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Second- Generation Korean American Adults' Parenting Styles: The Role of Acculturation and Enculturation

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Walden University

College of Allied Health

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Teri Lynn K. Kim

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Walden University
November 2025

Abstract

Second- Generation Korean American Adults' Parenting Styles: The Role of
Acculturation and Enculturation

by

Teri Lynn K. Kim

M.Phil., Walden University, 2019

M.A., Liberty University, 2016

B.A., Redemption Bible College, 2008

Dissertation Submitted in Partial Fulfillment
of the Requirements for the Degree of
Doctor of Philosophy
Clinical Psychology

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Abstract

This quantitative survey study explored whether acculturation and enculturation predicted parenting styles among second-generation Korean American adults. The study was guided by Berry's acculturation theory, Kim's enculturation theory, and Baumrind's parenting typology. Two research questions were addressed: (a) whether acculturation level predicted parenting style when controlling for parent age, gender, and number of children, and (b) whether enculturation level predicted parenting style when controlling for the same demographic variables. Emails and flyers were used to recruit participants from various Korean American groups on social media. A total of 146 Korean American parents completed anonymous online questionnaires about acculturation, enculturation, and parenting style. Most participants scored high in both acculturation and enculturation, and the distribution of parenting styles was relatively balanced across authoritative, authoritarian, and permissive categories. Multinomial logistic regression was applied to examine relationship between acculturation, enculturation, demographic factors, and parenting styles. Results indicated that neither acculturation nor enculturation significantly predicted parenting style. The findings of this research indicate that cultural orientation does not dictate parenting style in this population. Implications for positive social change include helping parents recognize that balancing heritage and mainstream cultural values provides flexibility in their parenting choices, encouraging clinicians and educators to avoid stereotyping Korean American families, and informing community and policy initiative to support culturally diverse parenting practices.

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Dedication

This dissertation is dedicated to my Lord and Savior, Jesus Christ, whose grace and wisdom have been my guiding light throughout this journey. Without His supernatural strength and love, none of this would have been possible. To my late father, Dr. Adrian E. Yuen, an esteemed alumnus of Walden University, whose memory inspires me every day. Your unwavering belief in the power of education and your enduring legacy have been the pillars of my academic pursuits. To my loving husband, Won Kim, whose support and encouragement have been invaluable. Your patience, financial support, and understanding have made this journey manageable and meaningful. Thank you for always encouraging me when I felt like giving up. To my two children, Elias and Mila Grace, whose smiles and laughter have been my greatest motivation. You are the reason I strive to achieve my best. Thank you for sacrificing your time with me and enduring all the years of my education. To my family and friends, whose love and support have been a constant source of strength. Your encouragement and belief in me have carried me through the most challenging times. To the second-generation Korean American adults who shared their stories and experiences, this could not have been done without you. To all the Asian Americans, this is for you. Your resilience and dedication to your families are a testament to the strength of our community. Lastly, to the Hawaii Pacific Islanders from my hometown, your vibrant culture and enduring spirit have inspired this work. May we continue to thrive and preserve the unique heritage that defines our beautiful community.

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Chapter 1: Introduction to the Study

Introduction

The exploration of parenting styles has been a focal point within psychological research, with researchers examining the multifaceted ways in which child-rearing practices can shape developmental outcomes. This area of inquiry has been particularly important in the context of cultural diversity and the processes of acculturation (Bornstein, 2012; Darling & Steinberg, 1993; García Coll & Pachter, 2002). Research focused on how parenting styles are associated with specific cultural upbringing is needed in order to continue to investigate the relationship between acculturation, enculturation, and parenting styles. There is a particular dearth of information in the area of Korean Americans and their parenting styles. Previous studies, such as Kim and Hong's (2007) examination of first-generation Korean American parents' perceptions of discipline, have illustrated the process of integrating Korean and American disciplinary approaches in this population. Kang and Shih's (2018) work built on this research by investigating the experiences of second generation Korean American adults with their personal reflections on their parents' parenting styles, which were characterized by strict control and a reserved expression of affection. Research that extends to second generation parents is needed to examine the extent to which acculturation and enculturation continue to relate to parenting practices in future generations.

The need for the study on second-generation Korean American adults' parenting practices is underscored by the lack of research specifically targeting this demographic

and the importance of learning about the process of acculturation and how it is related to parenting. Second-generation refers to the children whose parents moved to the United States from another country, and these children, born and raised in the United States, are identified as the second generation. By focusing on this underexplored area, the study aims to provide a deeper understanding of how these adults navigate and potentially transform their parenting within the interstices of their heritage culture and the dominant American culture they are raised in. This process involves acculturation, defined as the cultural change and psychological adaptation that occurs when individuals from different cultures come into continuous contact (Berry, 1997). For instance, parents may shift from collectivist approaches, common in many Asian cultures, to more individualistic practices typical in Western societies (Kim, Chen, et al., 2009). Such shifts can affect parental expectations, disciplinary strategies, and the level of parental involvement in children's activities and education. In addition, acculturation stress, or the psychological strain experienced during the adaptation process, can also impact parenting. Parents experiencing high levels of acculturation stress might have less emotional and psychological resources to devote to parenting, which can lead to less effective parenting practices (Martinez et al., 2009). Enculturation, which refers to the process by which individuals adopt the values and behaviors of their own culture of origin (Matsumoto, 2000), ensures that cultural traditions, values, and behaviors are preserved and passed down through generations. For immigrant parents, this process involves teaching their children the language, customs, and values of their culture of origin. Enculturation can

provide a sense of identity and continuity for children, helping them maintain a connection to their heritage culture (Juang & Syed, 2010). In parenting, enculturation can manifest in various ways, such as emphasizing respect for elders, the importance of family cohesion, and adherence to cultural rituals and traditions. Parents might also encourage the learning of the native language and participation in cultural events to strengthen their children's cultural identity. The interplay between acculturation and enculturation requires parents to balance the influences of both cultures. This balance can lead to the development of bicultural competencies in children, where they learn to navigate and integrate aspects of both cultures effectively (Phinney et al., 2001).

The purpose of this quantitative survey study was to empirically evaluate whether the acculturation and enculturation levels of second-generation Korean adults predict their parenting styles. This study can offer several positive social change benefits. Firstly, the findings can inform parenting programs that serve the Korean American community, leading to the development of culturally sensitive interventions that resonate with the unique cultural backgrounds of second-generation Korean American parents. Secondly, the research can offer practical guidance to practitioners working with ethnically diverse couples and multicultural families, addressing conflicts that may arise from differing parenting approaches and cultural disparities. Lastly, the study will enrich the scholarly discourse on Korean American parenting, with a particular emphasis on the second generation, which has been less studied compared to the first generation. This expansion of knowledge can lead to more comprehensive and inclusive research in the field of

cross-cultural psychology and parenting, ultimately benefiting a wider range of individuals and families.

In this chapter, I provide a discussion of the study and the gap in knowledge of this discipline. I also identify the research problem, discussed the purpose of the study, and present the research questions and hypothesis. I briefly explain the theoretical framework for the study, reviewed the nature of the study and the variables that were collected, and presented the terms used in the study. In addition, I will review the assumptions, the scope and delimitations of the research, the limitations and significance of the study, and ended with a summary of the chapter.

Background

The exploration of parenting practices among second-generation Korean American adults is a critical endeavor that seeks to bridge a significant gap in the existing literature. This group represents a unique population whose members navigate the complexities of parenting within the interstices of their heritage culture and the dominant American cultural landscape. This study was grounded in a robust body of research that has examined the nuances of parenting styles, the impact of acculturation, and the dynamics of family relationships in the context of cultural diversity.

Kim and Hong (2007) noted that first-generation Korean American immigrant parents integrate traditional Korean and contemporary American disciplinary methods to various extents in their parenting styles. Their research highlights the dynamic and adaptive nature of parenting practices amidst the process of acculturation. The authors

reported that the parents in their research engaged in a negotiation of cultural values, combining elements from both Korean and American disciplinary approaches (Kim & Hong, 2007). This integration of cultures underscores the complexity of parenting within a multicultural context, illustrating how cultural diversity influences child-rearing practices.

Kim (2012) further expanded on the body of research in this field by examining how first-generation Korean American parents reconstruct their parenting in a Western cultural setting. Kim found that first-generation Korean American parents reconstruct their parenting practices within a Western cultural setting by integrating values from both their heritage and the dominant culture. The social context of their upbringing in Korea significantly influenced their initial parenting perceptions, emphasizing traditional values like academic achievement, respect for elders, and family hierarchy. However, as they raised their children in a Western environment, these parents adapted their practices to include traits valued in Western cultures, such as independence and self-expression. This bicultural approach allowed them to maintain important aspects of their Korean identity while also supporting their children's success in a Western context. The study also revealed that parents felt social pressures from both Korean and American communities, influencing their parenting decisions. Over time, their parenting practices evolved, with individual experiences, social support networks, and the degree of acculturation playing crucial roles. This evolution positively impacted parent-child relationships, fostering mutual respect and understanding. Overall, the research highlighted the complex

interplay between heritage culture and the dominant culture in shaping parenting practices, highlighting the critical role of social context in this process.

While Kim and Hing (2007) and Kim (2012) have shed light on the adaptive nature of first-generation Korean American parent's disciplinary methods and parenting practices integrating both Korean and contemporary American approaches, there is a lack of understanding regarding how this adaption may or may not continue in subsequent generations of Korean Americans. Kwon et al. (2017) investigated the experiences of immigrant Korean American college students with "helicopter parenting"; a style of parenting characterized by over-involvement and strict control. The authors identified both positive and negative aspects of this parenting approach, with negative impacts on social-emotional development and positive effects on academic achievement (Kwon et al., 2017). These findings contributed to the understanding of how different parenting styles can impact child development in complicated ways.

Kang (2010) provided a unique perspective by examining how Korean American college students interpreted their childhood and the challenges associated with immigrant parent-child relationships. The study found that many students redeemed these challenges with gratitude, love, and care, suggesting a positive reinterpretation of their upbringing through maturation or spirituality. Kang and Shih (2018) conducted a similar study investigating the experiences of Korean American adults regarding their immigrant parents' parenting practices. The majority of descriptions of parenting practices included strict parental control and little direct expression of affection when they were young.

However, as adults, the participants depicted instrumental aspects of their parents' parental traits as working hard; providing financial and material provisions; investing time and effort; and showing affection through money, material things, and services, which they perceived as a way their parents showed love, care, and investment. The research reviewed above indicates that second-generation Korean Americans tend to view their upbringing as strict and restrictive but also perceive value in that upbringing when considering it retrospectively. Research investigating how the experiences of second-generation Korean Americans as children translate to parenting practices with their own children in the next generation is needed in order to more fully understand how the process of acculturation and enculturation is related to parenting in Korean American parents.

This study was informed by broader research on immigrant and refugee youth adaptation and resilience as discussed by Juang et al. (2018), which emphasized the importance of attachment and relational perspectives in understanding acculturation processes. Juang et al. suggested that immigrant and refugee youth are likely to experience better outcomes if they can maintain strong relationships with caregivers and peers, which provide a sense of closeness, safety, and confidence during the adjustment to migration. Additionally, establishing a sense of connection and belonging to new communities and social networks is essential. Juang et al. emphasized the importance of strong bonds and connections, both to familiar and new environments, as a means to counter the negative effects of social stratification on minority youth development.

Parenting styles, as categorized by Baumrind (1967), generally fall into three main types: authoritarian, authoritative, and permissive. Expounding on this, a fourth parenting style was developed by Maccoby and Martin (1983) known as neglectful. Authoritarian parenting is characterized by high demands and low responsiveness, where parents expect strict obedience and often rely on punitive measures. Authoritative parenting, on the other hand, combines high demands with high responsiveness, encouraging open communication and providing both support and clear guidelines. Permissive parenting is marked by low demands and high responsiveness, where parents are indulgent and may avoid setting firm boundaries. Neglectful parenting is characterized as low responsiveness and low demandingness and tend to provide low levels of attention, nurturing, and guidance within their child rearing practices. Each of these styles can significantly influence child development and family dynamics. For instance, authoritarian parenting has been associated with higher levels of family conflict and poorer child outcomes, while authoritative parenting is often linked to positive developmental outcomes and lower family conflict (Baumrind, 1967; Maccoby & Martin, 1983). Understanding these styles provides a foundation for examining how cultural values and acculturation processes impact parenting practices among immigrant families.

Park et al. (2010) examined the relationships between acculturation, enculturation, parental adherence to Asian cultural values, parenting styles, and family conflict among Asian American college students, providing empirical evidence on how cultural values and parenting styles can influence family dynamics and child development outcomes.

Authoritarian parenting was the most commonly reported parenting style, followed by authoritative and permissive styles (Park et al, 2010). In addition, the authors reported that authoritarian parenting significantly mediated the relationship between parents' adherence to Asian cultural values and increased family conflict (Park et al., 2010). Level of acculturation moderated the relationship between permissive parenting and family conflict, with more acculturated participants experiencing less conflict as permissive parenting increased, while less acculturated participants showed higher level of parent-child conflicts. Furthermore, as authoritarian parenting increased, participants who were integrated (those who maintain their original culture while also interacting with the new culture), separated (those who maintain their original culture and avoid interaction with the new culture), or assimilated (those who relinquish their original culture and fully embrace the new culture) reported higher family conflict, whereas the marginalized groups (those who do not maintain their original culture nor interact with the new culture) reported lower conflict. Assimilated participants reported less family conflict at higher levels of authoritative parenting compared to the other groups (Park et al., 2010). Although Park et al. (2010) provided empirical evidence on the interplay between cultural values, parenting styles, and family conflict, their findings focused more on the first-generation or mixed generational perspectives rather than the unique experiences of second-generation adults. There is a reasonable body of knowledge regarding first-generation Korean American immigrant parenting practices; however, a more thorough understanding of if and how parenting styles continue to change in

second-generation immigrants will allow for a more comprehensive understanding of the evolution of parenting practices by generation in immigrant populations.

There is some indication that parenting practices change over time and across generations in Asian Americans. Zhou et al. (2018) conducted an evaluation of parenting practices, warmth, and strictness across three generations of Chinese families. Their study revealed a cross-generational shift in the warmth component of parenting, indicating an increased tendency toward parental practices of support and praise. Conversely, the study showed a decreased tendency toward strictness, particularly in the use of criticism and corporal punishment, across generations (Zhou et al., 2018). Extending this type of research to other Asian American groups may allow for enhanced generalizability and transferability of the findings regarding how the processes of acculturation and enculturation relate to parenting over generations.

Sabatier and Berry (2007) provided a cross-cultural perspective on the adaptation processes of immigrant youth. Although their study was conducted in France and Canada, Sabatier and Berry's findings offer valuable insights applicable to the U.S. context. Their research emphasizes the importance of considering the cultural and social contexts of receiving countries, which can significantly influence family dynamics and parenting practices. Sabatier and Berry (2007) found that the adaptation processes of second-generation immigrant youth in Montreal and Paris were significantly influenced by their acculturation strategies. Youth who adopted an integration strategy, maintaining their heritage culture while engaging with the host culture, exhibited the most positive

adaptation outcomes, including higher psychological well-being and socio-cultural competence. Those who chose assimilation, favoring the host culture over their heritage culture, also experienced relatively positive outcomes but faced identity and cultural belonging challenges. In contrast, youth who practiced separation, maintaining their heritage culture while avoiding the host culture, experienced more socio-cultural adaptation difficulties and higher stress levels. The marginalization strategy, where youth neither maintained their heritage culture nor engaged with the host culture, was associated with the poorest outcomes, including higher psychological distress and socio-cultural disconnection. Their findings indicate that parental acculturation and socialization practices play a direct role in influencing the adaptation of the entire family by shaping parenting styles that reflect a blend of cultural influences (Sabatier & Berry, 2007).

The study by Sabatier and Berry (2007) previously discussed is particularly relevant for Korean American families, where the balance between maintaining traditional cultural values (enculturation) and adopting the values of the dominant culture (acculturation) can impact parenting styles and the psychological and socio-cultural adaptation of children. Choi et al. (2017) found that maintaining a balance between traditional Korean cultural values (enculturation) and adopting American cultural values (acculturation) plays a crucial role in shaping parenting practices and family dynamics among Korean American families. Specifically, parents who successfully integrated both cultural values exhibited more adaptive parenting practices, leading to more positive

family relationships and better socio-cultural adaptation for their children. Authoritative parenting, characterized by high responsiveness and high demands, was more prevalent among these parents and was associated with better psychological outcomes for children, such as higher self-esteem and lower levels of behavioral problems. The study also highlighted that family conflict varied depending on the degree of cultural integration. Families experiencing higher levels of acculturation stress reported increased family conflict, while those with smoother integration processes reported lower levels. Additionally, children in families that effectively balanced both cultural orientations demonstrated better psychological adjustment, reporting higher academic achievement, better peer relationships, and a stronger sense of cultural identity. These findings emphasize the importance of supporting immigrant families in navigating acculturation and enculturation complexities to foster positive parenting practices and better outcomes for children (Choi et al., 2017).

Cote et al. (2015) compared the parenting cognitions of Korean immigrant and European American mothers, offering a cross-cultural perspective on the acculturation of parenting beliefs and practices. Parenting practices and beliefs are known as the external behaviors and day to day actions as immigrant parents. Cote et al. highlighted that Korean immigrant mothers in the United States tended to attribute their parenting practices in a manner more aligned with American norms, reflecting adaptation to the host culture (Cote et al., 2015). Examples include making allowance for personal independence, autonomy, and being more flexible in their parenting. However, their self-

perceptions of parenting—how they personally viewed themselves as parents and evaluated their effectiveness—remained more aligned with the norms observed among mothers in South Korea (Cote et al., 2015). The self-perception of parenting is considered as the internal perceptions or identity as parents, which was noted in their emphasis on respect and discipline. This dual pattern indicates a complex acculturation process, where certain aspects of parenting cognition adapt to the host culture while others retain strong connections to the heritage culture.

The existing body of research examining the relationship between parenting practices and child outcomes in specific populations is significantly outdated and necessitates comprehensive reevaluation. Although substantial studies have focused on parenting styles among Asian American parents, there is a critical lack of data concerning how the children of Asian immigrants tend to parent their own offspring as adults. Moreover, the literature scarcely addresses generational changes in parenting styles within the broader Asian demographic. This deficiency is particularly critical within the Korean American community, where the intergenerational evolution of parenting practices remains under-explored and poorly understood. Consequently, there is an imperative need for focused research to elucidate these generational shifts, particularly in the context of Korean American families.

Problem Statement

This study aimed to address a significant gap in the understanding of parenting styles among second-generation Korean American adults. This population navigates

multiple and often conflicting cultural realities, which likely influence their parenting styles based on their levels of acculturation (Berry et al., 1986) and enculturation (Kim, 2008). Existing research highlights the dynamic and evolving nature of parenting practices among immigrant families, yet there remains a paucity of information on how these practices manifest and change in successive generations (Bornstein et al., 2020; Kim et al., 2019). This issue is especially pertinent given the growing demographic of second-generation Korean Americans and the unique cultural challenges they face (Pew Research Center, 2017).

Furthermore, the intergenerational transmission of cultural values and parenting practices is a critical area of inquiry. Each generation of parents face the ongoing task of both enculturating and acculturating the next generation, a dual process that significantly impacts the transmission of cultural values and practices (Bornstein et al., 2020). This dual task can lead to parenting styles that influence youth outcomes (Chao & Tseng, 2002). Current literature underscores the relevance and significance of understanding the dynamics of culturally sensitive parenting interventions and support mechanisms that can enhance positive youth development outcomes in immigrant families (Juang et al., 2018; Park et al., 2010). Addressing the gap in the research is crucial for developing effective parenting interventions that accommodate the cultural complexities faced by second-generation Korean American parents.

Purpose of the Study

Because parenting styles significantly influence youth outcomes (Amato & Fowler, 2002; Baumrind, 1971; Bretherton, 1992; Coatsworth et al., 2018; Garcia & Garcia, 2009; Lamborn et al., 1991; Liew et al., 2018; Mahrer et al., 2019) and may evolve across generations (Garcia et al., 2020), the purpose of this quantitative survey study was to assess whether the levels of acculturation and enculturation among second-generation Korean American adults predict their parenting styles. Acculturation and enculturation levels were measured using the Asian American Multidimensional Acculturation Scale (AAMAS; Chung et al., 2004), serving as the independent variables. Parenting style (authoritarian, authoritative, and permissive) were evaluated using the Parenting Styles and Dimensions Questionnaire-Short Form (PSDQ; Robinson et al., 2001), serving as the dependent variable in the study. In addition, the parent age, parent gender, and the number of children were also taken into account and used as covariates in the study to control for potential confounding variables that could influence the outcome of the study. As a result, these covariates can isolate the effect of the acculturation and enculturation levels on the parenting styles.

Research Questions

The study will address the following research questions:

RQ1: Does acculturation level predict parenting style in second-generation Korean American parents, taking into account parent age and gender as well as number of children?

*H*₀1: There is no relation between acculturation levels and parenting style in second-generation Korean American parents.

*H*₁1: Higher levels of acculturation will be significantly related to authoritative parenting styles in second-generation Korean American parents.

RQ2: Does enculturation level predict parenting style in second-generation Korean American parents, taking into account parent age and gender as well as number of children?

*H*₀2: There is no relation between enculturation levels and parenting style in second-generation Korean American parents.

*H*₁2: Higher levels of enculturation will be significantly related to authoritarian parenting styles in second-generation Korean American parent.

Theoretical and/or Conceptual Framework for the Study

The theoretical underpinning of this study drew upon key concepts from acculturation, enculturation, and parenting theories. One foundational theory concerns acculturation (Berry, 2003) and enculturation (Kim, 2008). Acculturation involves the cultural and psychological changes that individuals experience following contact between two cultures (Berry, 2003). It elucidates how individuals and groups strive to adapt to their new cultural environment after migration and is pivotal in understanding their cultural adjustment process. Sabatier and Berry (2007) highlight two independent dimensions guiding acculturation: (a) the preference for maintaining heritage cultures and identities, and (b) the preference for integrating into the larger society of the host country.

Acculturation theory focuses on how immigrants navigate and adopt the attitudes, values, and behaviors of the dominant culture in their new environment (Park et al., 2010).

Enculturation, on the other hand, refers to the extent to which individuals retain their original cultural norms and heritage while adapting to a new country with different societal norms (Kim, 2008).

Depending on their levels of acculturation and enculturation, individuals can fall into one of four categories: integration, assimilation, separation, and marginalization (Berry, 2003). Integration involves high levels of both acculturation and enculturation, enabling individuals to effectively function in both their adopted culture and their native culture (Berry, 2003; Kim, 2008). Assimilation, characterized by high acculturation and low enculturation, describes individuals who navigate and participate in the dominant culture but struggle to maintain ties with their native culture (Berry, 2007; Kim, 2008). Conversely, separation pertains to individuals with low acculturation and high enculturation, who face challenges adapting to norms outside their native culture (Berry, 2007; Kim, 2008). Lastly, marginalization refers to individuals with low levels of both acculturation and enculturation, experiencing minimal connection to both their native and host cultures (Berry, 2007; Kim, 2008).

Baumrind's (1966) parenting typology offers a structured framework for categorizing parenting styles based on two fundamental dimensions: demandingness and responsiveness (Baumrind, 1971). Demandingness refers to the degree to which parents control their children's behavior and set expectations for maturity, while responsiveness

pertains to parents' sensitivity and acceptance of their children's emotional and developmental needs (Baumrind, 1971). Baumrind initially identified three primary parenting styles: authoritative, authoritarian, and permissive (Baumrind, 1966, 1971). Authoritative parenting is characterized by high levels of both demandingness and responsiveness, creating a nurturing environment where children are encouraged to be independent within clearly defined boundaries (Baumrind, 1966; Darling & Steinberg, 1993). Conversely, authoritarian parenting emphasizes strict control and obedience with low levels of responsiveness, focusing more on discipline than emotional support (Baumrind, 1971; Darling & Steinberg, 1993). Permissive parenting, characterized by low demandingness and high responsiveness, promotes autonomy and self-regulation but may lack consistent discipline (Baumrind, 1971; Darling & Steinberg, 1993).

The theoretical framework of acculturation presented by Berry (2003) and further elaborated with enculturation by Kim (2008) allowed me to explore how these acculturation and enculturation aspects influence parenting practices among second generation Korean Americans. Baumrind's parenting typology (1966,1971) aims to examine how these distinct parenting styles manifest among second generation Korean American parents and their implications for youth outcomes within the context of acculturation and enculturation dynamics. Therefore, these foundational theories are pivotal in framing the approach and research direction of this study on second-generation Korean American parenting styles.

Nature of the Study

The nature of the study was a quantitative survey approach, as the goal was to identify the relation between levels of acculturation and enculturation in second generation Korean Americans and their parenting style, and all of these variables can be assessed quantitatively with reliable and valid instruments. The independent variables were acculturation and enculturation levels, which was assessed by the Asian American Multidimensional Acculturation Scale (AAMAS; Chung et al., 2004). The dependent variable was parenting style (authoritarian, authoritative, and permissive parenting styles) and measured by the Parenting Style Dimensions Questionnaire- Short Form (PSDQ-SF; Robinson et al., 2001). To better isolate and understand the specific effect of the independent variable on the dependent variable, the parent age, parent gender, and the number of children were used as covariates in the study.

The methodology included adult participants who were born and raised in the United States by at least one foreign-born Korean parent. Participants completed the questionnaires in English, were at least 18 years old, and had at least one child who is 3 years of age or older. The study used purposive sampling to target the population of second-generation Korean American adults. Emails and flyers were used to contact various Korean American groups on social media and Korean American associations within the community to provide information regarding the purpose of the study and a link to participate and complete the surveys. Data was collected anonymously via Survey

Monkey and includes demographic information, the AAMAS (Chung et al., 2004), and the PSDQ-short form (Robinson et al., 2001).

The Statistical Package for the Social Sciences (SPSS) software was used for this quantitative analysis. A total of 146 participants were recruited, and multinomial logistic regression was utilized to examine the relationship between the independent variables (acculturation and enculturation) and the dependent variables (parenting styles- authoritarian, authoritative, permissive), while considering the parent age, parent gender, and the number of children as covariates.

Definitions

Acculturation: The process through which individuals or groups from one culture come into contact with another culture and begin to adopt and integrate new cultural traits and social patterns from the other culture (Berry, 1997).

Assimilation: The process by which individuals or groups with different ethnic backgrounds are absorbed into the dominant culture of a society, often resulting in the loss of distinct cultural identities (Gordon, 1964)

Authoritarian: A parenting style characterized by high demands and low responsiveness (Baumrind, 1991).

Authoritative: A parenting style characterized by high demandingness and high responsiveness (Baumrind, 1991).

Confucianism: A philosophical and ethical system based on the teachings of Confucius, emphasizing moral integrity, familial loyalty, and social harmony (Yao, 2000)

Cross cultural: Refers to involving or bridging the differences between cultures, often used in the context of comparing, interacting, or integrating different cultural practices and beliefs (Berry et al., 2002).

Cultural values: The core principles and ideals upon which an entire community exists. These values are passed down from generation to generation and influence behavior, traditions, and practices (Hofstede, 1980).

Demandingness: This context of parenting refers to the extent to which parents control their children's behavior or demand their maturity (Baumrind, 1991)

Enculturation: The process by which individuals learn and adopt the values and behaviors appropriate or necessary in their surrounding culture (Berry, 2005).

First generation Asian American: Refers to an individual who was born in an Asian country and then immigrated to the United States, typically being the first in their family to do so (U.S Census Bureau, 2020).

First generation Korean American: Refers to an individual who was born in Korea and then immigrated to the United States, being the first in their family to do so (Kim & Wolpin, 2008).

Foreign born: Refers to anyone who is not a U.S. citizen at birth, including naturalized citizens, lawful permanent residents, temporary migrants, refugees, and asylum seekers (Grieco et al., 2012).

Helicopter parenting: A style of child-rearing where parents are overly focused on their children, often to the extent of hovering over them and controlling many aspects of their lives (Segrin et al., 2012)

Immigrant: A person who moves to a country other than their own with the intention of settling there permanently (Portes & Rumbaut, 2001).

Integration: Integration in the context of immigration and cultural exchange refers to the process through which immigrants become part of the social, cultural, economic, and political life of the host country while maintaining their own cultural identity (Berry, 1997).

Intergenerational: Refers to the interactions, relationships, and exchanges between different generations, typically within families or communities (Bengtson & Roberts, 1991).

Marginalization: The process by which certain groups or individuals are pushed to the edge of society, limiting their access to resources and opportunities, and reducing their social and economic integration (1997).

Origin of culture: Refers to the beginnings and development of the set of shared attitudes, values, goals, and practices that characterize an institution, organization, or group (Tylor, 1871).

Parenting disciplines: Refers to the methods and strategies parents use to teach and correct their children's behavior, encompassing various approaches to discipline and guidance (Gershoff & Grogan-Kaylor, 2016).

Parenting practices: Refers to specific behaviors that parents use to socialize their children, including routines, rules, disciplinary actions, and activities designed to promote development (Darling & Steinberg, 1993).

Parenting strategies: Refers to the overall plans or approaches that parents use to raise their children, often incorporating various practices and adapting to the child's needs and environment (Bornstein, 2002).

Parenting styles: Refers to the broad patterns of attitudes and behaviors that parents use in raising their children, commonly categorized into authoritative, authoritarian, permissive, and neglectful (Baumrind, 1991).

Permissive: Refers to a parenting style characterized by low demands and high responsiveness (Baumrind, 1966).

Responsiveness: In parenting, it refers to the degree to which parents are attuned to and supportive of their children's needs and emotions, fostering a warm and nurturing environment (Maccoby & Martin, 1983).

Second generation Asian American: Refers to an individual born in the United States to parents who were born in an Asian country and then immigrated to the United States (Zhou & Xiong, 2005).

Second generation Korean American: Refers to an individual born in the United States to parents who were born in Korea and then immigrated to the United States (Kim, 1993).

Separation: In the context of acculturation, separation refers to the strategy by which individuals maintain their original culture and avoid interacting with the dominant culture (Berry, 1997).

Assumptions

When conducting a quantitative survey on second-generation Korean American adults to examine whether their acculturation or enculturation levels predict their parenting styles, several assumptions underpin this study. It is assumed that participants will respond willingly and honestly to the survey questions, providing accurate self-reports of their experiences and behaviors. The sample was assumed to be representative of the broader population of second-generation Korean American adults, allowing for generalization of the findings. The survey instruments used to measure acculturation, enculturation, and parenting styles were presumed to be valid and reliable, accurately capturing the constructs they are intended to measure, and culturally relevant and appropriate for this demographic.

Furthermore, it was assumed that acculturation and enculturation are distinct constructs that can be separately measured and analyzed, and that there is a measurable and predictive relationship between these constructs and parenting styles among the participants. The survey measures were presumed to function equivalently across different subgroups within the sample, such as gender, socioeconomic status, or education level. Lastly, it was assumed that the definitions of key concepts like

acculturation, enculturation, and parenting styles are consistent across the study and understood similarly by all participants.

Scope and Delimitations

The study focused on the acculturation and enculturation processes and if they can predict parenting practices in second-generation Korean Americans. Understanding these processes is crucial, as they shed light on how cultural dynamics influence parenting styles, providing insights into the balance between cultural preservation and adaptation (Berry, 1997). The specific focus on predictive relationships between levels of acculturation and enculturation and parenting styles was chosen to offer empirical evidence on how cultural factors shape parenting, which can inform the development of culturally sensitive parenting programs and interventions (Choi et al., 2013).

Additionally, the study explored how cultural identity and bicultural stress affect second-generation Korean American adults in the United States, highlighting the challenges and resilience of individuals balancing two cultures (Kim, 2008). This focus is essential for understanding the psychological and emotional impacts of managing dual cultural identities, which can influence mental health and family relationships. The focus on regional influences captures the diversity of experiences in the Korean American population and identifies contextual factors that affect cultural adaptation and parenting. By addressing these various aspects, the study aims to provide a comprehensive understanding of the interplay between culture and parenting, informing both academic research and practical applications in supporting Korean American families.

The boundaries of this study were defined by the design chosen, the specific population included, and the theories most related to the area of study that were not investigated. The study included second-generation Korean American adults, defined as individuals born in the United States to parents who were born in Korea and immigrated to the United States. The findings may not be generalized to other populations or regions. In addition, a qualitative approach provided a detailed narrative that might be more descriptive of second-generation Korean Americans' parenting approaches; however, the focus of the study was to assess the relationship among variables in a large group rather than provided a detailed description of parenting.

The study utilized theories from Berry's Model of Acculturation (Berry, 1997), Kim's Enculturation Theory (Kim, 2008), and Baumrind's Parenting Typology (Baumrind, 1991). However, it did not delve into other relevant theories such as Hofstede's Cultural Dimensions Theory, which examines the impact of cultural differences on behavior (Hofstede, 1980), or the Family Stress Model, which explores how economic pressure influences family functioning and child development (Conger & Elder, 1994). These uninvestigated theories could provide additional insights into the complex interplay between cultural adaptation and parenting practices among second-generation Korean American adults. By establishing these boundaries and focusing on specific theories, the study aimed to offer a nuanced understanding of the cultural and contextual factors that shape parenting styles within this demographic.

Limitations

Limitations in research refer to complications and occurrences that are beyond the researcher's control (Creswell, 2013). One limitation may be self-report bias, as the survey relied on the self-reported data and may have been subject to social desirability bias, recall bias, or inaccurate self-assessment. Another limitation may have been a language barrier. Even though the participants were second-generation Korean American adults, language preferences and proficiency can vary, potentially affecting their understanding and responses to the survey questions that were in English only. A third limitation refers to the possibility of reflecting a sample that is not representative of the broader second-generation Korean American population, potentially leading to a biased result. In addition, differences in regional or local environments where participants live might have impacted acculturation and enculturation levels and parenting styles.

To address these potential limitations, various strategies were implemented. I ensured the anonymity of responses to reduce social desirability bias. I also assured participants that their responses will not be linked to their identities. Due to the possible language barrier, understanding English was one of the inclusion criteria that participants had to agree to before consenting to participate in the study. I also used a variation of recruitment methods to reach a broad and diverse sample. These methods included community associations, social media platforms, and Korean American church organizations.

Significance

The study on second-generation Korean American adults and the prediction of their parenting styles based on acculturation and enculturation levels holds significant implications across various domains. Academically, it can contribute to the existing body of literature on acculturation, enculturation, and parenting styles, particularly within the context of Korean American families, providing empirical data and insights that can inform future research (i.e., Berry, 2005; Kim & Wolpin, 2008). It also can enhance understanding in the field of cultural psychology, particularly regarding how cultural processes influence parenting practices. The findings potentially inform the development of culturally sensitive parenting programs and interventions tailored to the needs of second-generation Korean American families, helping practitioners design more effective support systems. Additionally, educators and school counselors can use the insights to better support Korean American students and their families, recognizing the cultural factors that shape parenting and child-rearing practices.

The findings of this research may also aid community organizations in developing programs that support Korean American families in navigating the challenges of acculturation and enculturation while maintaining their cultural identity. Policymakers can use the findings to create inclusive policies that address the unique needs of second-generation immigrant families, promoting social integration and cultural preservation. On a personal level, the study can help parents better understand the impact of their cultural experiences on their parenting styles, leading to more reflective and adaptive parenting

practices. The results of this research can also assist second-generation Korean American adults in understanding how their bicultural identity influences their parenting, helping them navigate the balance between their heritage and the dominant culture.

Clinically, the findings can be utilized by mental health professionals to provide culturally competent services to Korean American families, addressing issues related to acculturation stress and intergenerational conflict. Therapists can apply insights to improve family therapy approaches, helping families understand and bridge cultural differences in parenting practices. The study results may be used to underscore the importance of considering cultural diversity in research and practice, highlighting the need for inclusive approaches that respect and incorporate different cultural backgrounds. The study findings have the potential to make a meaningful impact on multiple levels, fostering a more nuanced understanding and appreciation of the experiences of second-generation Korean American families.

Summary

The study aimed to provide a deeper understanding of how second-generation Korean American adults navigate and potentially transform their parenting practices within the context of their heritage culture and the dominant American culture. This research holds various potential positive social change implications, including the development of culturally sensitive interventions, practical guidance for practitioners, and enrichment of scholarly resources for the second-generation Asian American population. By addressing a significant gap in the understanding of parenting styles among second-

generation Korean American adults, the study drew upon key concepts from acculturation, enculturation, and parenting theories. Utilizing a quantitative survey approach, the study sought to identify the relationship between levels of acculturation and enculturation and parenting styles among second-generation Korean Americans. Participants included Korean American adults born and raised in the United States by at least one foreign-born Korean parent, who had at least one child over 3 years old. A purposive sampling method ensured that the sample consists of second-generation Korean American adults. This study has significant implications across various domains—academically, practically, socially, and clinically—providing valuable insights into the interplay between culture and parenting.

Chapter 2: Literature Review

Introduction

The field of research that focuses on parenting and the developmental outcome of youth is extensive (i.e., Baumrind, 1971; Bretherton, 1992; Coatsworth et al., 2018; Liew et al., 2018). Baumrind (1967) defined three different parenting styles: authoritarian, permissive, and authoritative. Authoritative parenting is characterized by responsiveness: these are parents who may have high standards but provide their children with the resources to meet them and respond to their children's needs. An authoritative approach to parenting is considered the gold standard in the U.S and other western worlds, as it predicts lower levels of mental health problems in children from early childhood in comparison to the other parenting styles (Amato & Fowler, 2002; Lamborn et al., 1991; Newman et al., 2008; Sorkhabi, 2005). A vast amount of research has shown the effects of parenting styles on developmental outcome for youth that include academic achievement, self-esteem, social competence, and subjective well-being (Amato & Fowler, 2002; Baumrind, 1971; Bretherton, 1992; Coatsworth et al., 2018; Garcia & Garcia, 2009; Lamborn et al., 1991; Liew et al., 2018; Mahrer et al., 2019).

Authors have noted that Asian American parents appear to utilize an authoritarian parenting style to a greater degree than European American parents (Chao, 1994; Pong et al., 2005). This type of parenting is strict and focuses on obeying the parents' rules without question. Xu et al., (2005) noted that higher use of authoritarian parenting in Chinese mothers was associated with adherence to Asian values of collectivism,

emotional self-control, conformity to norms, and humility, indicating that authoritarian parenting may not always be associated with negative outcomes. Given these cultural differences, Darling and Steinberg (1993), indicated that beneficial aspects of authoritative parenting style may be culture bound and should be applied primarily to middle class European Americans.

The contrast of Korean and American cultures makes the task of integrating them a difficult one. Korean culture is based on collectivistic Confucianism, in which parents socialized their children to be passive, obedient, and self-disciplined (Kim et al., 2012). In contrast, American culture is based on individualism, in which parents raise their children to be autonomous, independent, and self-reliant (Kim et al., 2012). There have been varying findings regarding parenting styles among Asian American parents and youth outcome. For example, Kim and Cain (2008) reported that Asian American adolescents tended to exhibit higher levels of depressive symptoms when they believed their parents to be low in warmth, yet in charge, and when they had more frequent arguments with them. In contrast, Park, Kim, Chiang, and Ju (2010) reported that an authoritarian parenting style was significantly associated with higher academic achievement in Asian American families.

Parenting styles have been demonstrated to generally vary depending on ethnic background (Sabatier & Berry, 2008). European American parents have been reported to be more authoritative than Asian American parents, whereas Asian American parents have reported to be more authoritarian than their European American counterparts

(Okagaki & Bojczyk, 2022). Overall, the outcomes of several studies have been consistent with Baumrind's 1971 assertions that favor authoritative parenting style and discourage authoritarian parenting style (e.g., Herz & Gullone, 1999; Xu et al., 2005). Leung et al. (1998), in contrast, noted that the authoritarian parenting style was associated with beneficial outcomes for Asian American families, especially with youth outcomes that pertain to higher academic achievement. Therefore, it is clear that the process through which authoritativeness improves development is determined by the processes operating in particular cultural milieu.

In addition to various outcomes associated with different parenting styles and cultures, there are also changes within the parenting practices across historical periods (Garcia et al., 2020). Zhou et al. (2018) evaluated parenting practices, warmth, and strictness across three generations of Chinese families. The results of the study indicated that cross-generational parenting profile for the warmth component indicated an increased tendency toward parental practices of support and praise (Zhou et al., 2018). In contrast, the cross-generational parenting profile for the warmth component of parenting indicated a decreased tendency toward parental practices of strictness within criticism and corporal punishment (Zhou et al., 2018).

The bulk of the research on the topic of the relation of parenting and outcomes in specific populations is outdated and needs to be revisited. In addition, although research has been published regarding parenting styles in Asian American parents, we have little data regarding how the children of immigrants from Asia parent their children. Currently,

there is little to no information available regarding generational changes in parenting styles in the Asian population in general. There is no information in this regard in the Korean American population in particular.

The problem addressed in the study was that we know little regarding parenting style in second generation Korean American adults. As second-generation Korean Americans cross through multiple and often conflicting cultural realities, parenting styles may depend on the level of acculturation (Berry et al., 1986) and enculturation (Kim, 2008). Parenting styles may gradually change with each successive generation in the United States, but there is a dearth of information about this process (Bornstein et al., 2020). In addition, parents of each generation have the continuing task to enculturate and acculturate the next generation (Bornstein et al., 2020).

Because parenting styles are associated with youth outcomes and parenting styles and practices may change from generation to generation, this study may provide insight to help develop effective parenting training techniques for second generation parents that will be sensitive to culture and have a positive impact on youth outcomes. The purpose of this quantitative survey study was to empirically evaluate if second generation Korean American adults' acculturation and enculturation levels predict their parenting styles.

This chapter discusses the literature search strategy that was utilized to research library databases and search engines that focus on literature pertaining to this research topic, describes the major theoretical foundation that relates to the present study, provides a literature review related to key variables and concepts consistent with the scope of this

study (Cultural Values, Parenting Styles, Parent - Adolescent Relationships, and Acculturation), and includes a summary of major themes in the literature.

Literature Search Strategy

The researcher utilized electronic searches to gather relevant articles for this study. The search focused on the Walden library Thoreau multi-database that included the APA PsychInfo, APA PsycArticles, Journals@OVID, SocINDEX with Full Text, ERIC, Gale Academic, and CINAHL Plus with Full Text. Keyword searches were used to gather pertinent information related to the research topic. Keywords included *Korean American, Korean American Parenting, Asian American Parenting, First Generation Korean American, Second Generation Korean American, First Generation Korean American Child Rearing, Second Generation Korean American Child Rearing, Acculturation, Asian American Acculturation, Enculturation, Parenting Styles, Parenting Discipline, Immigrant Parenting, Parenting Styles and Youth Outcome, Youth Outcome Asian Parenting, American Parenting, and Youth Outcome American Parenting.*

The search process in different databases was repetitive in nature. The initial step was to determine the appropriate term to assist in the search process. For example, in the Thoreau multi-database, the researcher searched *Asian American Parenting, Korean American, and acculturation.* The researcher also ensured that articles collected were peer reviewed and focused my search on scholarly literature that had been published in the past 10 years. However, several articles were collected greater than the 10 years as they were considered influential and important to then research topic. While my

expanded search revealed many articles related to Asian American and first generation Korean American parenting, there were limited articles reported solely on second generation Korean Americans and even fewer on second generation Korean American parenting. Thus, older articles were included in the literature review.

Theoretical Foundation

The theoretical foundation for this study was derived from multiple theorists. The first theory pertains to acculturation (Berry, 1997) as well as enculturation (Kim, 2008). John Berry (1997, 2003) developed the model of acculturation which refers to the cultural and psychological changes that occur following contact between two cultures. It explains how groups and individuals attempt to live following their migration and is central to understanding how individuals adapt to their new culture. According to Sabatier and Berry (2007), there are two independent dimensions that guide how individuals and groups acculturate: (a) the relative preference for maintaining their heritage cultures and identities, and (b) the relative preference for participating in the life of the larger society to which they have immigrated. As a result, acculturation theory focuses on the process of how immigrants adapt to the attitudes comma values, and behaviors of the dominant culture of their host country (Park et al., 2010). Bryan S. Kim (2008) built his work upon Berry's work (1997, 2003) and identified enculturation as the degree to which individuals adhere to retain their own cultural norms and heritage as they moved to a new country with different norms.

Depending on the combination of either high or low levels of acculturation and enculturation, individuals can be characterized as having one of the following attitudes: integration, assimilation, separation, and marginalization (Berry, 1997, 2003).

Integration refers to high acculturation and high enculturation and depicts individuals who can competently function in both the adopted culture and their native culture (Berry, 2003; Kim, 2008). Assimilation refers to high acculturation and low enculturation and describes individuals who effectively function within the adopted dominant culture but have challenges adhering to their native culture (Berry, 2007; Kim 2008). In contrast, separation refers to low acculturation and high enculturation and depicts individuals who have difficulty navigating the norms outside of their native culture (Berry, 2007; Kim, 2008). Lastly, marginalization refers to low acculturation and low enculturation and depicts individuals who have little correspondence and association to both their native culture and the host culture (Berry, 2007; Kim, 2008).

A second theory refers to Baumrind's (1966) parenting typology, which refers to the classification of parenting styles. These parenting styles are based on two dimensions: demandingness and responsiveness (Baumrind, 1971). Demandingness is the extent to which parents control their children's behaviors or demand their maturity, and responsiveness refers to the degree parents are accepting and sensitive to their children's emotional and developmental needs (Baumrind, 1971). Baumrind (1966, 1971) identified three initial parenting styles: authoritative (high demandingness, high responsiveness), authoritarian (high demandingness, low responsiveness), and permissive (low

demandingness, low responsiveness). Parenting style shaped the way youth respond to the world (Baumrind, 1966; 1967; 1971) and are associated with outcomes including emotional regulation, socialization, academic achievement, and autonomy (Baumrind, 1989; 1991; Darling & Steinberg, 1993).

The purpose of using these theories is to explore and identify the relationship between the levels of acculturation and enculturation and parenting style in second-generation Korean Americans with children. Park et al. (2010) conducted a study on perceived parenting styles and family conflicts in Asian American families. The study indicated that Asian American parents utilizing authoritarian parenting styles also experienced high levels of family conflicts (Park et al., 2010). The authors found that, as permissiveness in parenting style increased, more acculturated participants reported lower family conflicts (Park et al., 2010). When authoritarian parenting style increased, integrated (high acculturation, high enculturation), separated (low acculturation, high enculturation), and assimilated (high acculturation, low enculturation) participants reported an increase in family conflicts, where marginalized (low acculturation, low enculturation) participants reported lower family conflicts (Park et al., 2010). Lastly, assimilated participants reported less family conflicts at higher levels of authoritative parenting in comparison to the integrated, separated, and marginalized participants.

Literature Review Related to Key Concepts

Cultural Values

When Korean parents, who shaped their parenting in Korea, migrate to America, they face a different kind of parenting. Numerous researchers have indicated that culture guides the construction of parenting (Ghung et al., 2004; Kim et al., 2012; Sabatier & Berry 2007). Bornstein et al. (2019) discovered how contrasting South Korean and European American cultural values were embedded and manifested in early mother-infant interactions, as well as how cultural values from South Korean origin cultures and European American destination cultures were interwoven in Korean American mother-infant interactions. Mothers from South Korea and European American backgrounds exhibited comparable levels of encouragement for their infants' person- and object-directed behaviors, while South Korean mothers displayed greater encouragement of object-directed behaviors compared to Korean American immigrant mothers (Bornstein et al., 2019). Examples of person-directed behaviors include smiling at others, babbling, and eye contact; while object-directed behaviors include manipulating toys, pointing to objects, and assembling objects (Bornstein et al., 2019). The encouragement of object-directed behaviors by South Korean mothers aligned with the cultural parenting virtue known as *mo-bum* (modeling), a practice that involved parents creating scenarios that facilitated the manifestation of cultural values, as highlighted by Kim (2006). These differences between Korean and American cultural values are the new reality that faces new Korean immigrant parents.

In order to understand the cultural practices of Korean American parenting, it is important to understand the discipline practices commonly used in the culture. Kim and Hong (2007) investigated first generation Korean American parents' perceptions of discipline to examine styles of discipline acceptable across cultural groups. The authors found that first Korean American parents considered spanking, hitting, less hugging and kissing as Korean style discipline and the use of sticker charts, hugging and kissing, removing and adding privileges, and giving chores as more American style discipline. However, recent immigrants have adapted to mainstream society and adjusted their parenting to stop spanking and hitting, began using time out, praise their children more, and hug and kiss more (Kim, & Hong, 2007). These changes occurred in individuals who had access to observing American disciplines strategies.

American population is composed of diverse racial and ethnic groups. However, when compared to other racial and ethnic groups, Asian Americans have been stereotyped as the "model minority" due to their higher educational attainment and financial performance, as well as their resilient and healthy persons (Luu, 2021). The term is also used to suggest that members can resist the physical, mental, and emotional hurdles that come with assimilating into mainstream American culture, which lessens the severity of mental health disparities that they frequently face (Luu, 2021). However, environmental stressors encountered by parents have the ability to interfere with important parenting functions, according to research based on the family stress model (White et al., 2019). In their study, White et al. (2019) investigated Mexican American

parents' strict parenting in the United States within the setting of neighborhood danger and discovered that amidst the perceived threat within the neighborhood, both mothers and fathers exhibited elevated levels of symptoms related to depression. Interestingly, the stringent parenting practices demonstrated by fathers didn't show a connection with either neighborhood risk or depressive symptoms (White et al., 2019). Among all the mothers, indicators of the family stress process, where harsh parenting disrupted family dynamics, were evident, but the potential combination of both disruptive and adaptive aspects of harsh parenting could be indicated in the mothers who function as the primary parent (White et al., 2019). Therefore, while they have been stereotyped as the 'model minority', the recognition of the role that the new environment may play in their parenting functions may be crucial to understand the parenting habits of second-generation Korean American parents.

The study by Choi et al. (2021) added to our understanding of how Korean immigrant fathers viewed intergenerational and cross-cultural tensions as they raise their Americanized children. In this study, the researchers looked at five key factors that could influence Korean immigrant fathers' perceptions and attitudes toward parenting involvement: slow acculturation, financial struggles, low self-esteem, intergenerational conflict experiences, and participation in religious faith and church activities (Choi et al. 2021). Zhou et al. (2020) helps us identify the recurring trends in how socialization methods linked to race, ethnicity, and adoption are passed down through generations. Although White adoptive parents typically offer minimal ethnic, racial, and adoption

socialization, through thematic analysis, the researchers revealed that Korean adoptee parents employed approaches like fostering reculturation, engaging with birth families, and highlighting multiculturalism (Zhou et al., 2020). These strategies addressed the imperative for ethnic, racial, and adoption socialization within the succeeding generation (Zhou et al., 2020). These themes signify the distinctive passing down of ethnic heritage, racial encounters, and adoption narratives within transracial and transnational family settings, shaped by their upbringing in such families themselves (Zhou et al., 2020). These researchers shed more light on the multifaceted factors and strategies that influence parenting and heritage transmission across generations.

Within Asian cultures, the responsibility of caregiving is often shared among grandparents and parents. Research by Hoàng et al. (2020) indicates that the extent of grandparent psychological influence and the quality of communication between parents and grandparents significantly influence both collaborative and conflicted coparenting between parents and grandparents (Hoàng et al., 2020). These results underscore the potential value of emphasizing strategies that foster a stronger parent-grandparent connection in interventions tailored for Asian societies, where grandparent involvement in childcare is common (Hoàng et al., 2020). However, the extent of this relationship especially in the second-generation Korean Americans remain unexplored.

Herz and Gullone (1999) conducted a cross-cultural comparison on the relationship between self-esteem and parenting style in Australian and Australian-Vietnamese adolescents. According to Herz and Gullone (1999) self-esteem was

demonstrated to be inversely related to affectionless control parenting style, a style characterized by low levels of acceptance and emotional warmth and high levels of overprotection and control. Although there was a preference for affectionless control style in traditional collectivist cultures, within a strong collectivist framework it was not believed to have a negative impact on self-esteem (Herz, & Gullone, 1999). This suggests that even when parenting is less controlling, the collective culture's value on belonging, interdependence, and community provides a supportive environment that helps maintain the child's self-esteem. However, for immigrant adolescents, the cultural context for collectivism appeared to no longer support such parenting style as adaptive, since they tended to acculturate more quickly than their parents (Herz, & Gullone, 1999). Overall, study indicated that cultural context plays a crucial role in moderating the effects of parenting and self-esteem.

Parenting Styles

Parenting styles have evolved through time and the parenting styles of 30 years ago may not apply to the children of today. Chao (1994) explored parental control and authoritarian parenting styles in Chinese mothers. In this study, Chao addressed the paradox in the literature that entailed the parenting styles of Asian and the Chinese to be described as "controlling" or "authoritarian". These specific parenting styles had been found to predict poor school achievement among European Americans, yet Chinese were performing very well in school with these parenting styles (Chao, 1994). Chao reported that Chinese were significantly higher than European Americans on the standard

measures for parental control and authoritarian parenting style, but not for authoritative parenting style. After controlling their education, and their scores on the standard measures, Chinese also scored significantly higher than European American mothers on child-rearing ideologies and training concepts, which pertains to cultural values and parenting methods that include respect, academic success, obedience, discipline, hard work and moral behavior (Chao, 1994). These ideologies were found to be beyond the authoritarian concept and may explain the Chinese school success.

It is likely that Korean American immigrant parents utilized their own experiences of being parented in Korea to guide how they parented their own children in the United States. Kim et al. (2012) conducted a qualitative study on 28 Korean American immigrant parents' perceptions of parenting. These parenting practices according to Kim et al. included keeping in close proximity with their children, with frequent physical contact, an understanding that parents were clearly the decision makers, the use of a variety of discipline strategies (negative comments, yelling, spanking, threatening), and high expectation for educational achievement. Overall, the results specified that Korean American parents' perceptions of parenting were deeply grounded in the social contexts of where parents were brought up and where parents raise their children (Kim et al., 2012). This is contrasted by the analysis of the General Social Survey from 1986 to 2018 by Nomaguchi and Milkie (2019) who discovered that Americans parents prioritized hard work for children due to economic precarity, whereas emphasizing self-expression ideals like autonomy and compassion fell. Theories on the

consequences of economic development on cultural changes served as a major justification for the change in the importance of children's traits from obedience to autonomy (Nomaguchi, & Milkie, 2019). While parenting practices of Korean American immigrants appear to be strongly influenced by their own upbringing in Korea, American parents' priorities have shifted over time due to economic factors and evolving cultural values.

The number of minority children has increased in the United States during the last 30 years (Pilkauskas et al., 2020), researchers have found that immigrant children tend to experience lower social competence yet and more behavior problems at entry in U.S. kindergarten and are further behind from first to third grade as compared to native American children (Rathbun et al., 2004). Kim et al. (2010) conducted a study to explore the relationship between Korean immigrant discipline (including positive, appropriate, and harsh discipline) and children's social competence and behavior problems. The researchers of this study indicated that paternal harsh discipline (yelling, spanking, threatening, hitting, and hostility) was positively correlated with children's behavioral problems. Maternal physical affection, correcting misbehaviors, and reasoning were positively correlated with children's social competence (Xu et al., 2021). The increasing presence of minority children in the United States. has brought attention to the unique challenges faced by immigrant children in terms of social competence and behavior

Korean American parents' perceptions of effective parenting strategies have evolved over time. From the study by Kim et al (2016), it was noted that Korean

American parents who attended the Incredible Years Parenting Program perceived that the parenting strategies taught in the program were based on western culture, which was consistent with the Kim et al. (2012) research indicating that Korean parents felt that praising, hugging, kissing, timeouts, using sticker charts, removing and adding privileges and giving chores are American parenting strategies. Korean American immigrant parents who had undergone U.S. acculturation were more likely to use these strategies (Kim et al., 2012); however, the use of these practices (praising, hugging, kissing, timeouts, using sticker charts) by the Korean American immigrant parents was not related to their children's social competence or problematic behavior (Kim et al., 2016). The researchers also reported that through emotion regulating process taught through the parenting program in the US, Korean American immigrant parents felt more competent less angry and more gracious (Kim et al., 2016). The evolving perceptions of effective parenting strategies among Korean American parents seemed to be influenced by cultural influences, acculturation, and the impact of parenting programs on parental competence and emotional well-being.

Authoritarian vs Authoritative Parenting

Authoritarian parenting is characterized by high demands and strict rules as compared to authoritative parenting which balances these rules and expectations with warmth, understanding, and open communication. Mahrer et al. (2019) examined the parenting styles and youth adjustment in Mexican American and European American Families. Although authoritative parenting style is considered the gold standard parenting

approach in European American culture, researchers evaluated the “no nonsense” parenting style in Mexican American and European families, which is characterized by high levels of acceptance, harsh discipline, and rejection (Mahrer et al., 2019). Parenting styles of mothers and fathers, cultural values, and youth internalizing and externalizing problems were assessed over a 2-year span. Mexican American families showed a higher proportion of “no nonsense” parenting compared to European American families.

Cultural values affected the link between parenting styles and youth outcomes across ethnicity, such that when parents endorsed low adherence to familism values, authoritative parenting predicted lower youth internalizing and externalizing problems compared with the “no nonsense” parenting (Mahrer et al., 2019). However, when parents displayed strong adherence to familism values, the authoritative and “no nonsense” parenting functioned similarly.

Parental values, beliefs, socialization goals, and children’s qualities (such as personality, age) can all have an impact on parenting actions. Support for collectivism socialization aims among Chinese women was positively correlated with authoritarian and authoritative parenting practices, behavioral control, but adversely correlated with psychological control (Chen-Bouck et al., 2019). Chinese moms’ usage of assertive and authoritarian parenting approaches and behavioral control were found to be negatively correlated with young age (Chen-Bouck et al., 2019). According to Chen-Bouck et al. (2019), parenting styles and parenting actions among mainland Chinese moms could be influenced by the goals of collectivism socialization, "training" ideas, and youth age.

Chen and Pomerantz (2021) found that compared to Chinese parents, who, unlike American parents, become more psychologically controlling over time, American parents were less controlling. This could explain the tendency for American youth to have stronger self-esteem than their Chinese counterparts.

Researchers also indicated that parenting styles were associated with child outcomes. Leung et al. (1998) conducted a cross-sectional study on parenting styles and academic achievement in school children in Hong Kong, the United States, and Australia. Australian parents exhibited the lowest authoritarianism and the highest authoritativeness as compared to both Chinese and American parents. Chinese parents scored highest in authoritarianism but lowest in academic and authoritativeness as compared to the other groups. In all three cultures, academic achievement was negatively related to academic authoritarianism and showed no relation with academic authoritativeness. Lastly, academic achievement was positively related to general authoritarianism in Hong Kong, and among children from the United States and Australia with parents who did not have any college education.

Permissive / Indulgent Parenting Style

Not all parents adopt either authoritative or authoritarian styles of parenting. In the Middle China study on parenting styles and children's academic performance, Yang and Zhao (2020) concluded that authoritative parenting style was more conducive to improving children's academic performance, but parents of higher social classes tended to adopt the permissive parenting style instead. Parenting style had a greater impact on

children from disadvantaged backgrounds; and the parenting styles of mothers played a more important role in their children's academic performance than did the parenting styles of fathers (Yang, & Zhao, 2020). This complexity of parenting approaches shows that socioeconomic factors and maternal influence further shape the relationship between parenting styles and children's academic outcomes.

The practicability of parenting styles may depend to a greater extent on other external factors such as the environment. Fuentes et al. (2019) conducted a study to examine the connections between parenting philosophies and other important school adjustment standards in adolescents. According to the findings, which were in line with earlier studies, the indulgent parenting style was associated with better adolescent school adjustment as measured by self-regulated learning and academic stress (Fuentes et al., 2019). Additionally, this association remained constant regardless of the study participants' educational background or sex (Fuentes et al., 2019). However, though the researchers considered other important school adjustment standards, they did not consider external factors such as where the adolescents lived or their family setup, all which may affect the parenting outcomes using this style.

Helicopter Parenting

Helicopter parenting is closely related to the authoritarian style of parenting. In a study to examine the association between perceived 'helicopter parenting' (over-controlling parenting) and psychopathic tendencies in emerging adulthood, Park and Jin (2021) found that adults with higher degrees of helicopter parenting also had increased

levels of psychopathic tendencies and lying toward their parents. The correlation between psychopathic traits and perceived helicopter parenting was moderated by the degree of deceit toward parents (Park, & Jin, 2021).

Kwon et al. (2017) examined Korean American college students' perceptions, and experiences of helicopter parenting as well as its perceived impact on their development. Participants described helicopter parenting as overinvolvement, overprotection, and strict overcontrol without granting autonomy and benevolent intention (Kwon et al., 2017). Participants reported that their experiences with helicopter parenting were prevalent prior to college due to the high emphasis on academic performance and economic success but parental control and involvement declined in their college years (Kwon et al., 2017). Participants also discussed the potential outcomes of helicopter parenting as mostly negative, especially in psychological, social, and emotional areas of development that resulted in increasing levels of anxiety, risky behaviors, family conflicts, and undermining self-efficacy, confidence, and self-esteem (Kwon et al., 2017). Participants also reported higher levels of academic achievement associated with perceived helicopter parenting experiences. Interestingly, in an older study, Darling and Steinberg (1993) also reported that helicopter parenting was related to lower levels of academic achievement for European American as compared to ethnic groups such as Asian American students.

The results of multigroup structural equation modeling analysis by Jung et al. (2019) revealed a negative relationship between South Korean dads' helicoptering and students' academic performance. In the Korean setting, lower academic achievements for

students were directly correlated with higher levels of fathers' parenting (Jung et al., 2019). Similar outcomes, nevertheless, were not seen with American or South Korean parents or moms and there was no correlation between moms' helicopter parenting and either academic outcomes or self-efficacy in the two nations (Jung et al., 2019). Although there were cultural variances in the use of helicopter parenting, there may be more cultural overlap between the two than originally thought (Jung et al., 2019). The absence of similar outcomes among American and South Korean parents suggests potential cultural commonalities that warrant further exploration.

In a study to examine the association between perceived 'helicopter parenting' (over-controlling parenting) and psychopathic tendencies in emerging adulthood, Park and Jin (2021) found that adults with higher degrees of helicopter parenting also had increased levels of psychopathic tendencies and lying toward their parents. The correlation between psychopathic traits and perceived helicopter parenting was moderated by the degree of deceit toward parents (Park, & Jin, 2021). The link between perceived helicopter parenting, psychopathic tendencies, and deceitful behavior towards parents among emerging adults needs to be explored further in the context of Korean American parents.

Parent-Adolescent Relationships

How parents related with their adolescent children affected the efficacy of the authoritative parenting style. Chao (2001) examined the effects of parent-adolescent relationships on school performance to provide a clear understanding of why

authoritative parenting did not have the same effects for Asian Americans as it does for European Americans. The authors found that first generation Chinese youth from authoritative families were not better off in school than those from authoritarian families (Chao, 2001). However, Chao noted that European American adolescents from authoritative families did perform better in school than those from authoritarian families. Authoritative parenting had a consistently more positive relation with school grades and school efforts for European Americans in comparison to first generation Chinese (Chao, 2001). By directly comparing authoritative to authoritarian parenting, the researchers showed that neither style of parenting predicted school performance in Chinese American youth. It was also observed from the results of this study that relationship closeness had positive effects on both school grades and effort in European Americans, but not for first generation Chinese youth. Differences in the effects for closeness on school grades were not found across the groups; however, differences in effects of closeness on school effort were found between first generation Chinese and European Americans.

Studies differ on the impact of parental warmth on adolescents' depressive symptoms. Kim and Cain (2008) examined the association between parent-adolescent relationships and adolescents' depressive symptoms in 56 Korean American families. Thirty-nine percent of adolescents reported elevated depressive symptoms. In addition, adolescents perceived low maternal warmth and higher intergenerational acculturation conflicts with fathers were a significant predictor for adolescent depressive symptoms. Rothenberg et al. (2019) also explored the reciprocal relationships between parental

warmth and control and a child's externalizing and internalizing tendencies. In contrast to the findings of Kim and Cain (2008), Rothenberg et al. (2019) found that mother effects were less common than father-based parent effects and that majority of parent- and child-driven impacts seemed to be universal across cultures. The infrequent culturally specific parenting effects provided evidence that sometimes the beneficial advantages of parenting practices that defied cultural norms might take longer to manifest (Rothenberg et al., 2019). According to Yun and Cui (2020) parental warmth by country interaction revealed that the protective impact of parental warmth was statistically larger for American adolescents than for Korean adolescents. The findings showed cultural variations in how children and adolescents perceived their parents' warmth and its contribution to preventing adolescent criminality.

Parenting styles also have a relationship with specific behaviors in adolescents in the United States. Newman et al. (2008) conducted a literature review of 20 years of research to explore the relationship between parenting styles and risky behaviors in adolescents' health. The authors suggested that the quality of parent-adolescent relationships appeared to be significantly related to risk behaviors in adolescents. From these studies, researchers suggested a decreased risk of drug use in adolescents whose parents had an authoritative parenting style. Adolescents with authoritative parents were also less likely to initiate or increase their rates of smoking over a two-year span. Adolescents who rated their parents as having higher levels of intimacy and autonomy in their parenting, which was considered a healthy parenting style, were less likely to

initiate smoking or more likely to report intention to quit if they had already initiated smoking. Parents who had neglectful and unengaged or authoritarian parenting styles had an increased risk for drinking, smoking, and using drugs. Parental permissiveness or indulgence was also associated with increased adolescent alcohol and tobacco use. In addition, the researchers also examined the relationship between adolescent depression and aspects of parenting style such as support, acceptance, discipline, and control (Newman et al., 2008). Parental support was consistently linked to lower levels of depressive feeling and adolescence across groups both cross-sectional and longitudinal, demonstrating casual linkages. Newman et al. (2008) also explored the relationship between parenting styles and sexual behaviors. Adolescents who were closely supervised by their parents had a lower amount of sexual risk taking than those adolescents who had low amounts of parental monitoring or supervision.

Beliefs about childhood may affect how parents view adolescents. Ridao et al. (2021) investigated potential connections between longitudinal and qualitative parental perceptions of childhood and adolescence. The findings of this study showed a relationship between the kinds of beliefs parents had about childhood and how they viewed adolescents and suggest that these beliefs evolved with time as more sophisticated and contemporary attitudes about child development were associated with a more favorable view of adolescence (Ridao et al., 2021). These findings were interpreted in light of their impact on parenting style views, which reflected the most effective

parenting approaches as documented in recent literature for supporting children's and adolescents' psychosocial adjustment.

Parenting styles may influence the socialization habits of adolescents. García and Serra (2019) found that in both adolescents and adults, the relationship between parenting practices and results of socialization followed a common short- and long-term pattern. In contrast to authoritative parenting, indulgent parenting was linked to similar or higher socialization outcomes, whereas authoritarian and neglectful parenting styles were linked to the lowest socialization outcomes (García, & Serra, 2019). According to Newman et al. (2008), parenting style was also found to be directly associated with the delay of the first sexual experience for the adolescent between the ages of 15 to 16 years of age. However, this was not true for the older adolescent (Newman et al., 2008). This finding suggests that parental styles have a greater influence on the adolescent sexual attitude and behavior in the early teen years in comparison to the later years and that parental influences decrease for the older adolescent.

Acculturation

Rhee (2019) examined the acculturation strategies used by first-generation Korean immigrants in areas without a clearly defined Korean ethnic enclave. In the study, the researchers looked at how these tactics connected to the difficulties people had while adjusting psychosocially to acculturation (Rhee, 2019). The findings show that while a steadfast adherence to their ethnic history may be the main strategy of assimilating of

these immigrants, it may also leave them vulnerable to linguistic and cultural challenges in a monocultural environment lacking Korean ethnic groups (Rhee, 2019).

According to Kiang et al. (2017) lower acculturation conflict is associated with higher perceptions of general parenting competence for both Asian and Latin American parents. The authors noted that only among Asian Americans was one significant interaction discovered, whereby the negative correlation between acculturation conflict and opinions of parental ability was weakened for those who felt successful in passing down cultural messages (Kiang et al., 2017).

Mothers' acculturation was more closely associated with conventional parenting, whereas enculturation was associated with parenting peculiar to a particular culture (Yoon et al., 2021). These findings by Yoon et al. (2021) had implications for parenting and family interventions in order to maximize the health of Korean immigrant youth in a bicultural setting.

Friberg (2019) observed that selective acculturation - defined as cultural difference in terms of religion, collective family orientation, and regular use of parental language - was linked to a major portion of the immigrant advantage in ambitions and effort. The results were consistent with a key finding of the segmented assimilation theory, which holds that offspring of underrepresented minorities may benefit from retaining some of their parents' cultural orientations in order to overcome the obstacles of integration (Friberg, 2019).

Five Asian Indian Immigrant Parents (AIIP) from a sizable Mid-southern US metropolis who were managing acculturation, enculturation, and parenting with their adolescent children were the subject of a detailed study by Neethipudi and Winsor (2022). From the findings of this study, the authors indicated that the AIIP experienced worry, annoyance, and fear as they tried to parent in a society very different from the one they had grown up in (Neethipudi & Winsor, 2022).

People must relate to several cultural domains whether relocating to a new country or residing there as members of an ethnic minority group. Bierwiazzonek and Kunst (2021) noted that both academics and practitioners concur that acculturation affects people's psychological and societal adaptation. The best acculturation method is thought to be integration (or biculturalism), which entails participation in both one's heritage culture and the dominant mainstream culture (Bierwiazzonek, & Kunst, 2021). Fedi et al. (2019) examined how immigrants and members of the receiving community (RCMs) perceived the bidirectional and interactive process of acculturation. According to this research, acculturation was a complicated, contextual, and dynamic process, typically viewed as an uneven, solitary process of accommodation that relied entirely on the immigrant to adjust to the new environment (Fedi et al., 2019).

Kayama and Yamakawa (2020) explored the viewpoints of Japanese immigrant and temporary resident parents regarding their children's acculturation to local schools in the United States and its effects on self. In the study, parents said that their children's sense of self and identity had been impacted by language difficulties and variations in

educational systems, specifically (Kayama, & Yamakawa, 2020). These effects include inferiority complexes and a reluctance to engage in self-defense activities (Kayama, & Yamakawa, 2020). However, taking part in extracurricular activities like athletics, which did not demand a high level of English conversation, could help their kids make friends with local kids and rediscover a sense of self-worth (Kayama, & Yamakawa, 2020). The time they spend with other Japanese kids could also help them cope with acculturative stress and encourage them to join in extracurricular activities at their local schools (Kayama, & Yamakawa, 2020).

There were positive outcomes with Korean American parent's effective strategies taught in the U.S. parenting programs. Researchers reported that parental orientation to traditional Asian culture and values was associated with increased family conflict (Ahn et al., 2008). These findings could be the result of Asian American parents utilizing parenting behaviors that are incongruent with their children's level of acculturation and enculturation. Park et al. (2010) examined the relations between perceived parenting styles and family conflict in Asian American adult children. The most frequently endorsed parenting style of the participants' parents was authoritarian, followed by the authoritative and permissive styles (Park et al., 2010). Participants' acculturation level was a significant moderator in that as permissive parenting increased, more acculturated Asian Americans reported lower family conflict, while less acculturated Asian Americans reported higher family conflict. When authoritarian style increased, integrated, separated, and assimilated Asian Americans report increased family conflict whereas the

marginalized group reported lower family conflict. In addition, parents' adherence to Asian values were positively related to authoritarian parenting styles and increased family conflict.

Kim and Wolpin (2008) also conducted a cross-sectional study to describe acculturation and characteristics of Korean American families. From this study the researchers indicated that overall Korean American immigrant families (mothers, fathers, and their adolescent children) had maintained Korean cultural and linguistic characteristics with importance placed on learning American values, customs, and English (Kim and Wolpin 2008). However, the results also confirmed different levels of acculturation between parents and adolescent generations. Parents placed higher expectations on adolescents to learn American values, customs, and English than maintaining Korean values, customs, and language while adolescents placed less emphasis on their parents learning American values and customs than maintaining Korean values and customs (Kim and Wolpin 2008). From the findings of this study, Korean American immigrant parents could be perceived to encourage their adolescent children to acculturate faster. At the same time, based on this research, adolescents seemed not too keen on their parents acculturating. Mothers and fathers reported high frequencies of maintaining Korean daily lifestyles of food, watching Korean television and videos, visiting Korean friends, and engaging in Korean organizations while adopting some American daily lifestyles. However, adolescents appeared to be more balanced in both Korean and American lifestyles. Adolescents also reported eating both Korean food

(97%) and American food (76%) and reported to visit both Korean and American friends as well as participating in both Korean and American organizations more frequently than their parents.

Pinquart and Kauser (2018) investigated whether parenting style was associated with internalizing or externalizing problems as well as academic achievement in different ethnic groups in Western countries, between different regions of the globe, and by level of collectivism or individualism of individual countries. The researchers indicated that in Western countries, authoritative parenting in non-Hispanic white families was more associated with academic achievement than in Asian minorities. In Western countries, authoritarian parenting was associated with more negative academic achievements in non-Hispanic white families as compared to Hispanic families. In addition, authoritative parenting was associated with at least one positive child outcome while authoritarian parenting was associated with at least one negative outcome in all regions of the globe, with some regional variations. Finally, associations of authoritarian parenting with child outcomes were weaker in countries with a higher individualism score, as were associations of authoritative parenting with academic performance.

Although parenting styles have been associated with a variety of youth outcomes, these outcomes can be influenced by the social-cultural setup. Kawamura et al. (2001) studied the relationship of perceived parenting styles to perfectionism. From the study, Kawamura et al. (2001) indicated that Asian Americans rated their parents as being harsh and authoritarian in comparison to Caucasian Americans. Higher rating of parental

harshness in the Asian American group was associated with higher levels of maladaptive perfectionism. Asian Americans also demonstrated higher levels of concern over mistakes and doubts about actions. Kawamura et al. (2001) also revealed that the differences in maladaptive perfectionism between Asian American and Caucasian American students were attributable to differences in perceived parenting styles. There was a significant relationship between personal standards and GPA, but this relationship existed only for the girls and young women in both ethnic groups. The results also provide support for the relationship between authoritarian parenting styles and maladaptive perfectionism but there are limitations that include whether the parents developed authoritarian parenting styles and harsh parenting traits as results of interacting with perfectionist children.

Summary and Conclusions

An authoritative parenting style is considered the gold standard in the United States, as it predicts lower levels of mental health problems from early childhood in comparison to other parenting styles (Amato & Fowler, 2002; Lamborn et al., 1991; Newman et al., 2008), as well as high academic achievement, self-esteem, social competence, and subjective well-being (Amato & Fowler, 2002; Baumrind, 1971; Bretherton, 1992; Coatsworth et al., 2018; Garcia & Garcia, 2009; Lamborn et al., 1991; Mahrer et al., 2019). In contrast, Asian American parents tend to have an authoritarian parenting style more often than European American parents (Chao, 1994; Pong et al., 2005).

Due to the contrast of the European American parenting styles that resemble authoritative parenting and Asian parenting styles that resemble authoritarian parenting, integrating the two cultures can be difficult. Authoritative parenting styles are culture bound and apply to European Americans (Darling & Steinberg, 1993), especially since parenting styles are not consistent across families from diverse backgrounds (Sabatier & Berry, 2007). Researchers indicated various outcomes associated with different parenting styles and cultures, and there are changes within parenting across various generational periods (Garcia et al., 2020). In addition, parents of each generation have the task to enculturate and acculturate the following generation (Bornstein et al., 2020).

This literature review discussed the various parenting styles, disciplines, and practices within a multicultural lens; the perception of Asian American parents; the outcome of the Asian American parenting on Asian American children; the Asian American parent-child relationship; and how second generation Asian American adult children describe their parents' parenting; and the acculturation and enculturation framework within the Asian American parenting for first generation parents.

In Chapter 3, I will discuss the methodology used to conduct the current study.

Chapter 3: Research Method

Introduction

The research concerning parenting and its impact on youth development has been extensive (i.e., Baumrind, 1971; Bretherton, 1992; Coatsworth et al., 2018; Liew et al., 2018). Authoritative parenting styles have been characterized as the gold standard of parenting, as researchers noted it predicts lower levels of mental health problems in children from early childhood in comparison to other parenting styles (Amato & Fowler, 2002; Lamborn et al., 1991; Newman et al., 2008). Low warmth, which reflects authoritative parenting, may be linked to adolescent depressive symptoms (Kim & Cain, 2008), while authoritarian parenting, which shows higher levels of warmth, has been associated with higher academic achievement in youth (Leung et al., 1998; Park et al., 2010). Parenting styles can vary significantly among families from different backgrounds; however ethnic background is related to parenting style (Sabatier & Berry, 2007). The bulk of research findings suggest that Asian American parents utilize an authoritarian parenting style to a greater degree than European American parents (Chao, 1994; Pong et al., 2005). However, the existing research on Korean American parenting, particularly regarding first-generation Korean Americans, presents conflicting findings on parenting styles.

There is a lack of research on second-generation Korean parenting in particular, leading to a significant gap in knowledge regarding parenting styles in this demographic. The objective of this study is to evaluate if second-generation Korean American adults'

acculturation and enculturation levels predict their parenting styles. As specific parenting styles are associated with youth outcomes (Amato & Fowler, 2002; Baumrind, 1971; Bretherton, 1992; Coatsworth et al., 2018; Garcia & Garcia, 2009; Lamborn et al., 1991; Liew et al., 2018; Mahrer et al., 2019) and these parenting styles and practices may change from generation to generation (Garcia et al., 2020), this study may provide insight to develop effective parenting strategies for second-generation Korean American parents that will have an effect on their youth outcome.

In the proposed study, the relation of acculturation and enculturation to parenting style was examined in second-generation Korean American parents. The research questions focus on whether there is a predictive relationship between acculturation and enculturation levels and parenting styles considering parent age, parent gender, and number of children.

This chapter provides a comprehensive overview of the study's purpose, research design, methodology, instrumentation, ethical procedures, and key findings. It outlines the procedures for data dissemination, recruitment, participation, and data collection, emphasizing the ethical procedures implemented to protect human participants and ensure the ethical conduct of the research, including the informed consent process and ethical considerations related to data collection and potential conflicts of interest. The chapter concludes by identifying the research questions and providing a clear direction for the subsequent analysis and interpretation of the study's findings.

Research Design and Rationale

The primary purpose of this quantitative survey study was to empirically evaluate whether the acculturation and enculturation levels of second generation Korean American adults predict their parenting styles. The independent variables were acculturation and enculturation levels, which was assessed with the Asian American Multidimensional Acculturation Scale (AAMAS; Chung et al., 2004). The dependent variable was parenting style, which was assessed with the PSDQ (Robinson et al., 2001).

A quantitative survey design is a research approach that involves the collection and analysis of numerical data to understand and describe phenomena, relationships, or trends within a specific population (Creswell & Creswell, 2018). This design typically utilized structured questionnaires or surveys to gather data from a large sample of participants, allowing for statistical analysis to identify patterns, correlations, and associations between variables. The primary goal of a quantitative survey design is to quantify and measure specific variables of interest, such as attitudes, behaviors, or characteristics, and to generalize findings to a larger population (Creswell & Creswell, 2018).

A quantitative survey design was appropriate to address the research questions due to several reasons. First, a quantitative survey design allowed for the systematic collection of data of variables from a large and diverse sample, enabling researchers to analyze and quantify the associations between these variables. Secondly, the use of reliable and valid instruments such as the Asian American Multidimensional

Acculturation Scale (AAMAS; Chung et al., 2004) and the PSDQ (Robinson et al., 2001) provided a standardized method for measuring the constructs of interest. This strengthens the validity and reliability of the data collected, which is essential for drawing meaningful and generalizable conclusions. Thirdly, a quantitative survey design allowed for the inclusion of multiple independent variables, such as acculturation and enculturation levels, and the examination of their relationship with a dependent variable with multiple values, such as parenting styles. Therefore, a quantitative survey design was appropriate for this study as it provided a systematic and rigorous approach to gather and analyze continuous variable data on acculturation, enculturation, and parenting styles among second-generation Korean American adults, allowing for the investigation of complex relationships and the generation of valuable insights into effective parenting strategies within this demographic.

Methodology

Population

The target population for this study was second generation Korean American parents. This included adult men or women who were born and raised in the United States. by at least on foreign-born Korean parent. Participants were all at least 18 years old and had at least one child who was 3 years old or older. According to the Pew research center, the number of Korean Americans in the United States is close to two million in 2019, although the census count did not distinguish between generations of

Korean Americans (Budiman, 2021). Thus, the population of interest for this research was a subset of those two million individuals.

Sampling and Sampling Procedures

This study used a purposive sampling method to ensure that the sample consists of second-generation Korean American adults. Purposive sampling is a non-random sampling method based on specific criteria relevant to the research objectives (Creswell & Creswell, 2023). It involved deliberately choosing participants who met certain characteristics, experiences, and qualities that were essential for the study. This ensured that the sample is a representative of the characteristics under investigation.

Participants were recruited through emails, online, and social media platforms within various Korean American organizations, including but not limited to church organizations and community organizations in the Las Vegas, Nevada and Honolulu, Hawaii areas. Participants were also recruited through study information posted on social media sites that are specific to Korean American individuals and parent groups after permission has been granted from mediators as necessary.

The power analysis for this study was conducted using the *G*Power* software with five predictor variables (acculturation level, enculturation level, participants' age, participants' sex, and number of children), an alpha level of .05 and power set at 0.80. A medium effect size of 0.15 was estimated. A minimum sample size of 143 was calculated as necessary to detect the predictive ability of the independent variables.

Procedures for Recruitment, Participation, and Data Collection

I used the Walden University recruitment templates and email the contacts for various groups of Korean American entities such Korean American community groups and Korean American church groups explaining my research study and provide a link that can be shareable with the public through email lists (see Appendix A) for those would like to participate in the study. I also created a digital flyer (Appendix B) that was posted on social media sites including Facebook Asian American groups, Facebook Korean American groups, and Instagram. Snowball recruitment was encouraged, in which participants can refer other potential participants to the study by providing them with the study link.

Potential participants responded to the email (Appendix A) or the social media flyer (Appendix B) by clicking on a link that sends them to the consent form and continue participation by agreeing that they qualify for the study and consent to participate, which will take them to the surveys on the Survey Monkey site. Completion of the demographic questionnaire (Appendix C) and the PSDQ-Short form (Appendix D) and AAMAS questionnaire (Appendix E) takes approximately 30 minutes. Participants were informed that they had the right to withdraw from the study at any time and could discontinue if they experienced discomfort or distress. Upon the completion of participation, a digital debriefing form (Appendix F) was provided, which included additional resources if the participant experiences psychological distress as a result of participation.

Instrumentation and Operationalization of Constructs

Demographic Form

The demographic form (Appendix C) included questions regarding the participants' gender, age, number of children, marital status, and education level completed. This information was used to describe the sample to establish generalizability to the population of interest.

Parenting Styles and Questionnaire Form

The PSDQ (Robinson et al., 2001) was developed by John Robinson, Cheryl Mandelco, Rosalind Olsen, and Jean Hart in 2001. The original version of the PSDQ consists of 62 Likert scale items designed to assess parental behaviors and attitudes across dimensions such as warmth, control, and autonomy granting, and the results are organized within three continuous variables- authoritative parenting style, authoritarian parenting style, and permissive parenting style. For the proposed research, I used the short form version (PSDQ-SF), which contains 32 Likert scale items. Robinson et al (2001) stated that the PSDQ-SF was easier to use due to a simpler measurement system. Within the PSDQ and SDQ-SF, parents or caregivers typically respond to these items based on how they perceive their own parenting practices. Scores on the PSDQ and PSDQ-SF are calculated separately for each parenting style based on responses to items within each dimension. The questionnaire yields scores indicating the degree to which parents exhibit each parenting style. According to a review by Olivia et al. (2013), the PSDQ has been widely used in research; the authors reviewed 53 articles that were

published from 1995 to 2012 focusing on its different uses, psychometric properties, and associations with other constructs. According to Olivia et al., only 16.98% of the articles conducted exploratory factor analyses, while 9.43% performed confirmatory factor analyses. The results of the exploratory factor analyses in 75% of the articles showed new dimensions or sub-dimensions of the three parenting styles, with only 33.33% of these articles using the complete 62-item instrument (Olivia et al., 2013). The validity of the instrument was tested in a few articles, with face validity, concurrent validity, and predictive validity findings rated good among the studies. (Olivia et al., 2013). Most of the authors of the published studies (96.23%) provided information on Cronbach's alpha, showing adequate values for both the authoritative (.71–.97) and authoritarian (.62–.95) styles. In contrast, the permissive style showed lower Cronbach's alpha values (.38–.89), although those values are higher and more acceptable (more than .65) in American and Canadian samples than in European, African, Asian, and Oceania samples (Oliva et al., 2013). Only the authoritative and authoritarian scales were used for this research. Unfortunately, few articles tested specific measurement validity, so more research is needed.

Asian American Multidimensional Scale

The Asian American Multidimensional Acculturation Scale (AAMAS; Chung et al., 2004) was developed by Ruth H. G. Chung, Bryan S. K. Kim, and Jose M. Abreu in 2004 with the purpose to comprehensively assess the acculturation experiences of Asian Americans across multiple dimensions, including cultural identity, language, cultural

knowledge, and food consumption. This measure consists of 45 self-report items or statements that participants respond to on a Likert-type scale, indicating the extent to which they identify with the Asian culture and the American culture. It includes three subscales: Culture of Origin (CO) subscale, Asian American (AA) subscale, and European American (EA) subscale. The CO subscale assessed the degree to which individuals maintain or identify with cultural practices, values, and behaviors from their country of origin. The AA subscale measured the extent to which the individual adopts behaviors and practices associated with being Asian American, reflecting a process of cultural adaption and integration into the broader Asian American community. The EA subscale assessed the degree to which individuals adopt behaviors and practices associated with mainstream European American culture, reflecting assimilation into dominant culture in the United States. Scores on the AAMAS were calculated by summing responses to items within each subscale. Participants may receive separate scores for their level of acculturation and enculturation. After each subscale is totaled, the AA subscale and the EA subscale were added together to indicate the individuals' acculturation level. The total for the CO subscale indicates the individuals' enculturation level.

The AAMAS has been found to be reliable and valid for use with Asian Americans. The internal reliability of the AAMAS was assessed using coefficient alphas, yielding values of .87 to .91 for AAMAS-CO, .78 to .83 for AAMAS-AA, and .76 to .81 for AAMAS-EA across multiple administrations (Chung et al., 2004). Test-retest reliability coefficients were also calculated, resulting in values of .89 for AAMAS-CO,

.75 for AAMAS–AA, and .78 for AAMAS–EA (Chung et al., 2004). Criterion-related validity was established by correlating AAMAS scale scores with participant generational status, with significant negative correlations observed between AAMAS–CO and generational status (Chung et al., 2004). Concurrent validity was examined by comparing AAMAS scores with other measures of acculturation, such as the Suin-Lew Asian Self-Identity Acculturation Scale (SL–ASIA; Suin et al., 1987) and the Cultural Identity Scale- Original (CIS–Origin; Oetting & Beauvais, 1991), yielding correlation coefficients ranging from .18 to .75. Divergent validity was assessed by comparing AAMAS scores with the Rosenberg Self-Esteem Scale (RSES), resulting in nonsignificant correlation coefficients (Chung et al., 2004). Confirmatory factor analysis was conducted, yielding fit indices indicating a good fit for the AAMAS scales (Chung et al., 2004). These statistical values provide evidence of the reliability and validity of the AAMAS in assessing acculturation experiences among Asian Americans.

Data Analysis Plan

First, I downloaded the data from Survey Monkey and imported it into the Social Sciences (SPSS) software for this quantitative analysis. Then, I conducted data cleaning and screening procedures to ensure the accuracy and reliability of the data. This process involved identifying and addressing any errors, inconsistencies, or outliers in the dataset. I utilized cases for the study that include all questions answered and set up the survey link so that questions cannot be skipped.

The power analysis described above indicated that at least 143 completed cases are needed based on the study's predictors and effect size. I utilized a multinomial logistic regression analysis to examine the relationship between multiple categorical outcome variables (dependent variables, parenting styles) and one or more independent variables (acculturation and enculturation levels), while using the participants' gender, age, and number of children as covariates. I only used completed cases, as participants had to complete all the questions without the ability to skip any questions in Survey Monkey. Survey Monkey remained open until 150 completed surveys were collected.

The data analysis plan addressed the following research questions:

RQ1: Does acculturation level predict parenting style in second-generation Korean American parents, taking into account parent age and gender as well as number of children?

*H*₀₁: There is no relation between acculturation levels and parenting style in second-generation Korean American parents.

*H*₁₁: Higher levels of acculturation will be significantly related to authoritative parenting styles in second-generation Korean American parents.

RQ2: Does enculturation level predict parenting style in second-generation Korean American parents, taking into account parent age and gender as well as number of children?

*H*₀₂: There is no relation between enculturation levels and parenting style in second-generation Korean American parents.

*H*₁₂: Higher levels of enculturation will be significantly related to authoritarian parenting styles in second-generation Korean American parent.

The multinomial logistic regression analysis included six equations to comprehensively evaluate the relationship between acculturation, enculturation, and parenting styles among second-generation Korean American adults. The dependent variable in this analysis was parenting style, assessed by the PSDQ-Short form and categorized into three types: authoritative, authoritarian, and permissive. The independent variables were acculturation and enculturation levels, assessed by the AAMAS and both levels are measured as high versus low, along with the covariates such as parent age, parent gender, and number of children. For acculturation levels, the first equation assessed how high versus low acculturation levels predict the likelihood of adopting an authoritative parenting style compared to authoritarian and permissive styles. The second equation evaluated how acculturation levels predict the likelihood of adopting an authoritarian parenting style compared to authoritative and permissive styles. The third equation examined how acculturation levels predict the likelihood of adopting a permissive parenting style compared to authoritative and authoritarian styles. Similarly, for enculturation levels, the fourth equation assessed how high versus low enculturation levels predict the likelihood of adopting an authoritative parenting style compared to authoritarian and permissive styles. The fifth equation evaluated how enculturation levels predict the likelihood of adopting an authoritarian parenting style compared to authoritative and permissive styles. The sixth equation examined how enculturation

levels predict the likelihood of adopting a permissive parenting style compared to authoritative and authoritarian styles.

SPSS software was used to categorize AAMAS scores within the defined thresholds that represent high acculturation/ low acculturation and high enculturation/ low enculturation. Individuals who scored a 75th percentile or above for the Asian American (AA) subscale and the European American (EA) subscale added together indicate high acculturation, while individuals who score below the 75th percentile indicate low acculturation. Individuals who scored a 75th percentile or above for the Culture of Origin (CO) subscale indicate high enculturation, while individuals who scored below the 75th percentile indicate low enculturation. To calculate these percentiles, I computed the 75th percentile for the acculturation and enculturation scores within the dataset. This involved sorting the scores in ascending order and identifying the value below which 75% of the data points fall. Binary variables were implemented for these nominal measures and include 1 for “high level” if they are on 75th percentile or above and 0 for “low levels” if they are below the 75th percentile.

The PSDQ-short form was used to calculate continuous variables for each parenting style (authoritative, authoritarian, permissive). These continuous variables identified the dominant parenting style based on the highest score of the PSDQ-short. Categorical coding was used to identify the parenting styles as authoritative represents “1,” authoritarian represents “2,” and permissive represents “3.” If a participant scored a tie between two dominant parenting styles, a secondary criteria approach was considered.

This approach used additional information to make informed decisions that include reviewing the participants scoring for each question within the parenting style subscales and identifying which subscale rated the most response of “5-always” between the two tied dominant parenting styles. Additionally, parent gender (nominal) and number of children (continuous) were used as covariates to explore potential influence on the relationship between the independent and dependent variables. Thus, the multinomial logistic regression accommodated multiple predictor variables and allowed me to assess the independent effects of acculturation and enculturation on each parenting style while controlling for the influence of the covariates. The plan included the use of beta coefficients to interpret the nature of the relationships among the variables if the results were significant. A positive beta coefficient indicated a positive relationship: as the level of acculturation or enculturation increases, the predicted parenting style score increases. A negative beta coefficient indicated a negative relationship: as the level of acculturation or enculturation increases, the predicted parenting style score decreases.

Threats to Validity

Threats to External Validity

External validity refers to the extent to which the findings of research may be generalizable or transferable (Cresswell & Cresswell, 2018). The potential threats to external validity in this study included selection bias due to specific forums and locations of recruiting. In addition, this study was being conducted online, so only people with access to the Internet and the ability to use it could participate. The questionnaires were

only available in English; thus participants who were not proficient in English did not participate in the study. The research was also specific to second generation Korean Americans and may not be applicable to other second-generation American groups.

Threats to Internal Validity

Internal validity refers to the extent to which any findings may be due to the interactions or the variables that were assessed in the study (Campbell & Stanley, 1963). The internal threats to validity in this study included a lack of honesty in participants' self-reporting parenting styles and acculturation and enculturation levels. Participants may have reported what they perceived to be appropriate as opposed to accuracy. To minimize this, data was collected anonymously; no identifying information or IP addresses was collected. In addition, covariates were used to control for the influence of participant gender, age, and number of children. There are confounding variables that were not taken into account that could provide an alternative explanation for any relationships between variables that are identified in this study.

Ethical Procedures

The study proposal was reviewed by Walden University's Institutional Review Board (IRB) to guarantee ethical compliance. This study presented a minimal risk to participants, who were provided with informed consent outlining the time commitment and potential risks involved. Contact information for both me and the university were shared to ensure transparency. Assessments were completed online to preserve anonymity, IP addresses were not collected, and the data has been securely stored and

scheduled for deletion after five years of publication according to Walden University's policy. There was a minimal risk that answering the questions in the questionnaires may have resulted in psychological distress. A list of resources were provided in the debriefing information in order to mitigate this risk (see Appendix G).

Summary

This chapter provided a comprehensive overview of the proposed research, focusing on the purpose, research design, methodology, instrumentation, and ethical procedures. The study aimed to empirically evaluate whether the acculturation and enculturation levels of second-generation Korean American adults predict their parenting styles. I recruited participants through Korean organizations, community groups, and religious entities as well as online. The research design involved a quantitative survey study utilizing the AAMAS and the PSDQ to assess the independent and dependent variables, respectively.

Chapter 4: Results

Introduction

The purpose of this quantitative survey study was to examine whether the acculturation and enculturation levels of second-generation Korean American adults predicted their parenting styles while taking parent gender, age, and number of children into account as potential mediating influences on these relationships.

This study addressed two primary research questions:

RQ1: Does acculturation level predict parenting style in second-generation Korean American parents, taking into account parent age and gender as well as number of children?

H_01 : There is no relation between acculturation levels and parenting style in second-generation Korean American parents.

H_11 : Higher levels of acculturation will be significantly related to authoritative parenting styles in second-generation Korean American parents.

RQ2: Does enculturation level predict parenting style in second-generation Korean American parents, taking into account parent age and gender as well as number of children?

H_02 : There is no relation between enculturation levels and parenting style in second-generation Korean American parents.

H_12 : Higher levels of enculturation will be significantly related to authoritarian parenting styles in second-generation Korean American parent.

To address these questions, a multinomial logistic regression was conducted, consisting of six comparisons to assess the relationships between acculturation, enculturation, and parenting styles among second-generation Korean American adults. The dependent variable was parenting style. It was assessed by the PSDQ-Short Form and categorized into three types: authoritative, authoritarian, and permissive. The independent variables were acculturation and enculturation levels. It was assessed by the AAMAS and organized into high versus low levels, with parent age, parent gender, and number of children included as covariates.

The analysis addressed: (1) whether high versus low acculturation predicted the likelihood of adopting an authoritative parenting style compared with authoritarian and permissive styles; (2) whether high versus low acculturation predicted the likelihood of adopting an authoritarian parenting style compared with authoritative and permissive styles; (3) whether high versus low acculturation predicted the likelihood of adopting a permissive parenting style compared with authoritative and authoritarian styles; (4) whether high versus low enculturation predicted the likelihood of adopting an authoritative parenting style compared with authoritarian and permissive styles; (5) whether high versus low enculturation predicted the likelihood of adopting an authoritarian parenting style compared with authoritative and permissive styles; and (6) whether high versus low enculturation predicts the likelihood of adopting a permissive parenting style compared with authoritative and authoritarian styles

This chapter provides a comprehensive overview of the data collection, including the time frame of data collection, a discussion of discrepancies from the plan presented in Chapter 3, a baseline descriptive and demographic characteristics of the sample, and a description of how representative the sample is of the population of interest. This chapter also includes an overview of the results including descriptive statistics for the sample, an evaluation of statistical assumptions of the study, the statistical analysis findings organized by research questions and hypothesis, and tables and figures to illustrate the results. Lastly, this chapter summarizes the results of the analysis that addressed the research questions and provides transitional materials from the findings that introduce prescriptive material for Chapter 5.

Data Collection

Time Frame and Recruitment

The data for this study was collected over approximately five months from February 2025 to June 2025. Purposive sampling approach was used to ensure the sample only included second-generation Korean American adults. This non-random method also allowed this researcher to specifically filter out participants who did not meet the inclusion criteria for this study.

I used the Walden University's approved recruitment templates to contact multiple Korean American organizations that include community groups and church networks. These organizations and community groups were found from a Google search "*Korean American Organization in the United States*," which generated a list of groups

that had email contacts on their website. In these emails (Appendix A), I explained the purpose of this research and provided a shareable link that could be distributed through their own email contacts to reach potential participants. I also created social media digital flyers (Appendix B) and posted them on Facebook groups that were focused on Korean American populations. Snowball sampling was also employed by inviting participants to share the study link with friends or family members who might also meet the inclusion criteria. Individuals who were interested and eligible to participate in the study responded by clicking the link included in the email and social media postings, which directed them to the Survey Monkey survey. The power analysis described in Chapter 3 determined that at least 143 participants would be needed to detect a medium effect size, and recruitment was left open until 150 surveys were completed.

Response Rate

Because recruitment was carried out through emails, online, and social media platforms, it wasn't possible to track how many people saw the study invitation and the ratio of those who responded. Due to this, a precise response rate could not be calculated. Although the survey was set up to require responses to every question, four participants did not complete the survey and exited during the process. As a result, 150 surveys were collected, but only 146 surveys were completed thoroughly and used for this study. The four unfinished surveys were excluded from the final data.

Discrepancies

Overall, the data collection followed the plan discussed in Chapter 3. Seven participants scored a tie in their parenting style, indicating they scored identical scores across two parenting styles categories on the PSDQ-SF and requiring a change to the data analysis for this variable. To resolve these ties, I reviewed the individual item responses, counting the number of highest possible ratings of “5-always” within each tied parenting style. The parenting style with the most rated of “5-always” was then used to break the tie and classified as the participants’ primary parenting style. This process ensured that the data remained consistent with the study’s procedures and data analysis plan.

Descriptive and Demographic Characteristics of the Sample

The final sample included 146 participants; 51.4% of the sample identified as women, 46.6% identified as men, and 2.1% identified as another gender/ nonbinary. The ages of participants ranged from 18 to 65 years old with a mean of 36.68 years ($SD = 11.22$), covering a broad span of adulthood. On average, the participants reported having an average of two children ($M = 1.97$, $SD = 0.95$), with family sizes ranging from 1 to 4 children.

Descriptive statistics and the means for the acculturation for the demographic characteristics described of the sample in this section are presented in the tables shown below. Table 1 shows the sample participants of their reported gender, marital status, education levels, and the distribution of acculturation and enculturation levels. For this

study, acculturation and enculturation levels were categorized as “high” if they scored equal to or greater than 3.00 and categorized as “low” if they scored 2.99 and below.

Table 1

Descriptive Statistics and Acculturation/Enculturation Scores

Variable	Count (N = 146)	Percentage
Gender		
Women	75	51.4%
Men	68	46.6%
Other/ nonbinary	3	2.1%
Marital status		
Divorced	14	9.6%
Living with a partner	7	4.8%
Married	88	60.3%
Remarried	4	2.7%
Single	29	19.9%
Widowed	4	2.7%
Education Level		
College Degree	74	50.7%
Graduate Degree	52	28.8%
High School Graduate/Equivalent	6	4.1%
Some College/Associate’s Degree	24	16.4%
Acculturation Level		
High (≥ 3.00)	114	78.1%
Low (<2.99)	32	21.9%
Enculturation Level		
High (≥ 3.00)	112	76.7%
Low (<2.99)	34	23.3%

Note: Percentages may not add to 100 due to rounding.

Table 2 shows the means, standard deviations, minimum, and maximum for the continuous variables of the participants’ age and number of children.

Table 1*Descriptive Statistics for Continuous Variables*

	Minimum	Maximum	Mean	Std. deviation
Age	18	65	36.68	11.22
Number of children	1	4	1.97	.95

Representativeness and External Validity

This sample is not statistically a representation of all second-generation Korean American parents in the United States. Yet, this study does reflect a wide range of ages, educational levels, family structures, and marital statuses found in this population. This variation supports the external validity of the study within the scope of the specified targeted group.

Because geographic location data were not collected, representativeness cannot be assessed by region. However, limited comparison can be made using available demographic variables such as age, gender, and education.

According to the Pew Research Center (2024a), the median age of Korean Americans overall is approximately 37.7 years, with foreign born Koreans being older on average (median 50.2 years) and U.S.-born Koreans much younger (median 20.5 years, largely reflecting the inclusion of minors). The participants in this study ranged from 18 to 65 years old with a mean of 36.68 years ($SD = 11.22$), aligning closely with the overall median age reported for the Korean American population. This suggests that

the age distribution of the sample is broadly consistent with available population-level estimates.

With respect to gender, 51.4% of participants identified as women, 46.6% as men, and 2.1% as nonbinary/other. Published sources provide limited data specifically on the gender distribution of second-generation Korean Americans who are parents. Broader data for Korean Americans as a group suggest a relatively even gender split, and the present sample reflects this approximate balance.

In terms of education, 79/5% of the sample reported holding either a college or graduate degree. This is consistent with national trends indicating that Korean Americans, including the second generation, exhibit relatively high rates of higher educational attainment compared to the U.S. average (Pew Research Center, 2024b). While this sample included a slightly higher number of college-educated participants, this finding is consistent with what is typically seen among second-generation Korean Americans.

Despite these points of alignment, no published data were located that provide a full demographic profile (age, gender, marital status, and education) specifically for second-generation Korean American parents. Consequently, it is not possible to conclusively determine the representativeness of this sample relative to the broader population of interest. These comparisons suggest that the demographic profile of this sample is generally consistent with national demographic trends; however, because generation- specific data on parents are limited, it is difficult to make firm conclusions

about representativeness. Transparency about this limitation is important when considering the external validity and generalizability of the findings.

Univariate Analysis Supporting Covariates

To determine the appropriateness of including demographic covariates such as age, gender, and number of children in the multinomial logistic regression model, univariate analyses were conducted by reviewing descriptive statistics. As shown in Tables 1 and 2, these variables demonstrated sufficient variability to support their inclusion in the analysis.

Theoretical and empirical literature supports the role of these demographics' factors in shaping parenting behaviors. For example, Bornstein and Putnick (2012) reported that age and number of children are associated with varying parenting demands, role expectations, and stress levels, while Pleck (2010) reported that gender may influence how parenting roles and authority are expressed. Therefore, including these covariates in the regression model helped to control for their potential confounding influence and enhance the precision of estimating the effects of acculturation and enculturation on parenting styles.

Results

Evaluation of Statistical Assumptions

An assessment of multicollinearity among the predictors indicated acceptable levels, with no substantial intercorrelations or elevated variance inflation factors that would suggest redundancy. Bivariate correlations among the continuous predictors are

listed in Table 3 and show no significant associations, supporting the appropriateness of including these variables in the model. Additionally, the analysis did not generate any warnings regarding small cell sizes or convergence issues, supporting the appropriateness of proceeding with the multinomial logistic regression.

Table 2

Pearson Correlations Among Parents' Age, Number of Children, Acculturation Level, and Enculturation Level

		Age	Number of children	Acculturation level	Enculturation level
Age	Pearson Correlation	1	.10	-.13	-.02
	Sign (2-tailed)		.21	.11	.83
Number of children	Pearson Correlation	.10	1	.16	.03
	Sign (2-tailed)	.21		.06	.69
Acculturation level	Pearson Correlation	-.13	.16	1	.02
	Sign (2-tailed)	.11	.06		.80
Enculturation level	Pearson Correlation	-.02	.03	.02	1
	Sign (2-tailed)	.83	.69	.80	

N = 146. Values in parentheses indicate two-tailed *p*-values.

For categorical variables such as gender, chi square tests were conducted to examine the associations with parenting style outcomes. Table 4 presents the cross-tabulation between gender and parenting styles, showing the observed and expected counts within each category. Although there were some differences in distribution across parenting styles, these differences were not statistically significant. As shown in Table 5, the Pearson chi-square test indicated no significant association between gender and parenting style, $\chi^2(4, N = 146) = 5.85, p = .211$. The likelihood ratio test also yields a

non-significant result, further supporting that gender was not related to parenting style in this sample.

Table 3

Parenting Style by Gender (Cross-Tabulation)

		Parenting style				
		Authoritative	Authoritarian	Permissive	Total	
Gender	Women	Count	25	18	32	75
		Expected count	23.1	24.7	27.2	75.
		% within gender	33.3%	24.0%	42.7%	100%
		% within parenting style	55.6%	37.5%	60.4%	51.4%
	Men	Count	19	29	20	68
		Expected count	21.0	22.4	24.7	68.0
		% within gender	27.9%	42.6%	29.4%	100%
		% within parenting style	42.2%	60.4%	37.7%	46.6%
	Non-binary/ Other	Count	1	1	1	3
		Expected count	.9	1.0	1.1	3
		% within gender	33.3%	33.3%	33.3%	100%
		% within parenting style	2.2%	2.1%	1.9%	2.1%
Total	Count	45	48	53	146	
	Expected count	45	48	53	146	
	% within gender	30.8%	32.9%	36.3%	100%	
	% within parenting style	100%	100%	100%	100%	

Table 4

Chi-Square Test Results Between Gender and Parenting Style

Statistic	Value	df	Sig. (p-value)
Pearson Chi-Square	5.85	4	.211
Likelihood Ratio	5.89	4	.208

Note. χ^2 = chi-square; *df* = degrees of freedom

Distribution of Parenting Styles

As shown in Table 6, participants were fairly evenly distributed across the three parenting style categories, with the largest group reporting a permissive style (36.3%), followed by authoritarian (32.9%) and authoritative (30.8%). This balance provided sufficient representation in each category to support the planned analyses.

Table 5

Parenting Style Frequency

Parenting style	Frequency (<i>n</i>)	Percentage (%)
Authoritative	45	30.8%
Authoritarian	48	32.9%
Permissive	53	36.3%
Total	146	100%

Note. Percentages may not total 100 due to rounding.

Overall Model Fit

Taken together, these distributions and assumption checks supported moving forward with the primary analysis. A multinomial logistic regression was conducted to determine whether acculturation and enculturation levels predicted parenting styles among second-generation Korean American parents, while controlling for parents' age, gender, and number of children. To evaluate the contribution of the predictors, the overall model was compared to an intercept-only model, which predicts parenting style based exclusively on the sample's observed proportions. Results indicated that the full model was not statistically significant, $\chi^2(12, N = 146) = 10.85, p = .542$. This suggests that

adding acculturation, enculturation, and demographic covariates did not significantly improve the prediction of parenting style beyond what would be expected by chance. The McFadden $R^2 = .034$, indicating that the predictors accounted for only a very modest portion of the variance in parenting style outcomes (see Table 7).

Table 6

Model Fit and McFadden R^2 Statistics for Multinomial Logistic Regression Predicting Parenting Style

Statistic	Value
-2 Log Likelihood	288.25
χ^2 (12)	10.85
P	.542
McFadden R^2	.034

Although the full model was not significant, individual predictors were examined to fully address the study's research questions and hypothesis.

RQ1: Acculturation Level as a Predictor of Parenting Style

The first research question examined whether acculturation level predicted parenting styles, while taking parent age, gender, and number of children into account. The likelihood ratio test for the acculturation was not significant, $\chi^2(2) = 1.56, p = .458$ (see Table 8), indicating that acculturation level did not significantly predict parenting style category.

Table 7*Likelihood Ratio Tests for Predictors of Parenting Style*

Predictor	χ^2	df	<i>p</i>
Age	0.33	2	.847
Number of children	3.19	2	.203
Gender	4.85	4	.303
Acculturation level	1.56	2	.458
Enculturation level	0.56	2	.756

The parameter estimates (see Table 9) showed that, compared to authoritative parenting, parents with low acculturation were not significantly more likely to report an authoritarian style ($B = -0.59$, $SE = 0.53$, Wald $\chi^2 = 1.25$, $p = .264$, $OR = 0.56$, 95% CI [0.20, 1.56]) or a permissive style ($B = -0.08$, $SE = 0.54$, Wald $\chi^2 = 0.02$, $p = .888$, $OR = 0.93$, 95% CI [0.32, 2.66]).

Table 8*Parameter Estimates for Acculturation and Enculturation Predicting Parenting Style*

Comparison	<i>B</i>	<i>SE</i>	Wald χ^2	<i>p</i>	<i>OR</i>	95% CI
Authoritarian vs. authoritative						
Acculturation (low vs. high)	-0.59	0.53	1.25	.264	0.56	[0.20, 1.56]
Enculturation (low vs. high)	0.24	0.50	0.24	.623	1.28	[0.48, 3.38]
Permissive vs. authoritative						

Comparison	<i>B</i>	<i>SE</i>	Wald χ^2	<i>p</i>	<i>OR</i>	95% CI
Acculturation (low vs. high)	-0.08	0.54	0.02	.888	0.93	[0.32, 2.66]
Enculturation (low vs. high)	0.36	0.49	0.54	.463	1.43	[0.55, 3.74]

Note. Authoritative parenting was specified as the reference category in the multinomial logistic regression.

RQ2: Enculturation Level as a Predictor of Parenting Style

The second research question assessed whether enculturation level predicted parenting styles, while taking parent age, gender, and number of children into account. The likelihood ratio test for enculturation was not significant, $\chi^2(2) = 0.56, p = .756$ (see Table 9).

The parameter estimates presented no significant relationships. Parents with higher enculturation levels were not more likely to report authoritarian style compared to authoritative style ($B = 0.24, SE = 0.50, \text{Wald } \chi^2 = 0.24, p = .623, OR = 1.28, 95\% \text{ CI } [0.48, 3.38]$) nor a permissive style ($B = 0.36, SE = 0.49, \text{Wald } \chi^2 = 0.54, p = .463, OR = 1.43, 95\% \text{ CI } [0.55, 3.74]$).

Taken together, these findings indicate that neither acculturation nor enculturation levels significantly predicted whether participants reported an authoritarian or permissive parenting style compared to an authoritative parenting style approach. There were some small patterns that appeared to move in the direction predicted by the hypotheses, but these did not reach statistical significance. In other words, within this group of second-generation Korean American parents, cultural orientation did not seem to strongly

determine parenting style. The following sections take a closer look at how other factors and covariates may have influenced the overall model.

Covariates and Effect Size

None of the control variables emerged as significant predictors of parenting style, age [$\chi^2(2) = 0.33, p = .847$], number of children [$\chi^2(2) = 3.19, p = .203$], and gender [$\chi^2(4) = 4.85, p = .303$] did not significantly contribute to distinguishing among parenting styles (see Table 8). As noted, the overall pseudo R^2 values revealed that the cabined set of predictors explained only a small portion of the variance in parenting style.

Summary

This study explored how levels of acculturation and enculturation might relate to parenting styles among second-generation Korean American parents, while considering demographic factors. The findings did not support the main hypotheses, as neither cultural orientation nor demographics showed significant predictive value. It is possible that other influences such as family dynamics or personal characteristics not measured here may have a stronger impact on how parents in this group approach child-rearing.

Chapter 5: Discussion, Conclusions, and Recommendations

Introduction

This study examined whether levels of acculturation and enculturation could predict parenting styles among second-generation Korean American parents, while taking into account for parent age, gender, and number of children. Since parenting styles are essential to child and adolescent outcomes and the unique bicultural experiences of second-generation Korean Americans, this research addressed a meaningful gap in the existing literature.

The primary analysis revealed that neither acculturation nor enculturation significantly predicted parenting styles- authoritarian, authoritative, or permissive. Similarly, demographic factors did not emerge as meaningful predictors. While some findings aligned with theoretical expectations, indicating potential associations between cultural orientation and parenting styles, these results were not statistically significant within the group of participants included in this study.

Interpretations of the Findings

The results from this study appear to differ from previously published research, which has often emphasized the influence of cultural orientation on parenting. For example, Park et al. (2010) found that acculturation and orientation towards Asian cultural values were closely connected to parenting styles and family conflict, highlighting how cultural frameworks can shape family dynamics. Additionally, Choi et al. (2017) identified that parents who effectively balanced both heritage and mainstream

cultural values tend to use more authoritative approaches in parenting styles that promote both parent-child relationships and child adjustment.

In contrast, this present study did not find significant predictive relationships between parenting styles and enculturation or acculturation levels. The descriptive data analysis helps to clarify this outcome. In this sample, 78.1% of participants scored in the high range for acculturation and 76.7% scored in the high range for enculturation. This outcome suggests that most second-generation Korean American parents functioned in a relatively bicultural space, simultaneously promoting both U.S. mainstream and Korean heritage values. This implies important generational differences. Among first generation parents, prior research has shown lower levels of acculturation and higher levels of enculturation (Park et al, 2010; Choi et al., 2017), which reflects more pronounced cultural tensions in this population. For second-generation parents who were raised within the United States society from birth, cultural tensions appear less pronounced, or perhaps more seamlessly integrated, thus reducing the influence of acculturation or enculturation levels on parenting style.

Parenting style distribution also adds insight to these generational differences. The findings from this study indicate that 36.3% of parents reported a permissive style, 32.9% authoritarian, and 30.8% authoritative. Although this appears relatively balanced across categories, this pattern contradicts from previous research on first-generation Korean samples, where authoritarian styles are more dominant, and more closely resemble distributions found in broader U.S samples, and where authoritative parenting is

most common (Baumrind, 1971; Chao, 2001). This finding reveals a second-generation population that is more representative of their native culture than their parents' culture. Taken together from prior research and the current findings, the result of this study implies that second-generation parents may not experience the same direct cultural conflicts that shaped the parenting of first-generation parents. This noticeable generational shift suggests that as time goes on, the way cultural expectations are understood and applied in parenting could evolve and may also be influenced by a wide range of factors- including education, social networks, and broader U.S. expectations- resulting in a more integrated and multifaceted approach of parenting styles.

Insights From the Theoretical Frameworks

Berry's (1997) acculturation model and Kim's (2008) extension on enculturation provide a useful background for interpreting these findings. Both frameworks indicate that individuals' preferences for maintaining their heritage culture or engaging with the dominant culture shape various behaviors, including parenting. However, for second-generation Korean Americans, whose upbringing is already imbedded within the U.S. social contexts, these differences may cause a subtler influence. In many cases, characteristics inherited from their first-generation parents, such as respect for authority, family obligation, or academic emphasis, are interweaved with the dominant values of the U.S. context, such as autonomy and open communication. This unique combination was reflected in my sample, where 78.1% of participants scored in the high range for acculturation and 76.7% scored in the high range for enculturation. In reference to

Berry's model, this represents an integration strategy, consistent with Kim's extension of enculturation and biculturalism, and may help explain why acculturation and enculturation did not significantly predict parenting style outcomes in this present study. In conjunction to this, Baumrind's (1971) parenting typology emphasizes responsiveness and demandingness as dimensions that are usually shaped by cultural expectations. The absence of strong predictive relationships in my data may imply that second-generation Korean American parents likely construct their parenting practices from a blended set of cultural norms, leading to more diversified applications of parenting approaches rather than a single dominant style. In my study, parenting styles were distributed fairly evenly across the three categories, with 36.3% reporting a permissive style, 32.9% authoritarian style, and 30.8% authoritative style. This unique balance suggests that second-generation Korean American parents did not cluster strongly toward authoritative parenting that is often highlighted in the U.S. context, nor toward authoritarian parenting, which has been more common among first-generation Korean parents. Interestingly, the findings of my study indicate that their distribution reflects a generational shift in which second-generation parents are applying aspects of both heritage and mainstream expectations in contrasting ways.

Limitation of the Study

Several factors should be considered when interpreting these findings. First, reliance on self-report data introduces the possibility of social desirability bias. For example, participants may have presented their parenting practices in ways that align

with culturally approved or their personal aspirational standards, potentially masking less socially acceptable practice. However, the use of anonymous data collection hopefully minimized the impact of social desirability in the data collection.

Secondly, although purposive sampling effectively targeted the intended demographic, it does limit generalizability. Participants were largely recruited through Asian American community organizations and social media, which might overrepresent families who are already more engaged with broader Korean American networks and possibly differ from less-connected peers. Another limitation is that this study did not collect data on participants' specific regions of residence within the United States. As a result, it is not possible to determine whether the responses were collected in a particular geographic area or represented a broader national distribution. Regional differences could influence parenting practices, cultural identity expression, and access to community resources. The absence of this information restricts the ability to interpret how broadly these findings may apply across diverse U.S. contexts.

Thirdly, while the PSDQ-SF and the AAMAS are well established instruments, they may not capture all the various and unique ways that cultural identity can influence parenting practices. Factors such as bicultural stress, intergenerational negotiation of values, and experiences with discrimination might affect parenting in ways that these scales do not adequately address. For example, bicultural stress could help explain how parents who feel tension from balancing two cultural orientations might adapt their parenting differently than those who experience less conflict. Intergenerational

negotiation of values could provide insight into how second-generation parents integrate expectations passed down from immigrant parents with the realities of raising children in a U.S. context. Also, experiences of discrimination may shape parenting styles, particularly in the use of protective or demanding practices, but this dimension was not assessed in my study.

Lastly, the cross-sectional nature of my study limits the ability to assess how parenting styles might shift over time, or how evolving cultural identities influence parenting across the child's developmental stages. A longitudinal design would allow for a more multidimensional understanding of how cultural orientations and parenting practices develop and interact over a period and across generations.

Recommendation for Future Research

Future studies would benefit from using a mixed method design that incorporates qualitative interviews alongside quantitative measures. This type of approach could reveal an in-depth understanding of how second-generation Korean American parents interpret and integrate cultural values with their own parenting practices. Understanding how these individuals approach parenting and what, if any, aspects of their parents' approaches and the culture they were raised in were integrated into how they parent their own children would add valuable information to the literature. This information would be beneficial in understanding how second-generation Americans think about and approach this unique integration of cultures. Longitudinal studies could also enhance further research within this topic as it could outline how parenting practices and cultural

orientations evolve over time, especially as children enter adolescence and family dynamics become more complex.

Although my present study did not examine faith or spirituality directly, future research could build on these findings by exploring the potential role of Korean American faith-based communities. Prior research has reported that Korean American churches often function as more than religious spaces, serving as central spaces for cultural transmission, social networking, and family support (Kim, 2011; Min, 2010). These communities can influence parenting indirectly through cultural norms, peer reinforcement, and collective identity formation. Since this study found high levels of both acculturation and enculturation among second-generation parents, it is possible that faith-based communities act as one of the contexts where this integration is formed and supported. Therefore, exploring the intersection of faith participation, cultural identity, and parenting could provide important insights into how second-generation Korean American parents navigate bicultural expectations and values.

Additionally, future research might assess how broader community networks and support systems affect parenting. Engagement in ethnic associations, participation in cultural events, or connections with extended family could cultivate protective factors, potentially managing the relationship between cultural identity and parenting practices. Applying similar studies to other second-generation Asian American groups could also help identify whether these patterns are unique to Korean Americans or reflect a broader bicultural experience in the United States.

Overall, these recommendations emphasize various ways for expanding this study, including methodological innovations, longitudinal designs, and broader consideration of cultural and community contexts. Further research with these specific suggestions would enrich our understanding of how second-generation Korean American parents integrate cultural identities and adapt their parenting practices in the United States.

Implications

Positive Social Change

Although the findings in this study did not reveal statistically significant predictors, the results still offer meaningful insights. In notion to the complexity and variability within second-generation Korean American parenting, my study challenges the assumptions that cultural orientation leads to parenting style. This concept can promote more culturally responsive approaches in clinical, educational, and community settings.

On a family level, these results may encourage parents who are wrestling with balancing heritage and mainstream values that their parenting is not narrowly determined by cultural orientation alone. Dynamic flexibility can strengthen the confidence and intentionality in parenting approaches. On a professional level, these findings may be valuable for healthcare providers, counselors, and educators working with Korean American families. By showing that second-generation parenting styles do not fall neatly into culturally predetermined patterns, the results of my study may help professionals

identify and challenge their own assumptions or biases. For example, clinicians who may expect authoritarian parenting in all Korean American households can instead approach families with openness, curiosity, and cultural humility, which can lead to more effective engagement and support.

Lastly, on a societal level, the findings of my study can contribute to a larger understanding of how cultural integration and generational change evolve within immigrant communities. This perspective can inform policy makers, community leaders, and advocacy groups who work toward building comprehensive systems that acknowledge the diversity of parenting practices within the ethnic minority populations. In line with Walden University's mission of social change, these findings reflect the importance of addressing cultural nuance in ways that promote equity, reduce stereotyping, and affirm the lived experiences of diverse families in the United States.

Broader Implications for Research and Practice

From a methodological standpoint, this study emphasizes the value of continuing to expand methodological approaches in future research. While quantitative designs, like this current study, provide clarity on broad patterns and relationships, incorporating qualitative approaches in future studies may help uncover the complex interplay between culture and parenting.

As it relates to theoretical frameworks, these findings suggest that existing models of acculturation and enculturation may need refinement when applied to second-

generation populations, whose experiences often reflect more integrated or hybrid cultural identities.

In practical application, clinicians, educators, and community leaders should approach Korean American families with sensitivity to their diverse experiences. Programs designed to support parenting might be most effective when they are adaptable, inviting families to reflect on their unique cultural narratives and integrate various sources of value and support that includes faith communities and broader social networks.

Conclusion

In conclusion, my study was designed to examine whether acculturation and enculturation predict parenting styles among second-generation Korean American parents. Although the results did not support significant predictive relationships, the findings of this research may provide insight on the dynamic, multifaceted nature of parenting within second-generation Korean American population. Rather than being strictly tied to cultural orientation, parenting styles likely develop from a rich interplay of people's own experiences, their family traditions, connections within their communities, and broader societal influences. As Korean American families continue to evolve across generations, future research that perceives parenting through the combined lenses of culture, faith, and community will be important for constructing richer, more supportive models that truly reflect their everyday experiences.

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Appendix A: Email

Subject Line: Anonymous Survey on Parenting in 2nd Generation Korean Americans

Hello,

My name is Teri Lynn Kim. I am third generation Asian American from China, and my husband is second-generation Korean American. We have two children. I am currently finishing my Ph.D. in Clinical Psychology from Walden University, and this research is a part of my doctoral studies. For this study, I am recruiting second-generation Korean American adults to research how much their attitudes reflecting American culture or the culture of Korea predict their parenting style. My goal is to better understand parenting in this population.

About the study:

- You will be asked to complete two questionnaires online: one is about enculturation and acculturation, which is how much you have adopted Western and Eastern cultures, and the other is about your parenting style. These questionnaires should take approximately 30 minutes to complete
- Your participation will be anonymous, which means you will not be asked for your name or any other identifying information.

Volunteers must meet these requirements:

- Korean American adult (at least 18 years of age) who was born in the U.S.
- Must have at least one Korean-born parent
- Must be proficient in English language

- The parent of at least one child three years of age or older.

If you are interested in participating, please click the link below.

If you know anyone who may fit the criteria as a potential participant, feel free to share this link.

Link: <https://www.surveymonkey.com/r/8KLN639>

Thank you for taking the time to read this email. It is greatly appreciated.

Sincerely,

Teri Lynn Kim, M.A., M.Phil., LMHC, CPC

Contact information: XXXXXX

Appendix B: Social Media Post/Flyer



Caption: There is a new study evaluating the acculturation and enculturation levels on second-generation Korean American adults and how it predicts their parenting styles. For this study, I am recruiting second generation Korean American adults to research how much their attitudes reflecting American culture or the culture of Korea predict their parenting style.

About the study:

- You will be asked to complete two questionnaires online and demographic from: one is about enculturation and acculturation, which is how much you have adopted Western and Eastern cultures, and the other is about your parenting style. These questionnaires and form should take approximately 30 minutes to complete

- Your participation will be anonymous, which means you will not be asked for your name or any other identifying information.

Volunteers must meet these requirements:

- Korean American adult (at least 18 years of age) who was born in the U.S.
- Must have at least one Korean-born parent
- Must be proficient in English language
- The parent of at least one child three years of age or older.

If you are interested in participating, please click the link below or private message me
XXXXXX.

Link: <https://www.surveymonkey.com/r/8KLN639>

Appendix C: Demographic Questionnaire

Gender:

- male
- female
- nonbinary/other

What is your current age? _____

How many children do you have? _____

What is your marital status? Click all that apply.

- married
- remarried
- single
- divorced
- widowed
- living with a partner

Highest Education completed:

- Some High School
- High School Graduate or equivalent

___ Post Secondary Completed- Trade or Technical School

___ Some College or Associates Degree

___ College Degree

___ Graduate Degree

Appendix D: Parenting Styles and Dimensions Questionnaire- Short Form

Robinson, C. C., Mandleco, B., Olsen, S. F., & Hart, C. H. (2001). The Parenting Styles and Dimensions Questionnaire (PSDQ). In B. F. Perlmutter, J. Touilatos, & G. W. Holden (Eds.), *Handbook of family measurement techniques: Vol 3. Instruments & Index* (pp. 319-321). Thousand Oaks: Sage.

For each item, rate how often you exhibit this behavior with your child.

I EXHIBIT THIS BEHAVIOR:

1 = Never

2 = Once In Awhile

3 = About Half of the Time

4 = Very Often

5 = Always

___ 1. I am responsive to my child's feelings and needs.

___ 2. I use physical punishment as a way of disciplining my child.

___ 3. I take my child's desires into account before asking him/her to do something.

___ 4. When my child asks why he/she has to conform, I state: because I said so, or I am your parent and I want you to.

___ 5. I explain to my child how I feel about the child's good and bad behavior.

- ___ 6. I spank when my child is disobedient.
- ___ 7. I encourage my child to talk about his/her troubles.
- ___ 8. I find it difficult to discipline my child.
- ___ 9. I encourage my child to freely express (himself)(herself) even when disagreeing with me.
- ___ 10. I punish by taking privileges away from my child with little if any explanations.
- ___ 11. I emphasize the reasons for rules.
- ___ 12. I give comfort and understanding when my child is upset.
- ___ 13. I yell or shout when my child misbehaves.
- ___ 14. I give praise when my child is good.
- ___ 15. I give into my child when the child causes a commotion about something.
- ___ 16. I explode in anger towards my child.
- ___ 17. I threaten my child with punishment more often than actually giving it.
- ___ 18. I take into account my child's preferences in making plans for the family.
- ___ 19. I grab my child when being disobedient.
- ___ 20. I state punishments to my child and do not actually do them.
- ___ 21. I show respect for my child's opinions by encouraging my child to express them.
- ___ 22. I allow my child to give input into family rules.
- ___ 23. I scold and criticize to make my child improve.
- ___ 24. I spoil my child.

- ___25. I give my child reasons why rules should be obeyed.
- ___26. I use threats as punishment with little or no justification.
- ___27. I have warm and intimate times together with my child.
- ___28. I punish by putting my child off somewhere alone with little if any explanations.
- ___29. I help my child to understand the impact of behavior by encouraging my child to talk about the consequences of his/her own actions.
- ___30. I scold or criticize when my child's behavior doesn't meet my expectations.
- ___31. I explain the consequences of the child's behavior.
- ___32. I slap my child when the child misbehaves.

Appendix E: Asian American Multidimensional Acculturation Scale

Chung, R. H. G., Kim, B. S. K., & Abreu, J. M. (2004). Asian American Multidimensional Acculturation Scale: Development, factor analysis, reliability, and validity. *Cultural Diversity and Ethnic Minority Psychology* 10, 66-80

Instructions: Use the scale below to answer the statements with the following 6-point Likert type scale ranging from (1) not very much to (6) very much.

Not Very Much-----Very Much
 1 _____ 2 _____ 3 _____ 4 _____ 5 _____ 6

1. How well do you speak the language of your own Asian culture of origin?
2. How well do you speak the language of other Asian groups in America?
3. How well do you speak the language of English?
4. How well do you understand the language of your own Asian culture of origin?
5. How well do you understand the language of other Asian groups in America?
6. How well do you understand the language of English?
7. How well do you read and write in the language of your own Asian culture of origin?
8. How well do you read and write in the language of other Asian groups in America?

9. How well do you read and write in the language of English?
10. How often do you listen to music or look at movies and magazines from your own Asian culture of origin?
11. How often do you listen to music or look at movies and magazines from other Asian groups in America?
12. How often do you listen to music or look at movies and magazines from the White mainstream groups?
13. How much do you like the food of your own Asian culture of origin?
14. How much do you like the food of other Asian groups in America?
15. How much do you like the food of the White mainstream groups?
16. How often do you eat the food of your own Asian culture of origin?
17. How often do you eat the food of other Asian groups in America?
18. How often do you eat the food of the White mainstream groups?
19. How knowledgeable are you about the history of your own Asian culture of origin?
20. How knowledgeable are you about the history of other Asian groups in America?
21. How knowledgeable are you about the history of the White mainstream groups?
22. How knowledgeable are you about the culture and traditions of your own Asian culture of origin?
23. How knowledgeable are you about the culture and traditions of other Asian groups in America?

24. How knowledgeable are you about the culture and traditions of the White mainstream groups?
25. How much do you practice the traditions and keep the holidays of your own Asian culture of origin?
26. How much do you practice the traditions and keep the holidays of other Asian American cultures?
27. How much do you practice the traditions and keep the holidays of other White mainstream groups?
28. How much do you identify with your own Asian culture of origin?
29. How much do you identify with other Asian groups in America?
30. How much do you identify with the White mainstream groups?
31. How much do you feel you have in common with people from your own Asian culture of origin?
32. How much do you feel you have in common with people from other Asian groups in America?
33. How much do you feel you have in common with people from other White mainstream groups?
34. How much do you interact and associate with people from your own Asian culture of origin?
35. How much do you interact and associate with people from other Asian groups in America?

36. How much do you interact and associate with people from the White mainstream groups?
37. How much would you like to interact and associate with people from your own Asian culture of origin?
38. How much would you like to interact and associate with people from other Asian groups in America?
39. How much would you like to interact and associate with people from the White mainstream groups?
40. How proud are you to be part of your own Asian culture of origin?
41. How proud are you to be part of other Asian groups in America?
42. How proud are you to be part of the White mainstream groups?
43. How negative do you feel about people from your own Asian culture of origin?
44. How negative do you feel about people from other Asian groups in America?
45. How negative do you feel about people from the White mainstream groups?

Appendix F: Debriefing Form

Thank you for taking the time in completing this survey. If you have questions about the study, you can email the student researcher via XXXXXX. If you want to talk privately about your rights as a participant or any negative parts of the study, you can call Walden University's Research Participant Advocate at 612-312-1210 or email IRB@mail.waldenu.edu. Walden University's ethics approval number for this study is 02-03-25-0673873.

If you experience psychological distress, the following information are resources for help:

1. <https://www.psychologytoday.com>
2. <https://www.mentalhealthfirstaid.org/mental-health-resources/>
3. <https://www.mhanational.org/resources>