
7/12/2021 14:27	yrs.	16 and 18	Maybe	They are already in youth services in Tacoma New Life Church		Have a dream, have the power to choose, and have lived and learned	Youth bible meeting from church	feel happier and more positive about themselves and enjoy life	5	Validate their feelings and concerns	Korean culture is very important to my children because my children can understand their parents and respect for elders and authority, friendship and ancestors. and also, tradition.	The pandemic has forced teens to be removed from normal social and physical.	Because of COVID 19, my children had to adapt to a new normal as they attend online school and grow accustomed to a pandemic that has forced them to see more of family and less of friends and teachers.	Hopefully my children will be adjusted so well.
7/21/2021 16:6	YEARS	5,7	Yes	Religious Institution		I can have less pressure from children.	No	Time, Transportation and Brand New Programs	5	Ability to actively respond to unexpected situations	Because they can learn their language and culture of home contry	Frustration from staying at home all the time	Struggle with online group studying because of the internet connection and don't understand what the teacher saying	Healthy life and how important social activities
7/22/2021 12:11	years	3 children, ages 20, 17 and 15	Yes	Track and Field, Tennis		Kids stay active	No	Pandemic	4	Get active	Very important	Spend a lot of time playing video games	Less active	Be more active and participate in various volunteer opportunities
7/22/2021 14:18	years	2 kids and they are 14 and 12 years old	Maybe			learning the good things	I think no	Regular exercise and happy intimate relationship with family	5	their sense	N/A	not thing happened to them	a little stress when they have online classes	I hope they can go to school in the person to get more soft skills
8/3/2021 10:3	years	2/ 15&17	No		Not many good youth programs around the area	Healthy and achieve their goals	After school tutoring and sports activities	None	5	More small groups or individual activities programs	Very	As outdoor activities are removing or reducing, they are not in good mood in physically and mentally	They are losing interests on many things	More outdoor activities
8/5/2021 12:4	years in Lacey	3 kids. 8 years. 6 years. 4 years	No		My wife usually takes care of them all day.	I hope my kids learn how to respect others and learn how to understand other cultures.	I am not sure.	I am concerned that they are losing their sides of Korean. Korean Language and culture.	3	Interaction with peers.	It is very important for my kids.	They mostly spend a lot of time watching too much TVs.	Losing face to face contact.	I hope my kids to learn how to socialize with others. learning others perspectives.
7/26/2021 9:10	years	2children 4th and 7th grade	Yes	Sports and meeting in church.		Something by oneself ex) relationship and study	No.	No.	5	Start of study improve relationships.	I think that Very Important	Health is improved but exercise is less.	They felt the importance of family, health, and faith.	They hope is Study, sports, Music, relationship and various experiences.
7/25/2021 16:20	+	12yr, 9tr	네 (Yes)	Oasis Church, flag football		Most concerned	Church group	Happiness	4	Friendship with other	Try to giving opportunities as much as	Less activities/less social	Too much TV time/gaming	More after school programs

Timestamp	How long have you and your family lived in the U.S? In the Tacoma area?	How many children do you have and what are their ages?	Are your children engaged in any youth programs or services (including youth group at your religious institution, sports, anything after school)?	If yes, please list them	If no, please tell us why.	What does it mean to you for your child to be doing well in life (in youth programming, we refer to this as thriving)?	Are there any resources or opportunities that your child would benefit from right now that are not being provided (like activities outside of school, social opportunities, etc.)?	What concerns do you have related to promoting your child's well-being?	How important is cultural competency to you when exploring programming for your children?	When the pandemic wanes, what will help your child thrive?	How important is it for your children to do activities related to Korean culture, or to be doing activities with people who know something about Korean culture and Korean communities in the US?	How has the pandemic affected your child's health and well-being?	What about your child's life has changed because of the pandemic?	As Washington gets back to normal, what hopes and goals do you have for your child?
7/27/2021 16	17 years. Puyallup	4명 - 16. 14. 12. 9years	네 (Yes)	church. Ymca Swim team. Tennis Team		좋은믿음 (Good Faith)	아니여 (no)	예수님을 인격적으로 믿는것. (Believing in Jesus personally.)	5	운동과 사회 활동 (sports and social activities)	아주 중요합니다 (very important)	외롭고 우울해 했었음 (I was lonely and depressed)	우울증 (depression)	건강한 운동과 신앙생활과, 열심히 공부 (Healthy exercise and a religious life. study hard)
7/27/2021 20	9years , in Auburn	2, 6 and 16years old	네 (Yes)	Youth group in Church		Economically stable, happy and fufilled at what they do, healthy mentally and physically.	Not yet	Health	5	New opportunities for my child to figure out their interests and passions, and opportunities that will align those passions to their future career.	Important	Struggled at first to adapt to new changes that they were going through and the world was going through.	Change in school routines, limits on outside activities.	Adapting to offline school experuence again and maintaining good relationships between teachers and peers
7/27/2021 21	13년	2명 11살, 9살	네 (Yes)	오아시스 썸머 아카데미 Oasis Summer Academy		신앙, 독립할수 있는 성품, 능력 (Faith, independent character, ability)	수영, 태권도, 피아노 (swimming, taekwondo, piano)	신앙, 건강 (faith, health)	4	사회성 (Sociability)	정체성 확립에 중요합니다 (It is important for establishing identity)	사회성 결여로 인한 부정적 영향 (Negative effects due to lack of social skills)	스크린 타임이 늘어남 (increased screen time)	더욱 많은 사회활동에 참여시키고 싶습니다 (I want to participate in more social activities)
7/29/2021 16	Yes. Lived in Tacoma for almost 30 years	2 childrens - 13 and 10	네 (Yes)	Church Youth group, Awana bible study, Orchestra, sports team		매우 중요 하다 (Very Important)	모르겠습니다 (I do not know)	세상적으로 많이 악하고 자유분방 하여 분별력 을 갖을수 있길 바란다 (I hope that in the world, there are many evil and free spirits so that you can have a discerning role)	5	좀 더 모든것에 감사함을 느끼지 않을까 싶다 (I hope you feel more grateful for everything)	Korean American 으로 살아 가면서 양쪽 문화를 잘 이해하고 적용하면 좋겠다 (I hope to understand and apply both cultures well while living as a Korean American)	가족 형제들과 많은 시간을 갖게 된다 (I get to spend a lot of time with my family and brothers)	More into Media	Socialization part of others, enjoy
7/29/2021 17	4년	2명 , 3살 1살	아니오 (No)		9월부터 시작 (starting from month 9)	나의 행복 (My happiness)	아니요 (No)	사회 복지와 미래의 삶 (Social Welfare and Future Life)	5	어려움을 극복하는 자세 (ability to overcome difficulties)	매우 중요 (Very Important	건강을 위협받았지만 가족과의 시간이 늘어 행복한 시간을 보냄 (My health is threatened, but I spend more time with my family, so I am happy)	야외활동의 한계 (Limitations of outdoor activities)	자유로운 야외활동과 모임 (Free outdoor activities and gatherings)

Timestamp	How long have you and your family lived in the U.S? In the Tacoma area?	How many children do you have and what are their ages?	Are your children engaged in any youth programs or services (including youth group at your religious institution, sports, anything after school)?	If yes, please list them	If no, please tell us why.	What does it mean to you for your child to be doing well in life (in youth programming, we refer to this as thriving)?	Are there any resources or opportunities that your child would benefit from right now that are not being provided (like activities outside of school, social opportunities, etc.)?	What concerns do you have related to promoting your child's well-being?	How important is cultural competency to you when exploring programming for your children?	When the pandemic wanes, what will help your child thrive?	How important is it for your children to do activities related to Korean culture, or to be doing activities with people who know something about Korean culture and Korean communities in the US?	How has the pandemic affected your child's health and well-being?	What about your child's life has changed because of the pandemic?	As Washington gets back to normal, what hopes and goals do you have for your child?
8/2/2021 16:	5년이상	1명. 만3세	아니오 (No)		특수아동 (Special Children)		특수아동을 위한 데이케어가 더 활발했으면 합니다 (I wish day care for special children was more active)	건강과 사회활동 (health and social activities)	4	학교를 다니게되면 사회활동, 교류활동을 시작할수 있을거라는 기대 (Expectation to be able to start social and exchange activities when attending school)	한국부모를 둔 자녀로 한국 미국 문화를 모두 이해하는게 필요할듯 (As a child of Korean parents, I think it is necessary to understand all Korean and American culture)	병원을 다니기가 조금 번거롭고 힘들어짐 (Getting to the hospital is a bit cumbersome and difficult)	사회생활 결여 (lack of social life)	학교시작 (Start school)
8/3/2021 9:0	Over 20 years	2 (11 & 8 years old)	네 (Yes)	Church youth group / Korean language group / golf/ piano		Success in school / heathy relationship with others / positive and healthy emotion		social skills (isolation due to pandemic) / Racism	5	school and other outdoor activities	it is important to be involving, learning, and letting people know about where we come from and	social and emotional, and mental well being got affected	their routines got changed	well adjust to school and normal life / limited on media and computer time

Appendix D.

Conceptual Analysis Map Sample