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1.5 GENERATION KOREAN-AMERICAN YOUNG ADULTS' BILINGUALISM AND
THEIR IDENTITY IN THE U.S.

A Thesis
Presented for the degree of Master of Arts
in the Department of Modern Languages with an emphasis on Applied Linguistics and TESOL
The University of Mississippi

by

HANNA KIM

May 2021

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ABSTRACT

Since the 20th century, particularly post-1965, there has been rapid growth in the Korean-American population in the U.S. The number of 1.5 generation Korean-Americans has also increased. 1.5 generation Korean-Americans can take advantage of learning both languages and cultures in the two countries which can help them become bilingual and bicultural individuals. However, previous studies about the language experience and identity of Korean-Americans have mainly focused on the first or second-generations (Kang, 2013; M. Park, 2005) rather than 1.5 generations. Some of these studies have focused more on children at an early age (E. S. Park, 2005; Zhou, 1997) instead of young adults.

This research was conducted with seven 1.5 generation Korean-American young adults, between 18 and 30 years old, in order to explore the attitude and behavior of their bilingualism and biculturalism through their exposure to dual cultural environments. This study sought to examine the formation of identity for 1.5 generation Korean-American young adults through the maintenance of their native language while learning English, as well as certain acculturation experiences. The researcher administered questionnaires to participants to collect information about their language background, language usages, and respective identities. A series of semi-structured interviews were conducted, and follow-up questions were asked based on the participants response to the questionnaire. This research showed bilingualism and biculturalism of 1.5 generation Korean-American young adults. Usage of the Korean and English language

expanded the identity of the 1.5 generation Korean-American young adults after they came to the U.S. The acculturation experiences of 1.5 generation Korean-Americans affected their personal identities. They tended to identify as being Korean or Korean-American, as opposed to just being American. The findings of this research suggests that 1.5 generation Korean immigrants should be understood as a group in itself, not just as a group in between the first and second generation of Korean immigrants. It is recommended that rather than defining the term “1.5 generation Korean-Americans” by the age of arrival (AOA) in the U.S., other factors should be considered such as bilingual proficiency, memories of Korea, bicultural ability in both countries, and perception of their ethnic identity.

DEDICATION

This work is dedicated to my parents, Ansik and Sunhee, and my younger sister Jina, who are always praying for me and encouraging me to complete my years in graduate school. Without their tireless encouragement, I would have given up long ago.

LIST OF ABBREVIATIONS AND SYMBOLS

AOA	Age of arrival
BICS	Basic Interpersonal Communicative Skills
CALP	Cognitive Academic Language Proficiency
CPH	Critical Period Hypothesis
ESL	English as a Second Language
IRB	Institutional Review Board
LOR	Length of residence
L1	First language
L2	Second Language
SLA	Second Language Acquisition
TL	Target language

ACKNOWLEDGMENTS

This thesis has been impacted greatly by wonderful people. I would like to thank my advisor Dr. Tamara Warhol for giving me feedback, guidance, and continuous academic support. Without her steadfast effort and supervision, I would not have completed this thesis. I would also like to thank my thesis committee members, Dr. Felice Coles and Dr. Larissa Warhol, for their continuous support and encouragement. I would like to thank Dr. Coles for her initial guidance in checking the main ideas of my first draft, her assistance helped to make my thesis concrete. Also, I want to thank Dr. Warhol for her lecture “Multilingual Development & Education” which inspired my thesis topic.

To my graduate coordinator Dr. Maria Fionda, thank you for advising me as it aided me in receiving my master’s degree in the Department of Modern Languages with an emphasis in Applied Linguistics and TESOL.

My thesis would not have been possible without those seven participants who shared their stories with me for this study. Thank you for being willing to spend time completing my requests and sharing your lives with me. It motivated me to work harder.

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CHAPTER I

INTRODUCTION

Background

Many South Koreans including well-educated professionals have immigrated to the U.S. in the hope of economic advancement and political freedom since announcing the U.S. Immigration and Naturalization Act of 1965 (Kang, 2013). Additionally, high aspirations for better educational opportunities and achievement in American schools have driven a growing number of Koreans to move to the U.S. Lastly, the trend of linguistic globalization has led to the phenomenon of using English as a lingua franca and caused an increase in societal bilingualism (Shin, 2017). This globalized era, therefore, has encouraged people—including those from South Korea who have immigrated to the U.S.—to improve their proficiency of English within a natural setting. Correspondingly, the number of 1.5 generation Korean-Americans has also increased and the term that defines their identities, “1.5 generation,” has gained popularity since the early 1970s.

1.5 generation Korean-Americans

In general, Marshall and Lee (2017) use the term “Generation 1.5” when referring to immigrant students who were born out of the United States and completed their secondary education in the United States, thus having experience of the education systems in two countries. The use of the term “1.5 generation” began within Korean-American communities in

Los Angeles and New York in the early 1970s and referred to those who were born in Korea but grew up in the U.S. (Park, 1999). A first-generation immigrant refers to those who was born in their native country and migrated to a new host country as an adult. A second-generation immigrant is an individual who either was born in the new country to at least one immigrant parent or moved to the new country before the age of 6 (Van Ours & Veenman, 2003). Unlike first generation and second generation Korean-Americans, 1.5 generation Korean-Americans are described as bilingual and bicultural. (Seo, 2009). The definitions of the 1.5 generation vary. Park (1999) suggests that 1.5 generation Korean immigrants come to the U.S. during early- to mid-adolescence (around 11 to 16 years old), and Lee (2000) considers those who were born in Korea and arrived in the U.S. between the ages of 6 and 15. Zhou (1997) refers to immigrants who relocated to the U.S. during childhood or adolescence between the ages of 6 to 17 years. What is important here is how young the 1.5 generation individuals need to be to preserve the cultural elements of Korea even after they immigrate to the United States (Kim, 2002). For this paper, the 1.5 generation is defined as those who were born in Korea, moved to the U.S. between the ages of 6 and 18, and completed their secondary schooling in the U.S., so as to look at more a wide range of educational experiences.

Goldschmidt and Miller (2005) explain the characteristics of the 1.5 generation as follows. They are immersed in their native culture and speak their native language at home, but they also participate in the dominant culture and speak English through education at U.S. schools and interaction with American students and teachers in school. They speak both Korean and English well and adapt well to both American and Korean cultures (Kim, Brenner, Liang, & Asay, 2003). Nevertheless, 1.5 generation Korean-Americans do experience an imbalance between American and Korean cultural values and norms, and they may have

experiences with interpersonal (family, friends, etc.) and emotional conflicts while trying to balance the two cultures. (Yeh et al., 2005). Rumbaut and Ima (1988) describe 1.5 generation as a group of neither the first nor the second generation of immigrants, marginal to the host and native worlds, with neither being fully part of the two different worlds. However, Yeh et al. (2005) states that Korean immigrants are expected to address and pass over these cultural contexts by asking for support to friends, family, and church. They finally are able to negotiate across cultures, shifting their behavior or language depending on the social setting. For instance, they use English with peers at school, interact in Korean at home with their parents, and would mostly use Korean or half Korean and half English with Korean-American friends.

According to Park (1999), many 1.5 generation Korean-Americans have had transformative experiences: first they act “white” and then later shift to affirm their Korean culture. For instance, one of the participants in Park’s study, who moved to the U.S. at the age of four, reported that her friends were all white and wished to belong to them by behaving “white” when she was young. She spoke Korean to her parents, but she spoke English to her siblings and her friends. She only spoke English at work and at church. She said not many Asians were around her while growing up. Nevertheless, after she grew up, she wanted to know more about Korean culture and was proud of herself as Korean.

1.5 generation Korean-Americans are described as bilingual and bicultural in the sense that they are continuously exposed to both the Korean and American-English languages and cultures in the two countries (Seo, 2009). Specifically, in puberty and young adulthood, 1.5 generation Korean-Americans show a different acculturation process than first- or second-generation Korean-Americans that is a result of living between Korean and American culture.

They do not fit in with either first- or second-generation Korean-Americans. They are viewed as being too American to be first-generation, yet too Korean to be second-generation (Pyon, 2010). Although the 1.5 generation has unique characteristics, many researchers have not conducted research on this group. Previous studies about the language and identity of Korean-Americans have mainly focused on the first or second generations of Korean-Americans (Kang, 2013; M. Park, 2005) rather than 1.5 generations. Moreover, some of these studies have concentrated more on children at an early age (E. Park, 2005; Zhou, 1997) than during young adulthood.

Purpose and rationale of the Study

The 1.5 generation is a unique group that differs from first and second generation in terms of developing bicultural strategies between two cultures (Rumbaut & Ima, 1988). Park (1999) argues that 1.5 generation Korean-Americans showed different acculturation processes from the second and first generations related to ethnic attachment, language preference, cultural awareness, and interpersonal relationship. Studying young adults of the 1.5 generation provides another perspective about the diversity within Korean-Americans which has yet to be thoroughly researched. This study seeks to understand the different bilingual and bicultural journeys of a 1.5 generation Korean-American young adults and their identity formation through their acculturation experience in the U.S. Furthermore, this study provides 1.5 generation Korean-American young adults an opportunity to discuss and reflect on their own experiences and views. This current study draws attention to the need to understand diverse immigrant groups. Lastly, this study sheds light on the necessity of paying attention to ethnicity in the language learning process.

Research Questions

This study explores the following questions:

- (a) How are the 1.5 generation Korean-American young adults bilingual and bicultural people?
- (b) How do usages and practices of native and English languages influence the 1.5 generation Korean-American young adults' hybrid identity?
- (c) How do acculturation experiences influence the 1.5 generation Korean-American young adults' hybrid identity?

Overview of the Study

This study is organized in the following chapters. Chapter 1 introduces the background of the study and defines the term of 1.5 generation Korean-Americans. This first chapter examines the existing problems of previous studies to demonstrate rationale for the current study. In Chapter 2, the researcher presents a literature review on theories of language acquisition, acculturation, ethnic identity formation, the theoretical rationale for the current study. Chapter 3 describes the qualitative methodology used in this study, the descriptions of participants' demographics, the procedure of data collection and analysis. Chapter 4 offers the findings of the study and analysis divided into four themes: Immigration and Acculturation Experiences, Languages, Attachment to Both Cultures, and Identity. This study distinguishes between the participants' personal identity and ethnic identity. Chapter 5 summarizes the results of the study and interprets the findings compared with the previous studies mentioned in the literature review. This chapter presents implications and discussion on 1.5 generation Korean-Americans' bilingualism and identity and the values of this study as well as limitations of the study and recommendations for future research.

CHAPTER II

LITERATURE REVIEW

This chapter provides a review of the literature examining the sociocultural and historical contexts of the phenomenon for this study. The following three themes were reviewed to help with an understanding of the 1.5 generation Korean-American young adults related to the research questions: acculturation, language, and identity. In terms of acculturation, Berry's Four Modes of Acculturation explains how immigrants acculturate to a new host culture. Next, Schumann's acculturation model for Second Language (L2) Learners analyzes the relationship between L2 learner's Second Language Acquisition (SLA) and their degree of acculturation. Regarding language competence, a hypothesis of the Critical Period language acquisition is used to examine age effects on SLA. Among early theories of bilingualism, Cummins' threshold hypothesis and development interdependence hypothesis, as well as the Basic Interpersonal Communicative Skills (BICS) and the Cognitive Academic Language Proficiency (CALP) are employed to explore the relationship between first language (L1) and L2. Cook's notion of multicompetence is introduced to investigate bilinguals' multicompetence that leads to a multicultural ability. Concerning identity, general concepts of identity and ethnic identity are provided; Tse's ethnic identity development model is used to indicate the process of the ethnic identity among immigrants. Korean immigrants' bicultural identity is supported by the literature review.

Berry's Four Modes of Acculturation

Acculturation is defined as an individual's change in values and behaviors as they seek to adopt the cultural norms of mainstream society (Graves, 1967). Berry (1997) focuses on how cultural groups and an immigrant from one culture acculturate to a new culture. He suggests that acculturation strategies depend on two issues: (a) cultural maintenance and (b) contact and participation in other cultural groups. While considering these issues, he defined four acculturation modes: assimilation, separation, integration, and marginalization.

Assimilation strategy is when immigrants seek to attach to the host culture and involve themselves in daily interaction with the host culture, detaching from their ethnic identities, native language, and native culture. *Separation* has the opposite meaning of assimilation with immigrants wishing to separate from the host culture and groups, avoiding interaction with others, simultaneously holding on to their native culture. *Integration* is defined as when immigrants belong to both original and host cultures and have an interest in maintaining their ethnic culture while interacting with host cultures. They also have a good linguistic proficiency in both languages and individuals have some degree of cultural integrity while looking for opportunities to participate in larger social networks. Finally, contrary to integration, *marginalization* demonstrates that immigrants reject both native and the mainstream cultures, isolating themselves from the two cultures (Berry, 1997).

Berry (1997) states that Immigrant groups can successfully pursue integration when the mainstream society is open towards cultural diversity. Thus, the dominant group should be prepared to meet the needs of all groups in multicultural society by adapting national institutions such as education, health, and employment; the non-dominant groups are simultaneously required to adopt the values of the larger society. Furthermore, he explains that integration and

separation are required to be pursued when the individual of an ethnocultural group considers maintaining their native identity and cultural heritage. Depending on an individual's acculturation strategies, individuals and groups may have various attitudes and behaviors towards four different acculturation modes. In this study, Berry's four modes of acculturation is used to explain the process of acculturation that 1.5 generation Korean-Americans experience in a host country.

Schumann's Acculturation Model for Second Language (L2) Learners

Schumann (1986) argues that acculturation refers to the learner's social and psychological integration with the target language (TL) group. He presents a model of SLA in which L2 learners acquire L2 depending on the degree of their social and psychology of acculturation. He proposes two types of variables that are enough to enable the L2 learners to acquire the TL: social and affective variable acculturation. In the type of social variable acculturation, L2 learners are socially connected with the TL group and are able to sufficiently acquire the TL. The learner also is psychologically open to the TL when they are exposed to the TL. In psychological variable acculturation, the L2 learner consciously or unconsciously hopes to adopt the TL speakers' lifestyle and values. They also have all characteristics of the social acculturation.

Schumann (1986) examines social variables in acculturation that influence the acculturation of the L2 learning group which also affects the degree of the groups' acquisition of the TL. There are three different integration strategies that affect social factors of L2 learning: assimilation, preservation, and adaptation. *Assimilation* as integration strategy describes how the L2 group adopts the TL group while giving up their own lifestyle. This strategy increases the degree of acquisition of the TL and contact between the two groups.

Preservation allows the L2 learner group to maintain their own life style and values while refusing those of the TL group. This strategy seems that the L2 learners are challenged to acquire the TL, and there is social distance between the two groups. *Adaptation* defines that the L2 learner group maintains their own lifestyle and values, and they also adapt to the TL group's lifestyle and values (e.g., American society). In this case, the degrees of acquisition of the TL and contact between the two groups are varied. Besides, the L2 learner's length of residence (LOR) aspect may promote L2 learning since the higher LOR intends to develop extensive contacts with the TL group members. Schumann's acculturation model for L2 learners explains that the degree to which social and psychology of acculturation influences L2 learner's second language acquisition. This model will also influence this study by examining the relationship between acculturation and language aspects.

The Critical Period of Language Acquisition

The Critical Period Hypothesis (CPH) is a hypothesis that learners may achieve full L2 proficiency only if they began learning the L2 before the age of puberty (tentatively the age of 12) (Snow & Hoefnagel-Höhle, 1978; Ellis & Shintani, 2014, p. 297). Long (1990) reported that if L2 learners begin an L2 by age 6, they usually successfully attain L2 without foreign accents, but they may have accents if learning begins after age 12, and the success of language acquisition between 6 and 12 vary. Research in opposition of CPH, however, concluded that a critical period is not sufficient in itself to explain all aspects of non-nativeness in the speech of English of L2 learners (Flege et al., 1997). Snow & Hoefnagel-Höhle (1978) also did not support CPH for L2 acquisition by showing that English children aged 12-15 and adults made the fastest progress of learning Dutch as L2 during the first few months of the study, whereas English children aged 3-5 showed the lowest performance. CPH is used to examine the

relationship between age effects and language competence in SLA.

Cummins' Threshold hypothesis and the Development Interdependence hypothesis

Cummins (1981) notes that L1 proficiency can significantly enable bilinguals in their intellectual and academic development. Among Cummins' bilingualism theories, the threshold hypothesis and the development interdependence hypothesis explain the relationship between L1 and L2 based on cognitive ability. First, the threshold hypothesis states that bilinguals are those who have age-appropriate proficiency in both L1 and L2, and as a result, have more cognitive benefits over monolinguals (Baker, 2017). Therefore, this theory supports that cognitive benefits of bilinguals may only be available after obtaining a certain level of bilingualism. The development interdependence hypothesis states that L2 competence partially depends on the level of L1 proficiency; thus, advanced development of L1 helps with successfully acquiring their L2 (Baker, 2017). This theory explains that the cognitive ability properly developed in an L1 leads to the competence in the L2. Experience with L1 literacy also aids in L2 linguistic competence. Kim (2004) tested the Interdependence hypothesis examining the relationship between reading in Korean and English vocabulary competence. This study reported that those who read more in Korean also read more in English, which led to better English vocabulary competence. Cummins argues that cognitive academic language ability is a precondition for academic success in school, and divided into contextualized conversational language and decontextualized academic language. Cummins' Threshold hypothesis and the Development Interdependence hypothesis support how the L1 of the 1.5 generation Korean-Americans can enable them to become bilinguals with regard to the cognitive aspects of both L1 and L2.

The Basic Interpersonal Communicative Skills (BICS) and the Cognitive Academic

Language Proficiency (CALP)

Cummins (1979) distinguished between language use for simple conversations and more academic purposes: BICS and CALP. BICS refers to highly contextualized conversational and social language skills through personal social interaction with other English native speakers (Baker, 2017, p. 161). In contrast, CALP refers to language used in academic subjects in the classroom related to cognitive and academic skills (e.g., reading and writing). It requires context reduced skills, and classroom exercises and academic instruction helps in acquiring CALP.

Cummins explains that the independence between CALP and BICS can be demonstrated in not only L1 learning but also in L2 learning contexts. For newcomer students, they can build and improve CALP through classroom activities and academic classes. Taking English as a Second Language (ESL) classes to develop their English proficiency at the beginning of immigration and also taking regular classes in American schools can also help them develop their CALP. They are also exposed to much social interaction with English speaking pupils which show their BICS. The early bilingualism theories of BICS and CALP explain how 1.5 generation Korean-Americans are able to attain L2 proficiency in both academic and conversational languages.

Cook's notion of multicompetence

1.5 generation's linguistic proficiency can be also described using Cook's multicompetence concept. The term multicompetence refers to "the compound state of a mind with two languages," knowing more than one language (Cook, 1991). Multilingual competence explains that a person has the capacity for both L1 competence and the L2 interlanguage, which is the knowledge of L2 in the learner's mind (Cook, 1999). L2 speakers have different metalinguistic awareness and cognitive processes from monolinguals. One of the distinguishable characteristics of multicompetent users is code switching, that is, they can switch into two

languages. Diaz (1985) states that bilinguals have many advantages such as cognitive development, specifically during the initial period of learning L2. According to M. Park (2005), multicompetence helps young Korean-Canadians acquire both cultures and enables them to recreate themselves as multicultural people. They try to adopt both cultures, and, in turn, create their own cultural identity while capitalizing on cross-cultural living. Cook's notion of multicompetence is used to explore bilinguals' multicompetence that also explains their ability to multicultural.

Identity and Ethnic Identity

Identity is defined as how we understand the individual self, and identity is linked to the sharing with others of shared group identity and beliefs (Erikson, 1968). Erikson (1968) states that identity keeps changing and developing as the individual grows, becoming aware of a wider range of other people (p. 23). Burke (2006) states that identity arises from the cultures that we belong to. Identity, in turn, implies a fluid change in one's sense of self in terms of those who are a member belonging to a group and those who are an individual.

Culture is defined as the product of and guidance for all human experiences that includes views, values, and beliefs (Mukhopadhyay, Henze, & Moses, 2014, p.89). Therefore, culture includes various national origins, ethnicities, and faiths. Berry (2001) explains the concept of cultural identity when people live interacting with another culture rather than when they live in one culture. Cultural identity is linked to a complex set of beliefs and attitudes, and the way one perceives themselves as a member of a cultural group. Berry examines that cultural identity has two dimensions: ethnic identity and civic identity. Ethnic identity attaches to cultural retention of one's origin and heritage group. On the other hand, civic identity is linked to identification with the larger or dominant society. These ethnic identities and civic identities are independent (not

negatively correlated) and nested; a consensus that the way an individual thinks of oneself is also constructed based on two dimensions (Berry, 2001).

Ethnic identity is defined as the part of self-concept related to their ethnic membership including feeling of belonging and commitment to their group, the attitudes toward their group, and the sense of shared values and attitudes (Phinney, 1990; 1996) as well as including language, behavior, and knowledge of history of ethnic group (Phinney, 1990). Phinney (1996) states that if an individual holds the stronger ethnic identity, they make the greater contribution to their self-concept. Previous researchers claim that English language proficiency can influence youths' ethnic identities (Kiang, Perreira, & Fuligni, 2011; Kiang, 2008). They state that higher English proficiency contributes to stronger perception of American identity label and loses connection with individual's ethnic group.

However, Phinney describes that aspects of ethnic identity (feelings, commitment, attitudes, values, language, behavior, and knowledge) can variously apply across groups, and any self-identified individual can differ among the same ethnic group members on their identification with the group and their engagement with it. Furthermore, ethnic identity is not static throughout an individual's life; individuals tend to reexamine their ethnicity over time even if they have already established an ethnic identity. Given that, ethnic identities are complex processes which helps understand the ethnic identities of 1.5 generation Korean-Americans, and the ethnic identity development is represented in the following section.

Tse's ethnic identity development model

There is a relationship between bilingualism and identity, and bilinguals develop their ethnic identities. Tse (1998) explains a four-stage model of ethnic identity development to explore the identity process for ethnic minorities and their attitudes toward native and majority

languages. The process consists of four stages: Unawareness, Ethnic Ambivalence and Evasion, Ethnic Emergence, and Ethnic Identity Incorporation.

In stage 1, “Unawareness,” ethnic minorities do not realize their minority status before contacting major ethnic groups, such as before attending school. Stage 2, “Ethnic Ambivalence and Evasion,” is when ethnic minorities have little or no interest in their ethnic group and have negative feelings toward the ethnic group, associating more with the dominant group. This stage begins typically from their schooling in childhood and adolescence and is considered a relatively long and hard period. Tse (2000) claims that ethnic minority children in Stage 2 are willing to belong to dominant groups, and this attitude encourages them to disconnect themselves from their L1 while identifying with English. In stage 3, “Ethnic Emergence,” ethnic minority immigrants prefer embracing their ethnicity in the mainstream group. In this stage, they become more comfortable with their ethnic identity. Their behaviors include reading about the ethnic culture, taking trips to the home country, socializing with members of the same ethnic group, and studying the native language. Stage 4, “Ethnic Identity Incorporation,” is when ethnic minorities join their ethnic group (Korean-Americans) and accept their own ethnic identity they have evolved into. After dealing with much uncertainty in previous stages, ethnic minority children finally discover themselves and improve their self-image.

Since 1.5 generation young adults move to the U.S. in their elementary or secondary schooling period, they might also experience a change in their personal sense of ethnic identity. Tse (1998) states that not all ethnic immigrants go through the four stages. Nevertheless, Tse’s ethnic identity development model helps understand an ethnic identity development process that supports immigrant experiences.

Korean and bicultural identity

The 1.5 generation Korean immigrants have been described as those who are bilingual and bicultural as they maintain the Korean language and learn English, and they are socialized in both Korean and American culture (Danico, 2004). Consequently, 1.5 generation Korean-Americans express cultural values and beliefs of both cultures. Yeh et al. (2005) states that while 1.5 generation Koreans are integrating American cultural aspects into their identity and lifestyle, they are able to maintain their native (Korean) heritage and identity. Seo (2009) examines that 1.5 generation Korean-Americans adapt to American culture by preserving their native language and culture. Maintaining Korean language and engaging with Korean culture is important to their sense of belonging to a Korean community and helps positively adjust them to American culture.

Korean language proficiency also helps form Korean-American young adults' identity. Lee and Suarez (2009) point out that there is a strong positive relationship between native language proficiency and the development of bicultural identities. Thus, immigrants who have greater native language proficiency while actively learning English tend to have a stronger American identity and their ethnic identities, as well as better linguistic and acculturation experiences. According to Danico (2004), 1.5 generation's bilingual and bicultural shape how 1.5 generation Koreans perceive themselves as language and culture are tied to identity. Interestingly, they can switch their generational identities between first, 1.5, and second generation depending on who they are with. This ability indicates how they can negotiate generational boundaries and represent themselves as first, 1.5, or second generation or as Korean, Korean-American, or American in various situations. For example, Danico explains that when 1.5 generation Korean immigrants are with non-Koreans, they tend to behave more like American, but when they are with first-generation Koreans, they may change to behave more

Korean through language and cultural etiquette, and so on. For these reasons, it is necessary to understand that 1.5 generation Korean-Americans are not the middle of first and second generation, but they are rather fluid between generations and ethnic identities depending on varying situations. This section is used to examine how preserving the native language and culture of 1.5 generation Korean-Americans affects their biculturalism and impact their identity.

CHAPTER III

METHODOLOGY

This chapter describes this study's methodology. It includes a description of the instruments used in the study, demographic descriptions of participants, and data collection procedures. The chapter ends by outlining a proposed analytic strategy.

Collection of data

Questionnaires and semi-structured interviews were the data collection instruments. The researcher chose the two methods for the following three reasons. First, questionnaires enable the researcher to examine their language background, language learning experiences, language proficiency self-assessment, language usage with others, and perception of their identity. Collecting data via semi-structured interviews allows the researcher to listen to the narratives of the participants more thoroughly than in the questionnaire, to collect the depth of data, and explore the follow-up questions from questionnaires as well as their answers during interviews. The interview questions were designed to be open-ended questions, divided into background information, early stage of immigration, experiences at school, perception of bilingualism and self-assessment on language proficiency, the uses of English and Korean languages, and perception of identity and ethnic identity. Second, the researcher is able to obtain large amounts of data and select the necessary information that will be used for data analysis. Third, by using two methods (questionnaire and interview) from the same participants allows the researcher to

compare the information from both data sources and remove any inconsistencies that refer to untruthful data.

Participants

Seven people participated in the study. Among the seven participants, three are considered expatriates rather than immigrants, since they are living abroad in the U.S. but have not permanently immigrated. In regards to their ethnic identity, five of the participants identified themselves as Koreans, not Korean-Americans. For the purpose of this paper, the researcher will refer to them as 1.5 generation Korean-American young adults based on the definition of the term 1.5 generation that was defined earlier. Data was collected from seven 1.5 generation Korean immigrants in several cities and states in the U.S. The participants were recruited through personal contacts, referrals from the researcher's peers, and an advertisement on social media. Individuals met the following criteria: (a) they had moved to the U.S. at the age of 6 to 18 years old, (b) were a young adult between 18 and 30 years, (c) had experienced public education in Korea and attended a U.S. public secondary school, (d) were currently attending a college or working in the U.S., (e) had lived in the U.S. for more than six years, and (f) spoke both Korean and English as near-native speakers. Table 1 illustrates the demographic information of the participants. With regard to privacy of the participants, pseudonyms were assigned to all individuals.

Table 1***Demographic Information of Participants***

Pseudo name	Gender	Age	AOA	LOR	Area of residence	Visa status	Educational attainment	Occupation
David	Male	21	14	7	California	F-1	In college	College Student
June	Male	23	10	14	Missouri	Resident	In college	Graduate Student
Kevin	Male	24	18	6	Virginia	Resident	In college	Graduate Student
Young	Male	26	8	18	Texas	Citizen	College	Soldier
Peter	Male	30	15	15	Missouri	F-1	Graduate	Graduate Student
John	Male	20	7	13	California	Resident	In college	College Student
Sue	Female	24	17	7	Missouri	F-1	In college	Graduate Student

As described in Table 1, the participants varied in age from 20 to 30. The average age of the participants is 24. The participants moved to the U.S. between the ages of 7 and 18, and the average of AOA in the U.S. is 13. The LOR ranged from six to 18 years, and the participants had stayed in the U.S. an average of 11 years. Four of the participants' parents live in the United

States, and three live in South Korea. Two participants live in California, three participants live in Missouri, the rest of the participants live in Virginia and Texas. One participant grew up in New Jersey during secondary school and then moved to Texas for work where he now lives. All participants are college-educated: five of them are in college, one has a bachelor's degree, another has a graduate degree. Regarding legal status, one participant is a citizen, three participants are legal residents, and three participants hold a F-1 visa, which is a type of student visa that allow individuals to enter the U.S. as a full-time student at an accredited college, university, seminary, conservatory, academic high school, elementary school, or other academic institution or in a language training program. The participants' bilingual proficiency in Korean and English was determined based on their self-assessment of their language proficiency.

Procedure

The following steps were taken for this study: First, the researcher conducted a pilot study with a Korean-American who is the acquaintance of the researcher. The pilot study helped the researcher use two instruments and get more familiar with Korean-American participants. After the pilot study, the researcher asked for feedback from the participant of the pilot study on questionnaires and interviews, and the researcher was able to develop original questions on questionnaires and interviews.

After this proposal got accepted by the Institutional Review Board (IRB), participants who met the requirements of this study criteria mentioned above were invited to participate in this study. The participants were given a description and purpose of the study, in addition to a consent form before participating. The form assured them that their responses are confidential, and they have a right to give up their consent any time of the study. Information in regards to compensation for completing the study at the end was also included in the form. The participants

were asked to sign a consent form and an invitation letter.

All field work was done online due to the global COVID-19 pandemic. Before the researcher sent out the questionnaires, the participants were asked to decide language preferences for the questionnaires and interviews. Depending on their preferences, the appropriate questionnaires were sent to them via email. The questionnaire was linked to Google forms. Then, participants were required to complete questions about their background, a self-assessment of Korean and English proficiency, language usages, and some open-questions about their identity and ethnic identity (see Appendix 1). Each questionnaire was intended to take approximately 20 minutes.

Semi-structured interviews asked open-ended questions to elicit narratives from the participants. Follow-up questions based on the questionnaires were asked to the participants when necessary (see Appendix 2). The participants were allowed to express their thoughts and opinions in the language in which they felt comfortable. The researcher tried to establish a rapport with the participants by checking in regularly via SNS messenger. Building a rapport helps the participants feel more open and comfortable so they will talk more while being interviewed (Benyamin, 2018). Interviews were conducted via Zoom and lasted between approximately 60 to 90 minutes. One lasted almost 120 minutes. The interviews began with a daily conversation such as the current COVID-19 pandemic situation in the area where they live. The researcher briefly explained the research process, the confidentiality of data from the participants, and the compensation of the study before the start of each interview. The researcher also shared that this study had been granted approval by the University of Mississippi's IRB. Each interview was recorded using Zoom, with the permission of each participant. Interviews focused on the topics such as the participants' immigration and acculturation experiences,

language, cultural factors, and their sense of personal and ethnic identity. The interviews were conducted in either Korean or English depending on the participant's language preferences. After ending the interviews, the researcher provided the participants who completed all work with a \$10 gift card within one day. Each interview was transcribed afterward. After the initial transcripts were completed, each transcript was reviewed by the researcher with recordings to ensure the accuracy of the transcript.

Data analysis

Data analysis was conducted after the collection of raw data from both questionnaires and semi-structured interviews. After interviews were completed, they were transcribed by the researcher for data analysis. Each transcript was checked comparing recording files and transcripts. After transcribing, the coding process was conducted. In the first cycle of coding, the researcher highlighted relevant content and statements and created phrases and sentences to summarize the primary ideas into phrases from the raw data. In the second cycle of coding, focused codes and the meaningful units were reorganized and condensed into conceptual categories and themes. The next was synthesizing the codes across the participants to identify participants' similarities and differences. Over the synthesizing the codes, categories and themes were formed and focused: immigration and acculturation experiences, languages, attachment to both cultures, and identity. Once organized themes and subthemes, the data analysis was scrutinized to develop the theory and theoretical model comparing previous literature review.

CHAPTER IV

RESULTS

This chapter addresses the participant's acculturation experiences, language aspects, cultural attachment, and their perception of identity and ethnic identity. There are five sections: demographic information of the participants, their immigration and acculturation experiences, language, attachment to both cultures, and identity. The results of this study are a reflection of the participants' questionnaires and interviews which were transcribed without corrections.

Immigration and Acculturation Experiences

All seven participants had attained a high-level of education and held a strong socioeconomic and occupational status in the U.S., such as graduate school student, a professor and a U.S. soldier. The majority of participants left Korea for the U.S. for an educational purpose. Their parents either moved to the U.S. with them or sent them to the U.S. in order to obtain a better primary education so that they could eventually attend a U.S. college. One participant, Sue, had a slightly different immigration story from the other participants. She moved to Canada when she was 12, attending middle school there and then came to the U.S. in order to enter a U.S. college when she was 17 years old. Other participants had different reasons for their family's decision to immigrate to the U.S.: their father's career opportunities and business. For example, John reported that his father, who is in the medical field, decided to immigrate to the U.S. with his family in order to open his own business in the U.S.

All participants shared some of the common difficulties they initially encountered while struggling to adjust to life at U.S. schools. Most participants had a hard time making friends and adapting to the U.S. school system. For instance, Kevin mentioned:

Interviewer (IN): 이제 이민을 왔을 때는 이제 느낌이 완전 달랐을 꺼 같은데 어땠어요? 처음에
왔을때는?

Kevin: 아 제가 처음 왔을 때는 [학교에] 약간 적응을 잘 못했어요. 분위기가 너무 달라가지고.

IN: 그쵸. 어떻게 달랐어요 본인이 이렇게 느꼈을 때는?

Kevin: 제가 여기서 고등학교를 한 1년 정도 다녔었는데, 완전히 그냥 [웃음] 아예 달라서 처음부터 다시
적응한 그런 기간이었 달까? ...애들이 서로 관심이 없어 가지고, 제가 먼저 그룹에 들어가야 되고 그런
노력을 좀 많이 취했던 거 같아요.

IN: I think you might have felt totally different when you immigrated to the U.S.
compared to your feelings now; how did you feel at first?

Kevin: When I first came, I could not really adapt well to school since the environment
was completely different.

IN: I see. How was it different when you felt this way?

Kevin: I attended a high school here for about a year, and it was just totally [laugh]
different; I could say that it was like a period in which I had to start over again to adapt?
... the kids were not interested in each other, so I had to approach groups first, and I think
I made a lot of effort.

Sue also shared her first difficulty when she came to the U.S.:

...어 처음에는 학교 적응하는거? 제가 그 때 10학년 2학기때 [캐나다에서 미국에] 갔거든요. 근데 그 때는 애들이 [이미] 자기들끼리 친구가 됐잖아요. 이제 그룹으로 약간 낄라고 하니까 그게 좀 힘들었고요, 걔네들은 이미 [자기들끼리] 친한 친구였고 그리고 또 진짜 다 백인 애들이었어요. 진짜 아시안은 저 혼자? 그래서 또 그것 때문에 좀 힘들었어요 친구 사귀는 것 때문에. 그래서 공부나 다른 거는 [캐나다랑] 비슷했구요...근데 그냥 그 문화가 힘들었던 것 같아요. 그 친구 약간 사귀는거.

Um. At first, adapting to school? I went to [the U.S. from Canada] in the second semester of my 10th grade year, but by that time, the kids had [already] become friends. I was trying to join friend groups, but it was hard. The kids were already close friends with each other, and they were all white people. I was the only Asian. Because of making friends, I had a hard time. Studying or other things were similar to Canada's...however, I think it was just hard to deal with the culture and make friends.

Regardless of these difficulties, they coped by participating in extracurricular activities or looking for a friend who could help them with academic support. Most of the male participants joined sports teams: football, tennis, basketball, or wrestling teams. Young said that he also joined a jazz and marching band in high school. Most participants stated that joining extracurricular activities in secondary school gave them an opportunity to interact with other students that helped them improve their English proficiency and helped their acculturation to the

U.S. school. They also relied on religious communities. John shared that his early immigration time made him have stronger religious faith. He explained:

John: I also think that just being Christian; how [my] relationship with God kind of surrounded all those worries, pain, and suffering. I think that's where a lot of my comfort came from when I was going through a lot of those ups and downs and crumps through my childhood.

IN: Through the hardships that you experienced at the beginning of immigration do you think you feel stronger in terms of your faith?

John: Yeah, I think as a kid I didn't understand as much about why people go to church and all that, but I think through suffering, I was able to understand my own brokenness, and the reason why I need grace and then the reason why I need Jesus then reason why I need God. So, I think it helped. [laugh]...I think I really grew in my faith especially in my freshman year of high school. When I kind of shared how my parents were kind of fighting and our struggling at school, but I think that [this] is [the] one I really had to surrender [to], and I asked God to really be by my side, and I think that's why my relation with God kind of kicked off [laugh].

All participants reported that racism was present in their U.S. schools. For example, Peter stated:

IN: Have you ever any experienced racism in the school?

Peter: Yeah, absolutely a lot. I didn't know [it] well. I didn't notice at that point of time,

but when I look back, there was so much racism in high school, too. Have you ever even heard of microaggression?

IN: Microaggression? Could you elaborate about what it is?

Peter: So, microaggression is something that people do not intentionally say or behave or just you know the person who is under-represented [in the] group or something like that. Obviously, they are doing [it] unconsciously. So, some kids from high school, he probably didn't have much experience talking to Asian person because it's a little [town in] Kentucky, there are not many Asians [there for] a while. There are a lot of Asian students now, but that was back in 2005, so there were not many. So, this kid comes up to me...I was glad because I could talk to somebody, but possibly that's a part of microaggression...It's clear racism would've [been] like someone comes up to you, calling you, stretching your eyes or sideways, call me out in a soccer game. There's a lot that you go through that I didn't realize that...

Specifically, David said:

이제 11학년 이후부터는 애들 하고 제가 친해지려고 더 노력도 하고 했어서 [인종차별 경험] 그런 적이 없었는데 가끔가다. 야구를 하는데 상대방이 완전 백인이었어요. 근데 제가 야구를 12학년 때 했었는데...이제 away 경기를 갔는데 원정 경기죠. [경기에서] 이기니까 나한테 이제 원래 이제 경기가 끝나고 다들 악수하고 한번씩 하면서 잘했다 하는데 거기서 백인 애 한 명이 저한테 눈을 뜨고 다니라 이렇게 흘리고 가더라고요... 저는 되게 처음 들어보는 말은 아니다 보니까 덤덤하죠 사실. 그 학교가 좀

원래 악명 높고 악질적인 학교로 많이 유명 해서 어 백인들만 다니는. 그래서 크게 신경을 안 썼고. 그리고
어차피 그 당시에는 여자친구 사귀고 있어서 걔도 백인인데 내가 모든 백인을 싫어할 필요는 없겠지 하는
마인드는 있었는데 가끔 뭐 진짜 나와요. 농구부에 경기를 갔었는데, 근데 나한테 이제 수학 숙제하러
가라고 여기 있지 말고. 그 처음 당하면 굉장히 당황스러운데 생각보다 듣다 보면 익숙해져요 안타깝게도.
Since 11th grade, I made more effort to become closer with my peers, I did not have any
[racist experience], but I sometimes have. I played in a baseball game in 12th grade of
high school, and the opponents were all white people. I went to an away game, and our
team won [the game]. The team usually shakes their hands and tells the other team who
won that they did a good job, and while we were doing that, a white kid told me to keep
my eyes open and glared at me...It was not the first time to hear that, so I was honestly
calm. The school is known as a notorious and vicious all-whites school, so I did not pay
much attention to it. I also was dating a girl-friend who is white, so I had the mindset that
I didn't have to hate all white people, but sometimes it [racism] came out. I went with the
basketball team to play, and I hear them tell me to go and do my math homework, not
staying here. It is very embarrassing when you first get hit, but you get used to it when
you listen to it more, sadly.

Although participants reported racism at schools, they tried not to become overstressed
about it and tried their best to adapt to it by overcoming such obstacles as best they could while
at school. The experience of racism did not play a big role in personal and ethnic identities.
Participants stated that among the advantages of living in the U.S. as Korean include: using both
languages, knowing both cultures, having a broad spectrum of thinking, meeting various people,

and having more opportunities. For instance, John explained, “I think the pros [of living in the U.S. as a Korean-American] are just like I get to enjoy the great sides of both cultures and use that for my own personal development. Um, knowing how to speak both languages.”

Furthermore, Young said that he can be a mediator between Korean and American culture, and he can see Korean and American cultures more objectively.

However, all participants agreed that they sometimes feel that they do not fit in either Korean or American culture. Kevin also said that a disadvantage is that it seems he cannot fully fit in one culture. Specifically, Young reported:

Disadvantage는 이것도 저것도 아닌 게 disadvantage일 수도 있다는 생각이 많이 드는 것 같아요... 사실 disadvantage는 한국 사람이랑 있을 때 제일 큰 것 같아요...예를 들어서 미국인이라고 얘기했을 때 [사람들이] 좋게 얘기할 때가 있고 나쁘게 얘기할 때가 있잖아요. 근데 오히려 한국 사람이랑 있으면 그런 게 더 큰 것 같아요. 뭐 미국 애들이랑 있으면 “너 뭐 한국 애구나” 이렇게 되는데 [한국 애들이랑 있으면] “아 너 미국인이네” 이런 느낌? 어떤 행동을 하거나 뭐를 했을 때 “아 미국인이네” 이렇게 되는데 그럴 때가 좀 disadvantage인 것 같아요. 왜냐면 내가 미국인이 아니라 한국 사람이었으면 그냥 “아 너는 다르구나”라고 들었을 말을 그냥 그게 미국인이어서 생각을 다르게 한다 라고 그렇게 되니까...뭐 예를 들어서 저는 많은 생각 끝에 이런 결과, 이런 행동을 한 건데 다른 사람이 보기에는 그 생각과 행동을 보지 않는 그 과정을 건너 뛰고 “아 애는 미국인이어서 그렇게 하는가 보다”라고 이렇게 되니까 내가 살아왔던 그런 과정을 좀 무시하는 느낌...

I often think that disadvantage might be neither one nor the other... In fact, I rather feel

more disadvantaged especially when I am with Korean people...For example, when I say I am American, there are some times when [people] say good things and times when they say bad things. When I am with American kids, it goes like this “You are a Korean kid,” but I think a disadvantage is [when I’m with Korean people] and they say “Oh, I think he is American.” and they simply think that I am an American...I behaved in a certain way after getting the influence that I experienced, but they simply think that “he does that because he is an American,” just skipping the process of thought and behavior. When I hear that, I feel like the process of how I lived is being ignored...

Nevertheless, overall, the participants replied that they are satisfied with their adaptation and acculturation to the U.S. For example, John explained “...it was rough in the beginning [of the time when I immigrated to the U.S.] from my parents, then it might be hard to get used to, but once [I] get used to it, it’s okay... It’s just like I’ll just get over it.”

Language proficiency and usage

Most participants learned English either at a public school or a private academy in Korea, or through their parents in Korea. All participants took an ESL class at school upon coming to the U.S. Most participants were allocated to a pull-out ESL program in which they took an ESL class for one or two hours while the American students took elective courses. One participant, Sue, attended a school that offered ESL classes for international and newcomer students after their regularly scheduled classes had ended because the school had few international and newcomer students. In her ESL classes, she said that she was asked to read books in English and then talk about the stories she read in English. Most of the participants took the ESL class for only a few months, or took the highest level in an ESL class. Most of them shared that they did

not have a huge problem following along with the regular classes in their new U.S. school.

All participants perceived themselves as bilingual individuals. To become fully bilingual speakers, they reported that they kept using Korean language at home and were exposed to Korean culture through Korean TV programs and parents. For example, John explained:

IN: How did you obtain both English and Korean language proficiency, and how long did it take to become a perfect bilingual?

John: I think English I was comfortable with that like 4th, 5th grade and with Korean, I mean I basically spoke in my life, so I don't know. I wouldn't say when I obtained a proficiency in it, but I think it was just more like I just maintained it [Korean] at home just speaking with my parents, or I remember that the beginning when we got to the States, we just watched a lot of Korean shows like the “런닝맨 (Running man)”, “세상에 이런 일이(How is that possible)”, or “일박 이일 (one night and two days).”

Another example is June's interview where he explained:

IN: 본인이 생각 했을 때 이렇게 둘 다 [한국어, 영어] 완벽한 실력을 갖게 된 비결과 어떤 노력이 있었나요?

June: 영어는 특별히 그런 거 없고 그냥 학교 다니면서 배웠고, 한국어는 아마 부모님이 집에서 아예 영어를 못 쓰게 했어요. 그래서 집에서는 무조건 한국어를 해야 해가지고 그렇게 배웠죠. 그래서 안 잊어버렸죠.

IN: How do you think you obtained your perfect language proficiency in two languages, and what efforts did you make?

June: There is nothing special for learning English, and I just learned English attending schools. For the Korean language, my parents did not allow me to use English at home at all, so I had to use only Korean at home. That's how I learned Korean, and so I didn't forget it.

Some research states that if a learner started acquiring English after puberty (approximately 12 years old), they could not achieve nativelikeness and identify themselves as bilingual. However, this research demonstrated that not only can the participants who moved to the U.S. before the age of 12 achieve nativelikeness, but the same is true for the participants who moved to an English-speaking country (either the U.S. or Canada) after the age of 12 based on their self-reported English and Korean proficiency as nativelike. In fact, only one participant responded at the advanced level, which is lower than nativelike. The researcher who is a native Korean did not feel that they have a major Korean-American accent (only one participant sounded like a Korean-American, but it was a minor pronunciation issue), and their Korean pronunciation sounded like a native Korean speaker during interviews.

When the researcher gave the participants the choice of questionnaires and interviews, all but one of the participants chose a questionnaire in English. Most participants reported that they have a high proficiency in formal or academic reading and conversational English, while they have difficulties understanding formal Korean because of the few opportunities to read in academic Korean such as Korean newspapers, books, and articles. Kevin and Sue expressed their difficulty in understanding and using English slang. In contrast, during their interviews, most

participants preferred to speak Korean with the researcher who is a native Korean.

Participants reported that they typically chose to speak Korean and English languages according to the context. Regarding their language choice with other Koreans, the participants choose between Korean or English depending on the other's language preferences. According to the interview with John:

IN: When you talk with your Korean friends or Korean-American friends, do you normally use English and just occasionally use Korean [based on the answer of the questionnaire]?

John: Yeah. But also, I know other Korean friends that I have [who are] more comfortable speaking in Korean and they speak more often with each other. So, in those cases that I talk more Korean with them because they talk to me in Korean [laugh].

All of the participants used Korean with their parents regardless of whether their parents lived in the U.S. or Korea. The participants whose siblings lived in Korea reported that they spoke Korean with their siblings. The participants whose siblings lived in the U.S. reported that they spoke with their siblings either in Korean half of the time or English in the remaining half. However, they were only allowed to use Korean at home and when their family was all together. Their language choice at school and work was always English though. They tended to predict the other's language proficiency in two languages, and the other's linguistic proficiency affected their choice of languages. For example, June explained:

IN: 언어선택을 하는데 있어 상대가 누구냐에 따라서 그거에 맞춰 언어를 선택하는 거 같아요. 본인이

사용하고 싶은 것 보다 내가 누구를 만나고 이 사람이 어떤 정도에 언어 레벨을 가지고 있고에 따라서 [언어를] 사용하는 것 같더라고요.

June: 네 맞아요.

IN: 이렇게 언어를 결정 하는거에 대한 특별한 이유가 있어요?

June: 그 저는 상관없잖아요 영어를 쓰든 한국어를 쓰든. 근데 상대방이 영어가 불편할 수도 있고 아니면 제가 말 했던 거에 대해서 이해를 못 할 수도 있고? 그런 경우가 생기면은 제가 좋은 뜻으로 했든 안 좋은 뜻으로 했든 오해의 여지가 생기잖아요. 일부러 못 알아듣게 말했다 던지 아니면 “아 나 못 알아듣는데 영어 왜 이렇게 못하지?” 이런 식으로 자괴감 들 수도 있고 그러니깐. 제가 봤을 때 재 [상대방] 가 이 영어를 알아들을 수 있냐 그러면 영어를 쓰고. 아 저절로 나와요 영어가. 제가 안 쓸려고 해도. 근데 만약에 이 사람이 영어를 못 알아듣는 진짜 한국에서 바로 온 사람이다 라고 하면 영어를 안 쓰죠.

IN: When it comes to choosing a language, it seems that you choose a language according to who the people are. You seem to use [languages] depending on who you meet and what level of language they have rather than what you want to use.

June: Yes, that's correct.

IN: Are there any special reasons for choosing languages like this?

June: Well, because I do not mind whether I use English or Korean. However, the other might feel uncomfortable with English, or they might not understand what I said? If that happens, whether I did it with a good or bad meaning, there is room for misunderstanding. For example, they might think that I purposely said something so that they do not understand what I am saying, or they might feel ashamed saying, “I don't

understand. Why can I not understand English well?" I think if the person [the interlocutor] can understand my English, then I use English. It just comes out in English automatically although I try not to use it. However, if the person is a Korean who might not understand English and just came from Korea, I do not speak English.

On language usage, the participants stated that it was important to them to use English for employment, communication purposes, and to decrease the opportunity for racism and prejudice. On the other hand, the participants stated the importance of using Korean in order to express their ethnic background and identity as Korean and communicate with their family and other Koreans. John said "It [Korean] is part of my culture, and it is how I communicate with my parents like my grandparents and also to other Koreans. I guess [maintaining Korean is] very useful." For some participants, they keep using Korea in case of a possibility of returning to Korea.

Attachment to both Cultures

Many participants replied that they have bicultural competence which allows them to appropriately adhere to both Korean and American cultures. Most participants reported that they have socialized not only with the same ethnic peer group, but also, with different ethnic groups. Nevertheless, most participants reported feeling more comfortable with and closer to Koreans. Kevin explained that he usually socialized with other 1.5 generation Korean-Americans and currently live together with them during semester.

These results show the attachment Korean immigrants have to both Korean and American cultures. The participants perceive Korean culture as the following: polite, hierarchical, studious, hardworking, and competitive. The participants still connect with Korean culture through family

living in Korea. This family fact encouraged some participants to visit Korea regularly and think of returning to Korea in the future. Even though their family lives in the U.S., some of the participants visited Korea with either their siblings or alone. Most participants said that they feel a bit awkward when they visit Korea. For instance, John visited Korea with his family to see relatives. He said that he felt a bit awkward seeing a lot of Koreans again, but he enjoyed the company of his relatives and cousins and Korean food with them. He said “I think it was just good to see my relatives, and I did remember it was kind of weird seeing how much they [my cousins] are grown up too. It was fun”. On the other hand, Kevin, who moved to the U.S. when he was 18 years old and has been living in the U.S. for 6 years, replied that he felt comfortable and he was going to the place where he was born when he went to Korea. He said he still feels like a Korean person.

The participants have tried to connect with previous Korean friends from their elementary or middle school before leaving for the U.S. However, most of the participants lost contact with their previous school friends in Korea. Sue responded that she met her school friends when she visited Korea, and she did not relate with previous Korean friends due to different lifestyles and educational environments. Sue explained:

[한국] 가면은 진짜 완전 한국에서만 자란 애들이랑 있으면 아무래도 좀 외국인이다 라는 느낌을 좀 받았던 거 같아요. 왜냐면은 걔네들은 이제 한국에서 대학교를 나오고 한국에서 취직을 한 애니까 얘기 하는거 들어보면 그냥 약간 좀 먼 느낌? 그냥 잘 안 와닿는? 그런게 있어요...그 한국에 있는 애가 [한국에서 만났던 친구가] 간호대예요. 그래서 [친구가] “아 뭐 이런 시험 봐야되 뭐 이런 거 준비 해야되 이런 웹사이트에 가서 뭐 이런거 해야되” 근데 저는 그냥 못 알아들었거든요...그리고 미국을 되게

신기해하고...서로가 서로를 잘 모르니까? 그리고 사회, history, 정치 얘기하면 모르겠고

[웃음]...그래서 진짜 저도 제 identity가 미국도 아니고 한국도 아니고 참 애매한. 유학생들이랑 제일 친한 거 같아요.

When I went [to Korea] and I was with Korean kids who completely grew up in Korea, I think I felt like I was a foreigner because they graduated from college in Korea and got a job in Korea. When I hear them talk, I feel a bit distant from them? There is something does not really touch me...the friend [whom I met in Korea] is in nursing school, so when [the friend] said “I have to take this test, have to prepare for it, and have to access a website and do something”, I did not get it...and they were fascinated by the United States...maybe because we don’t know each other well? And I don’t understand when we talk about society, history, and politics [laugh]...so I also think my identity is not American or Korean, and it is very ambiguous. I think I feel the closest with international students.

Most participants said that they connected better with friends whom they met in ACT private academy schools for taking the ACT test in Korea or Korean study abroad students whom they had originally met in the U.S. and who have experiences abroad.

Some of the participants responded that they keep interested in Korean materials such as reading Korean webtoons, news issues related to Korea, and watching K-drama. John said that he was reading Naver webtoons, which is one of Korean Internet websites, in order to catch up Korean informal speech style language and slang. More importantly, all participants attend Korean churches. Most participants join the Korean church not only for religious purposes but

also for connecting with Koreans and the Korean community.

The participants perceived American culture as having the following positive qualities: freedom, diversity, friendliness, and more opportunities. Family and relatives who live in the U.S. provided the impetus for the participants to immigrate to the U.S. One participant stated that living in the U.S. and living with American people allowed him to absorb American culture and adopt American social norms. According to Peter:

I never recognized how I actually behave when I went back home [to Korea]...I had a conversation with my friend, and I changed a lot. The way I thought and treated them was something like that. I didn't know at that time, but as I look back from now, I think my behavior and actions are completely different. I probably would behave like an American kid even though I was only there for a few years... I realize I was behaving more individualistically... I probably had a personal bubble bigger than probably more Koreans in South Korea, so I didn't want anybody to touch me more just like an American kid.

He also shared his confusion between two cultures while going back and forth between two countries and his acculturation. He said:

... I went back home [to Korea] and had a lot of issues with my friends, and when I came back to the United States, I had an issue with many of my friends. I definitely think that was just a little [mis]understanding, but still, I had a Korean in me....And, it's kind of funny. I was only [in the U.S.] for two to three years in high school and then attended my

college for another 4 to 5 years. I barely eat any Korean foods, and all the American foods are good to me, ...but as you grow up and older, then you start going back to your tastes and then finding your roots and stuff. I think I had a moment of finding my roots.

Identity

With regard to the participants' perception of ethnic identity, there are four variable factors: visa and legal status, numbers of times visiting Korea, AOA, and family effects.

Table 2

Four variable factors affected perception of ethnic identity

Name	Visa type	Visiting Korea	AOA	Where families live in	Perception of ethnic identity
David	F-1	Once a year	14	Korea	Korean
John	Permanent Residency	Once	7	the U.S.	Korean-American
June	Permanent Residency	Twice	10	the U.S.	Korean
Sue	F-1	Once/twice a year	17	Both Korea and the U.S.	Korean
Peter	F-1	Once/twice every other year	15	Korea	Korean
Kevin	Permanent Residency	Once/twice every other year	18	Both Korea and the U.S.	Korean
Young	the U.S. citizenship	Never	8	the U.S.	Korean-American

First, the participants who hold F-1 visas (academic students) responded that they identify as Korean while those who are a permanent resident or a citizen identify as Korean-American. Second, participants who hold a U.S. permanent residency visa and have visited Korea more than once, identify as Korean. Participants who are U.S. permanent residents or U.S. citizens and have never been to Korea or only been once, identify themselves as Korean-

American. The participants who came to the U.S. after the age of 10 identify themselves as Korean regardless of their visa status, the length of living in the U.S., or whether they live with family in the U.S. Lastly, if they have any family members (e.g., parents or siblings) living in Korea, they identify as Korean and regularly visit Korea while some of the participants whose family live in the U.S. identify as Korean-American.

Most participants shared that their bilingual ability affects their personal identity by broadening the spectrum of their identity. Kevin explained:

Kevin: 정체성이 어떻게 보면 변했다기 보다는 그 폭이 좀 넓어졌다 라는 느낌이 더 정확한 거 같아요 제 생각에는. 예전에는 한국인만의 정체성을 가지고 있었다면 지금은 거기에 플러스 제가 받아들이고 있는 정체성이 된 거 같아요. 그니까 이제 다 오픈하겠다 라는 느낌.

IN: 어떻게 보면 누구 만나든 다른 사람을 좀 더 잘 이해할 수 있는 그런 [느낌]?

Kevin: 네 넓은 스펙트럼을 가지려고 노력을 많이 해요. 그게 더 편한 거 같아서 어디로 제한 한다가 보다는.

IN: 만약에 10년, 15년 이렇게 더 거주를 하게 되면 어떻게 더 변화가 있을 것 같아요?

Kevin: ...제 생각에 직장 생활도 정체성에 많은 영향을 준다고 생각하기 때문에, 지금은 잘 모르겠지만 아무래도 지금보다 조금 더 변화가 있지 않을까. 더 적응이 되어 있을 것 같고 뭔가 그쪽 [미국] 사회에?

IN: 혹시 더 오랜 기간 거주를 하게 되면 개인의 정체성 말고 민족 정체성에 있어서도 변화가 올 거라고 생각을 해요?

Kevin: 저는 없다고 생각해요. 제가 좀 확고한 스타일이라. 흔들림은 없을 것 같아요 그런 면에서.

Kevin: In a way, I think it is more accurate to feel that my identity has broadened and expanded rather than changed. I used to have only my own identity as a Korean in the past, but now I think I have become an identity that I have accepted as a plus, so I feel like I am going to open up to everything now.

IN: In a way, [do you feel like] you can better understand people or whoever you meet?

Kevin: Yes, I try hard to have a broad spectrum because it is more comfortable rather than restricting it.

IN: If you stay for 10 and 15 more years, how do you think it will change?

Kevin: ...I think working life also affects identity a lot, I don't know now, but I think there will be a little more change than now. I think I will be more used it and to the [American] society?

IN: Do you perhaps think that your ethnic identity will change besides your personal identity if you stay for a longer period of time?

Kevin: I think not. I am more of a firm and resolute type of person. I don't think I will waver if looking at it that way.

The participants who identify as Korean-American answered that their bilingualism encouraged them to form their unique identity that straddles between Korean American cultures. The acculturation experiences of participants also influenced their identity. Participants reported that American culture has impacted them in the following things: personal space (bubble), individualism, and more actively reacting in order to achieve what they want to. In contrast, Korean culture also affected their identities such as the Korean language itself, interactions with Koreans, and Korean foods, movies, and drama.

CHAPTER V

CONCLUSIONS, DISCUSSION, AND RECOMMENDATIONS

This final chapter investigates bilingualism and biculturalism of 1.5 generation Korean-American young adults concerning their immigration experiences. This study also examines the formation or changes of identity for 1.5 generation Korean-American young adults through the usage and practices of Korean and English languages, as well as certain acculturation experiences. The following summarizes the results of the responses to the research questions, compared with literature review, and then followed by the subsequent implications and conclusions. The issues and topics explored are indicated with relevant discussions of the limitations of the current study, and suggestions for future research were presented.

Summary of the results

Bilingual 1.5 generation Korean-American young adults

In the previous sections, it was common for the 1.5 generation Korean-American young adults to struggle with language barriers during the initial period of immigration in the U.S. Language affected their socialization with peers, a loss of self-confidence, and the change of their personality to be introverted. At least half of the participants thought that their lack of English proficiency caused difficulties such as anxiety and a difficulty to establish friendships.

Nevertheless, as Schumann (1986) shows through the acculturation model for L2 learners, Korean immigrants acquired English with regard to the learner's social and

psychological integration with the mainstream group. 1.5 generation Korean-Americans were socially involved in mainstream groups such as sports teams at school, and they built friendships with American peers that eventually helped them improve English proficiency. Furthermore, based on Cummins (1979)'s BICS and CALP theory, it proves that attending regular classes and ESL classes at U.S. schools enables 1.5 generation Korean immigrants to build CALP while their BICS are shown by their social interaction with English speaking peers in class as well as outside of class.

In terms of their native language proficiency, the researcher has shown that Korean immigrants ended up maintaining the Korean language while they were learning English at U.S. schools to become a bilingual speaker. The fact that their parents forced their children to use their native language at home greatly helped them maintain Korean language proficiency. Besides, AOA of 1.5 generation Korean-Americans which is between seven to 18 provides that they have already advanced their Korean language proficiency. This factor can be supported by Cummins' Development Interdependence Hypothesis that development of L1 will help L2 learners successfully acquire their L2 and promote the development of the proficiency in both languages at the end (Cummins, 1981).

Past researchers insist that a critical period of second language acquisition exists, and it is believed that second language acquisition after the period of puberty becomes more difficult to attain fluency and nativelikeness pronunciation without an accent (Snow & Hoefnagel-Höhle, 1978). However, this study indicates that 1.5 generation Korean-Americans who arrived in the U.S. after puberty still show their bilingualism. The social aspects, cultural facets, and exposure to two languages are tied to the 1.5 generation Korean-American's language acquisition such as their schooling in the U.S., maintaining their native language speaking at

home and in their community. In short, the 1.5 generation Korean-American young adults have been continuously exposed to two language environments through teachers, friends, parents, and other Koreans at school, home, and ethnic community which proves their bilingualism.

Bicultural 1.5 generation Korean-American young adults

In the previous section, 1.5 generation Korean-American young adults belonged to both Korean and American cultures while spending their childhood and puberty in Korean and the U.S. These unique sociocultural experiences enabled 1.5 generation Korean-Americans to become bicultural. They were exposed to American culture while studying at U.S. secondary schools and college, attending school activities, and socializing with American peers. During the initial period of immigration, they typically made friends with a mainstream group such as Americans and other ethnic groups. Some of them (e.g., Peter) preferred American foods to Korean dishes, hung out with American friends, or to dated American students.

All participants were involved with Korean churches. Attending a Korean church enabled them to restructure their social network with members from the same culture and build bonds with their ethnic culture through Korean ethnic community and religion. It is shown that the same cultural affinity plays a pivotal role in connecting with cultural heritage. Next, family factors hugely influenced the retention of native culture of the 1.5 generation Korean-Americans. For example, parents encouraged 1.5 generation Korean-Americans to go to the Korean church. Moreover, the location of the participant's family affected how often a participant visited Korea. If their family lived in Korea, the participants tended to regularly and more often visit Korea. Although they immigrated to the U.S. with all family members, they still visited Korea to visit relatives. The 1.5 generation Korean-Americans kept an interest in Korean culture such as K-drama, Korean entertainment TV programs, news issues related to Korea, and reading Korean

webtoon, which is a type of digital comic that originated in South Korea.

Although all participants for the current study reported that they were sometimes confused between Korean and American cultures, the 1.5 generation Korean-American young adults were able to become bicultural individuals. They have been balancing between American and Korean cultures. They purposely joined extracurricular activities to adapt to U.S. school life and to interact with members of different ethnic groups. They also kept a connection with Korean culture by maintaining a relationship with their parents, attending Korean churches, as well as watching Korean mass media.

Language usage and identity of 1.5 generation Korean-American young adults

This study found that the personal identity of 1.5 generation Korean-American young adults expanded through language usages and practices. Language fluency and cultural competency were important components that helped Korean immigrants to define their identities, and factors that affected their level of confidence in either culture. Previous research states that higher English proficiency enables the individuals to decrease their perception of native ethnic identification (Kiang, Perreira, & Fuligni, 2011; Kiang, 2008). However, this study indicated that 1.5 generation individuals' higher English proficiency does not necessarily have an impact on a decrease in their identification with their native ethnic group as opposed to previous researchers. Although the 1.5 generation Korean-Americans went through a time of avoiding their native cultures in order to fit in the U.S., all 1.5 generation participants shared that they ended up having a desire to keep developing two languages. The bilingual ability of 1.5 generation Korean-American young adults affected their personal identity more extended than before coming to the U.S.

Acculturation and identity of 1.5 generation Korean-American young adults

When immigrants relocate from native culture to a new host culture, they go through a process of acculturation by maintaining contact between two cultural groups (Cheung, Chudek, & Heine, 2011). As previously discussed in Tse (1998)'s study, she states all ethnic minorities might experience all four stages. In this study, the stage 2 (Ethnic Ambivalence and Evasion) and 3 (Ethnic Emergence) were the most relevant. For example, in the initial stage of acculturation, Korean immigrants tended to assimilate to the mainstream culture finding a sense of belongingness. Schools are a pivotal learning environment for socialization, and the 1.5 generation Korean-Americans in this study had to adapt and learn aspects of U.S. schools in elementary or secondary schools. As shown Peter's earlier example, he barely ate Korean food and found American foods to be good for him in high school. Some participants tended to socialize with American peers more and played American football to make bonding with American peers easier. Later, as Tse's study shows, those who wished to assimilate to the host culture in earlier immigration stages shifted to attach to their ethnic culture when they reached late-adolescence and young adulthood through ethnic communities (e.g., Korean church) and peers of the same ethnicity. Participants reported feeling most close to friends of a similar background and that they usually seek support from friends, family, and religious organizations although they noted that they currently have no difficulty establishing friendships with culturally different persons. However, the stages of 1.5 generation Korean immigrants' ethnic identity development sometimes overlapped during their acculturation experiences as all participants continuously maintained the Korean language and attended Korean churches, and more than half participants regularly visited Korea.

This study also indicated immigrants' cultural maintenance and participation in other cultural groups as Berry (1997) discussed. Among four acculturation modes, 1.5 generation

Korean immigrants showed integration by maintaining their native identity and cultural heritage while interacting with host cultures and adapting the values of host society.

The acculturation process occurs when Korean immigrants when they realize the cultural or ethnic identity that they can fully identify themselves with, using an ethnic label appropriate to their own situation (Benyamin, 2018). This current study showed that most participants' ethnic identity is pretty solid as Korean or Korean-Americans but not as American although their personal identity might be broadened. There are many variables that affect their ethnic identity: social status, numbers of times visiting Korea, AOA, and family effects. Their visa status definitely holds on their ethnic identity as either Korean or Korean-American. Although they hold legal U.S. status (e.g., a U.S. permanent residency visa, a U.S. citizenship), visiting Korea hugely influenced their ethnic identity. If they immigrated to the U.S. after puberty, their ethnic identity is identified as only Korean regardless of their visa status. Most importantly, parent's aspects played an essential role in their ethnic identity. For example, June, who is a U.S. permanent resident, shared his story that his parents wanted him to be a Korean, and it encouraged him to be continuously aware of his ethnicity as a Korean. Since all participants held on to a form of Korean identity and values, they were able to connect with the dominant culture without losing their sense of native origin. This showed that 1.5 generation Korean-American young adults successfully completed acculturation.

Implications and conclusions based on the results

The following conclusions are based on the results derived from the research questions:

(a) How are the 1.5 generation Korean-American young adults bilingual and bicultural people?

In this study, the 1.5 generation Korean-American young adults answered that they attained language proficiency in both Korean and English, maintaining the Korean language while they

were learning English. The 1.5 generation Korean-Americans also described themselves as bicultural as they were continuously socialized in both the Korean and American cultures and represented cultural values and beliefs of both cultures.

(b) How do usages and practices of native and English languages influence the 1.5 generation Korean-American young adults' identity?

This research presented that the 1.5 generation Korean-American young adults' bilingualism and usages of both languages influenced and expanded their perception of identity after they moved to the U.S. Their language choice depended on the other's language preferences as they were able to speak both languages. The participants reported that their bilingual ability enabled them to interact with a wider range of people between two cultures and across generations (first, 1.5, and second) in the same ethnicity.

(c) How do acculturation experiences influence the 1.5 generation Korean-American young adults' identity?

The acculturation experiences of the 1.5 generation Korean-American young adults affected their perception of personal identity, but not ethnic identity. Although some of them went through the process of assimilation of ethnic identity development, they eventually found more comfort in Korean culture than American culture. They successfully adapted to the American society involved in both American and Korean cultures, but many variables such as visa status, visiting Korea, AOA, and family influenced their tendency to keep a stronger Korean identity.

In conclusion, the term 1.5 generation Korean-American should be reconsidered. The term 1.5 generation cannot be defined only by AOA in the U.S.; rather, bilingual proficiency, bicultural ability, memories of Korea, and the sociocultural environments (e.g., family, education

environment, community, and connection to both cultures) should be also considered as factors that influence the ethnic identity of 1.5 generation. In order to better understand 1.5 generation Koreans, it should be acknowledged that they are not just the middle of the first and second generation. Their uniqueness and diverse lived experiences should be respected as a generation that strongly maintains their country of origin while becoming a part of the new country.

Limitations of the study and suggestions for future research

The findings of this study have a few limitations that need to be considered. First, there was an issue with sample size. This study selected seven samples from different States in the U.S. The small sample size leads to the lack of generalizability of the findings and the conclusions. Furthermore, the majority of Korean immigrants currently resided in large cities such as San Diego, California, and Centreville, Virginia, where there are higher populations of Korean-Americans and well-developed Korean communities. This would lead to the greater possibility of exposure to Korean culture and language. Future studies are recommended, to be conducted with a larger sample size with Korean-American young adults chosen from different geographic regions.

Second, there was only one female participant relative to male participants (six) in this study. Given that, the male perspective dominated among the participants for obvious reasons. An expansion of this study would be a fruitful avenue of research to seek more of a balance between male and female participants to determine what differences exist between male and female experiences of acculturation and identity-seeking.

Thirdly, limitations of forms of self-reporting were noted when interpreting the results in terms of their personal perception of proficiency in Korean and English. Self-assessment data might tend to be more subjective than objective, and some people might not accurately answer

the questions.

Fourth, this study was conducted using a qualitative research approach for narratives of 1.5 generation Korean-American young adults' experiences. Thus, this study is based on the participants' memories and perspectives. It is hard to confirm the accuracy of the truth, and there is a possibility of error and bias in their responses. Furthermore, the participants' answers to the researcher's questions may have been impacted by many variables, such as their emotion at the time of the interviews, unclear memories, burdens and shame when it comes to sharing personal information with the researcher.

Lastly, the lack of triangulation should be considered. Data collection from two sources for the same participants allows the researcher to compare the information from both data sources and eliminate any irrelevant or inconsistent data. Triangulation is used to verify validity and increase the richness and trustworthiness of the findings. Due to time-constraints and the COVID-19 global pandemic, there were limited options to conduct this research. In exploring the study, triangulating the data gathering process should be supported by the researcher.

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LIST OF APPENDICES

APPENDIX A: Background Questionnaire

Personal Information and Language background questionnaire

Please answer the following questions regarding your language experience. All information is confidential; please answer the questions as honestly as possible.

Name (first, last):	Korean:	Date:
Birth Date & Year:	Gender:	Age:
Current occupation:	(If you are a student...), school, degree, major, and grade	
Official Phone number:	Email:	
Address (States and city where you live):		

- Where were you born?
- Where were you raised? Please circle your choice:
 - Korea only
 - Mostly Korea, some in US
 - Mostly in US, some in Korea
 - Equally in Korea and US
 - In US only
 - Other(Please specify) _____
- What is your native language?
- At what age did you come to the U.S.?
- How long have you been living in the U.S.?
- What is your current immigrant status?
 - F-1
 - U.S. Permanent Residence Visa (Green card)
 - U.S. citizenship
 - Other (Please specify) _____
- How often have you visited Korea since you came?
 - More than twice a year (regularly)
 - Once a year (regularly)
 - Once or twice every two years (regularly)
 - Once or twice since I came to the U.S.
 - Never
 - Other
- How do you identify yourself?
 - Korean ()
 - Korean-American ()
 - Other (please specify) _____
- Please tell me about your family background:
 - family members: _____
 - the place where they are living: _____
 - if you live with them or not: _____

4) occupations: _____

Language Background

10. What other languages do you have knowledge of (even limited knowledge)?

11. How old were you when you started studying English language?

12. How did you first start learning English language (e.g., school, private tutor, friends/relatives)?

1) At public school (in Korea) 3) Through family 5) Other (Please specify) _____

2) At public school (in the U.S.) 4) Through friends

13. In total, about how many years have you studied English language?

14. Do other members of your family (parents, siblings, etc.) speak English?

15. What level of Korean proficiency do you think you have? (check just one box)

1. Elementary	2. Intermediate	3. Intermediate-high	4. Advanced	5. Nativelikeness
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16. What level of English proficiency do you think? (check just one box)

1. Elementary	2. Intermediate	3. Intermediate-high	4. Advanced	5. Nativelikeness
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17. What is your most appropriate response about your READING ability in Korean?

(1) *When I see them, I can recognize a few words but cannot really read the language.*

(2) *Although there are many words I do not know, I can somehow understand the general meaning of a sentence.*

(3) *I recognize and understand approximately half of what I read.*

(4) *Although there are still sometimes words that I do not know, I recognize and understand most of what I read.*

(5) *I recognize and understand everything or almost everything I read, and I rarely see words I don't know.*

18. What is your most appropriate response about your LISTENING in Korean?

(1) *When I listen, I can recognize a few words but cannot really understand what is being said.*

(2) *Although there are many words I do not know, I can somehow understand the general meaning of a sentence.*

(3) *I recognize and understand approximately half of what I hear.*

(4) *Although there are still sometimes words that I do not know, I recognize and understand most of what I hear.*

(5) *I recognize and understand everything or almost everything I hear, and I rarely hear words I do not know.*

19. What is your most appropriate response about your WRITING ability in Korean?

(1) *Although I know a few words, I cannot really write in the language.*

(2) *I can write very basic sentences in the language.*

(3) *Although there may be errors, I can write a paragraph in the language.*

- (4) *Although there may be occasional errors, I can write well in the language.*
- (5) *I can write the language as or nearly as a native speaker of the language.*
20. What is your most appropriate response about your SPEAKING ability in Korean?
- (1) *Although I know a few words, I cannot really speak the language.*
- (2) *I can say or ask for very basic things, and generally make myself understood.*
- (3) *I can say or ask for many things, and usually make myself understood.*
- (4) *I can say or ask for most things, and do not usually have trouble communicating.*
- (5) *I can say or ask for anything as effectively or nearly as effectively as a native speaker.*
21. What is your most appropriate response about your ACCENT and PRONUNCIATION in Korean?
- (1) *I am not able to pronounce most of the words in the language.*
- (2) *I have a strong foreign accent, and people often do not understand what I say in the language.*
- (3) *I have a noticeable foreign accent, but people overall understand what I say in the language.*
- (4) *I have a slight foreign accent, but people usually understand me easily.*
- (5) *I have no foreign accent or almost no foreign accent, and most people would think I am a native speaker.*
22. What is your most appropriate response about your READING ability in English?
- (1) *When I see them, I can recognize a few words but cannot really read the language.*
- (2) *Although there are many words I do not know, I can somehow understand the general meaning of a sentence.*
- (3) *I recognize and understand approximately half of what I read.*
- (4) *Although there are still sometimes words that I do not know, I recognize and understand most of what I read.*
- (5) *I recognize and understand everything or almost everything I read, and I rarely see words I don't know.*
23. What is your most appropriate response about your LISTENING in English?
- (1) *When I listen, I can recognize a few words but cannot really understand what is being said.*
- (2) *Although there are many words I do not know, I can somehow understand the general meaning of a sentence.*
- (3) *I recognize and understand approximately half of what I hear.*
- (4) *Although there are still sometimes words that I do not know, I recognize and understand most of what I hear.*
- (5) *I recognize and understand everything or almost everything I hear, and I rarely hear words I do not know.*
24. What is your most appropriate response about your WRITING ability in English?
- (1) *Although I know a few words, I cannot really write in the language.*
- (2) *I can write very basic sentences in the language.*
- (3) *Although there may be errors, I can write a paragraph in the language.*
- (4) *Although there may be occasional errors, I can write well in the language.*
- (5) *I can write the language as or nearly as a native speaker of the language.*
25. What is your most appropriate response about your SPEAKING ability in English?
- (1) *Although I know a few words, I cannot really speak the language.*
- (2) *I can say or ask for very basic things, and generally make myself understood.*
- (3) *I can say or ask for many things, and usually make myself understood.*
- (4) *I can say or ask for most things, and do not usually have trouble communicating.*
- (5) *I can say or ask for anything as effectively or nearly as effectively as a native speaker.*

26. What is your most appropriate response about your ACCENT and PRONUNCIATION in English?

- (1) I am not able to pronounce most of the words in the language.
- (2) I have a strong foreign accent, and people often do not understand what I say in the language.
- (3) I have a noticeable foreign accent, but people overall understand what I say in the language.
- (4) I have a slight foreign accent, but people usually understand me easily.
- (5) I have no foreign accent or almost no foreign accent, and most people would think I am a native speaker.

27. Which language(s) do you use in the following situations?

	English only	mostly English with occasional Korean	half English and half Korean	mostly Korean with occasional English	Korean only
with parents					
with siblings					
with friends of the same ethnicity as you					
with friends of different ethnicities					
at school/workplace					
at clubs, community, church, etc.					

Bilingualism and identity

28. Do you think you are bilingual? If yes, why do you keep using Korean while learning English? If not, why not?

29. Do you think your bilingual competence affected your changing identity since you moved to the U.S.? If yes, why do you think it? If no, why do you think it?

30. Do you think your immigrant experience has affected reforming your ethnic identity? If yes, how is it affected your ethnic identity?

31. How do you behave differently in an “American” or “Korean” environment?

32. Do you think you are good at balancing your Korean and American identity and cultures? If yes, how do you balance your Korean and American identity and cultures?

APPENDIX A: Background Questionnaire (Korean)

개인 정보 및 언어 배경 설문지

귀하의 언어 경험에 관한 다음 질문에 답하십시오. 모든 정보는 기밀 사항입니다. 질문에 최대한 솔직히 답변해 주십시오.

성명 (한국, 미국 이름 모두):		Korean:	날짜 (설문에 응하고 있는):
생년월일:	성별:		나이:
직업:		(학생이라면...) 학교, 학위, 전공, 학년	
휴대폰 번호:		Email:	
주소 (거주하는 미국 주(States)와 도시(city)만):			

1. 어디서 출생하셧습니까?

2. 어디서 자랐습니까?

- | | | |
|------------------|------------------|----------------|
| 1) 한국에서만 | 3) 대부분 미국, 일부 한국 | 5) 미국에서만 |
| 2) 대부분 한국, 일부 미국 | 4) 미국과 한국에서 동등하게 | 6) 기타 (구체적으로): |

3. 모국어가 무엇입니까?

4. 몇 살 때 미국으로 오셧습니까?

5. 미국에 산 지 얼마나 되셧습니까?

6. 현재 귀하의 이민 신분이/상태가 무엇입니까?

- | | | |
|-------------------------|----------------|--|
| 1) F-1 | 3) 미국 시민권자 | |
| 2) 미국 영주권자 (Green card) | 4) 기타 (구체적으로): | |

7. 미국에 오고나서 얼마나 자주 한국을 방문하셧습니까?

- | | | |
|---------------|--------------------|----------------|
| 1) 매년마다 2번 이상 | 3) 2년에 1번 혹은 2번 | 5) 없음 |
| 2) 1년마다 한 번 | 4) 미국에 오고 1번 혹은 2번 | 6) 기타 (구체적으로): |

8. 당신의 정체성을 어떻게 식별합니까?

- 1) 한국인 () 2) 재미교포 () 3) 미국인 4) 기타 (구체적으로):

9. 귀하의 가족 배경에 대해 답해 주십시오: 1) 가족 구성원:

2) 가족들 거주지:

3) 동거여부:

4) 직업:

언어 배경

10. 귀하가 구사할 수 있는 다른 언어들은 무엇입니까 (기초실력 포함)?

11. 영어를 처음 배우기 시작한 나이가 몇 살이었습니까?

12. 어떻게 영어를 처음 배우기 시작했습니까?

1) 학교 (한국) 3) 가족을 통해 5) 기타 (구체적으로):

2) 학교 (미국) 4) 친구들을 통해

13. 총 몇 년 동안 영어를 공부(사용) 했습니까?

14. 다른 가족 구성원 (부모, 형제, 자매 등)이 영어를 사용합니까?

15. 한국어 실력이 어느 정도라고 생각하십니까? (하나에만 체크하십시오.)

1. 초급	2. 중급	3. 중급-고급	4. 고급	5. 원어민
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16. 영어 실력이 어느 정도라고 생각하십니까? (하나에만 체크하십시오.)

1. 초급	2. 중급	3. 중급-고급	4. 고급	5. 원어민
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17. 귀하의 한국어 읽기 능력에 대한 가장 적절한 답변은 무엇입니까?

- (1) 글을 볼 때, 몇 개의 단어들은 인식하지만, 언어를 제대로 이해하고 읽을 수 없다.
- (2) 모르는 단어들 많지만, 문장의 일반적 의미를 다소 인식하고 이해할 수 있다.
- (3) 내가 읽는 글의 절반 정도는 인식하고 이해할 수 있다.
- (4) 가끔 모르는 단어들 있지만, 읽고 있는 대부분의 내용을 인식하고 이해한다.
- (5) 읽는 거의 모든 내용을 인식하고 이해하며 모르는 단어가 거의 없다.

18. 귀하의 한국어 듣기 능력에 가장 적절한 답변은 무엇입니까?

- (1) 들을 때, 몇 개의 단어를 인식하지만, 들리는 내용을 제대로 이해하지 못한다.
- (2) 모르는 단어들 많이 있지만, 문장의 일반적인 의미를 다소 인식하고 이해할 수 있다.
- (3) 내가 듣는 것의 약 절반은 인식하고 이해할 수 있다.
- (4) 가끔씩 모르는 단어들 있지만, 듣는 대부분의 내용들을 인식하고 이해한다.
- (5) 듣는 거의 모든 내용을 인식하고 이해하며 모르는 단어가 거의 없다.

19. 귀하의 한국어 쓰기 능력에 가장 적절한 답변은 무엇입니까?

- (1) 몇 개의 단어를 알지만, 한글로 잘 쓸 수 없다.
- (2) 기초적 문장들을 한글로 쓸 수 있다.
- (3) 오류가 있지만, 한글로 문단을 쓸 수 있다.
- (4) 때때로 오류가 있지만, 한글로 글을 잘 쓸 수 있다.
- (5) 한국인만큼 한글로 글을 쓸 수 있다.

20. 귀하의 한국어 말하기 능력에 대해 가장 적절한 답변은 무엇입니까?

- (1) 몇 개의 단어를 알지만, 한국어로 잘 말할 수 없다.
- (2) 기초적인 것을 말하거나 요구할 수 있으며 상대가 이해할 수 있다.
- (3) 많은 것을 말하고 요구할 수 있으며 상대가 이해할 수 있다.
- (4) 대부분의 것들을 말하고 요구할 수 있으며 의사소통에 별 문제가 없다.
- (5) 한국인만큼 모든 것들을 효과적으로 말하고 요구하고 소통할 수 있다.
21. 귀하의 한국어 억양과 발음에 대한 가장 적절한 답변은 무엇입니까?
- (1) 한글의 대부분의 단어를 발음할 수 없다.
- (2) 외국 억양 (foreign accent)이 심하고 내가 한국어로 얘기하는 것을 사람들이 종종 이해하지 못한다.
- (3) 눈에 띄는 외국 억양을 가지고 있지만, 내가 한국어로 말하는 것을 사람들이 전반적으로 이해한다.
- (4) 약간의 외국 억양을 가지고 있지만, 사람들이 보통 쉽게 내가 말하는 것을 이해한다.
- (5) 외국 억양이 없거나 거의 없으며 대부분의 사람들이 내가 한국인이라고 생각한다.
22. 귀하의 영어 읽기 능력에 대한 가장 적절한 답변은 무엇입니까?
- (1) 글을 볼 때, 몇 개의 단어들은 인식하지만, 언어를 제대로 이해하고 읽을 수 없다.
- (2) 모르는 단어들이 많지만, 문장의 일반적 의미를 다소 인식하고 이해할 수 있다.
- (3) 내가 읽는 글의 절반 정도는 인식하고 이해할 수 있다.
- (4) 가끔 모르는 단어들이 있지만, 읽고 있는 대부분의 내용을 인식하고 이해한다.
- (5) 읽는 거의 모든 내용을 인식하고 이해하며 모르는 단어가 거의 없다.
23. 귀하의 영어 듣기 능력에 대한 가장 적절한 답변은 무엇입니까?
- (1) 들을 때, 몇 개의 단어를 인식하지만, 들리는 내용을 제대로 이해하지 못한다.
- (2) 모르는 단어들이 많이 있지만, 문장의 일반적인 의미를 다소 인식하고 이해할 수 있다.
- (3) 내가 듣는 것의 약 절반은 인식하고 이해할 수 있다.
- (4) 가끔씩 모르는 단어들이 있지만, 듣는 대부분의 내용들을 인식하고 이해한다.
- (5) 듣는 거의 모든 내용을 인식하고 이해하며 모르는 단어가 거의 없다.
24. 귀하의 영어 쓰기 능력에 대한 가장 적절한 답변은 무엇입니까?
- (1) 몇 개의 단어를 알지만, 영어로 잘 쓸 수 없다.
- (2) 기초적 문장들을 영어로 쓸 수 있다.
- (3) 오류가 있지만, 영어로 문단을 쓸 수 있다.
- (4) 때때로 오류가 있지만, 영어로 글을 잘 쓸 수 있다.
- (5) 미국인만큼 영어로 글을 쓸 수 있다.
25. 귀하의 영어 말하기 능력으로 가장 적절한 답변은 무엇입니까?
- (1) 몇 개의 단어를 알지만, 영어로 잘 말할 수 없다.
- (2) 기초적인 것을 말하거나 요구할 수 있으며 상대가 이해할 수 있다.
- (3) 많은 것을 말하고 요구할 수 있으며 상대가 이해할 수 있다.
- (4) 대부분의 것들을 말하고 요구할 수 있으며 의사소통에 별 문제가 없다.
- (5) 미국인만큼 모든 것들을 효과적으로 말하고 요구하고 소통할 수 있다.

26. 귀하의 영어 억양과 발음에 대한 답변으로 가장 적절한 것은 무엇입니까?

- (1) 영어 대부분의 단어를 발음할 수 없다.
- (2) 외국 억양 (foreign accent)이 심하고 내가 영어로 얘기하는 것을 사람들이 종종 이해하지 못한다.
- (3) 눈에 띄는 외국 억양을 가지고 있지만, 내가 영어로 말하는 것을 사람들이 전반적으로 이해한다.
- (4) 약간의 외국 억양을 가지고 있지만, 사람들이 보통 쉽게 내가 말하는 것을 이해한다.
- (5) 외국 억양이 없거나 거의 없으며 대부분의 사람들이 내가 미국인이라고 생각한다.

27. 다음 상황에서 어떤 언어를 사용하십니까?

	오직 영어	대부분 영어와 때때로 한국어	영어 한국어 반반	대부분 한국어와 때때로 영어	오직 한국어
부모님이랑					
형제, 자매랑					
같은 민족성을 가진 친구들과 (한국인)					
다른 민족성을 가진 친구들과					
학교에서/일터에서					
클럽, 동호회, 교회에서					

이중언어와 정체성

28. 귀하는 이중언어자 (bilingual)라고 생각하십니까? 만약 그렇다면, 왜 영어를 배우며 한국어를 사용하십니까? 만약 그렇지 않다면 왜 그렇지 않습니까?

29. 귀하는 이중언어 능력이 미국으로 이주한 이후 귀하의 정체성 변화에 영향을 미쳤다고 생각하십니까? 만약 그렇다면, 왜 그렇다고 생각하십니까? 만약 그렇지 않다면, 왜 그렇게 생각하십니까?

30. 귀하는 이민 경험이 귀하의 민족 정체성 재형성에 영향을 미쳤다고 생각하십니까? 만약 그렇다면 귀하의 민족 정체성에 어떻게 영향을 미쳤습니까?

31. 미국의 문화/환경과 한국의 문화/환경에서 어떻게 다르게 행동하십니까?

32. 귀하는 한국인과 미국인의 정체성과 한국문화와 미국 문화 사이에서 균형을 잘 맞추고 있다고 생각하십니까? 만약 그렇다면 두문화와 정체성에 있어 어떻게 균형을 유지하고 있습니까?

APPENDIX B: Interview Questions

Interview Questions

Immigrant experiences and acculturation:

1. Could you tell me about your memories of Korea?
2. How often do you visit to Korea and when was the last time to visit to Korea?
3. Did you feel the same way as other Koreans or did you feel like a foreigner when you visited Korea?
4. What made you come to the U.S.? and with whom did you come to the U.S.?
5. What difficulties did you have when you first came to the U.S.?
6. What did you try to adapt to U.S. culture since you came to the U.S.?
7. What was the ratio of ethnicities in U.S. schools (elementary, middle, and high schools)?
8. What ethnic groups did you usually hang out when you were in school?
9. Do you have any experience with racism? If so, how did you overcome it?
10. Which ethnicity(ies) is/are your friends in the U.S.? (e.g., nationality, ethnicity, language, culture, etc.)

Language learning:

11. How you did you learn English language in the U.S.? ESL class? Private tutor?
12. Could you tell me more about why you chose your level of proficiency in Korean and English?
13. Why do you think “learning English” is important to you?
14. Why do you think “maintaining Korean” is important to you?
15. How have you maintained your Korean language? Through family? Church? Any community?
16. Why do you use the language [that you answered in the questionnaire] when you are with parents/siblings/Koreans, 1.5,2nd Korean-American friends/ friends of other ethnicities?
17. What makes you choose a language(s) when you are with others?

Identity:

18. How do you define your identity (ethnically and culturally)?
19. Do you think your identity has changed compared to when you first moved to the U.S.? If yes, how has it changed?
20. Do you think your bilingual ability have influenced your current identity? If so, how did it affect?

21. Do you think your immigration experience affected your ethnic identity? If so, how did it affect?
22. What parts of American culture have affected your identity?
23. What parts of Korean culture have affected your identity?
24. What do you think is the advantage of living in the U.S. as a Korean?
25. What do you think is the disadvantage of living in the U.S. as a Korean?
26. Are you satisfied with your acculturation ability to the U.S.? Why?

APPENDIX B: Interview Questions (Korean)

인터뷰 질문

Immigrant experiences and acculturation:

1. 한국에 대해 어떤 기억을 가지고 계십니까?
2. 얼마나 자주 한국을 방문하십니까? 언제 마지막으로 한국을 방문하하셨습니까?
3. 한국을 방문했을 때 다른 한국인들과 똑같다고 느꼈습니까? 외국인 같은 느낌을 받았습니까?
4. 이민을 오게 된 계기가 무엇입니까? 누구와 미국에 오게 되었습니까?
5. 미국에 오고 처음에 겪은 어려움이 무엇이었습니까?
6. 미국에 오고 미국 문화에 적응하려고 무엇을 노력하하셨습니까?
7. 미국 학교에 인종 비율은 어떻게 되었습니까 (초등학교, 중학교, 고등학교)?
8. 학교 다닐 때 주로 어떤 인종 그룹들과 어울렸습니까?
9. 인종차별을 경험하하셨습니까? 그렇다면, 어떻게 극복하하셨습니까?
10. 미국에서 어떤 인종 그룹(들)과 어울리니까 (국적, 인종, 언어, 문화 등)?

Language learning:

11. 미국에서 영어를 어떻게 배웠습니까 (ESL수업? 개인 과외? 학교?)
12. 본인이 선택한 한국어와 영어 실력 레벨에 대해 왜 그렇게 선택하였는지 말씀해 주십시오.
13. 영어를 배우는 것이 왜 자신에게 중요합니까?
14. 한국어를 계속 사용하는 것이 왜 자신에게 중요합니까?
15. 어떻게 한국어를 계속 사용해 왔습니까? (가족? 교회? 다른 모임?)
16. 부모님/형제, 자매/한국인/1.5세 혹은 2세 재미교포/다른 인종의 친구와 있을 때 왜 그 언어 (설문지에서 선택한)를 사용하십니까?
17. 다른 사람과 있을 때 언어 (한국어 혹은 영어) 선택을 하게 하는 요인은 무엇입니까?

Identity:

18. 자신의 정체성을 어떻게 정의합니까 (인종적과 문화적으로)
19. 미국에 처음 온 이후 자신의 정체성이 변화했다고 생각하십니까? 그렇다면, 어떻게 변화하였습니까?
20. 자신의 이중언어 능력이 현재의 정체성에 영향을 주었다고 생각하십니까? 그렇다면 어떻게 영향을 미쳤습니까?
21. 이민 경험이 자신의 민족 정체성에 영향을 주었다고 생각하십니까? 만약 그렇다면, 어떻게 영향을 미쳤습니까?
22. 미국 문화의 어떤 부분이 자신의 정체성에 영향을 미쳤습니까?
23. 한국 문화의 어떤 부분이 자신의 정체성에 영향을 미쳤습니까?
24. 미국에서 한국인으로 사는 이점이 무엇이라고 생각하십니까?
25. 미국에서 한국인으로서 사는 불리한 점이 무엇이라고 생각하십니까?
26. 미국 적응화 능력에 만족하십니까? 왜 그렇게 생각하십니까?

APPENDIX C: Consent Forms

Consent to participate in research

Title: 1.5 generation Korean-American young adults' bilingualism and their identity in the U.S.

Researcher: Hanna Kim, M.A.

Description

The purpose of this research project is to examine 1.5 generation Korea-American young adults' bilingualism and identity formation through their language learning experiences and acculturation experiences. We would like to ask you a few questions about this research. Your answers will be protected by the researcher regarding confidentiality.

Cost and Payments

It will take you approximately 15 minutes to 20 minutes to complete the questionnaire and approximately 45 to 60 minutes to complete the interview. You will receive a \$10 gift card or any comparable incentives if you complete the questionnaire and the interview.

Risks and Benefits

You may feel uncomfortable with some of the questions regarding personal information and experiences on the questionnaire and interview. Please see the Confidentiality section for information on minimizing any risks due to a breach of confidentiality.

You might experience satisfaction from contributing to research. In addition, you might be more aware of your bilingual ability and your certain identity.

Confidentiality

No identifiable information will be recorded; therefore, we do not think you can be identified from this study. The principal researcher is the only person with access to your records.

Members of the Institutional Review Board (IRB) – the committee responsible for reviewing the ethics of, approving, and monitoring all research with humans – have the authority to access all records. However, the IRB will request identifiers only when necessary.

Right to Withdraw

You do not have to take part in this study and you may stop participation at any time. If you start the study and decide that you do not want to finish, all you have to do is to tell the experimenter in person, by letter, or by telephone (contact information listed above). You may skip any questions you prefer not to answer.

IRB Approval

This study has been reviewed by The University of Mississippi's Institutional Review Board (IRB). If you have any questions, concerns, or reports regarding your rights as a participant of research, please contact the IRB at (662) 915-7482 or irb@olemiss.edu.

Statement of Consent

I have read and understood the above information. By completing the survey/interview I consent to participate in the study.

Signature of Participant/ Legally Authorized Representative

Date

Printed name of Participant/ Legally Authorized Representative

APPENDIX D: Invitation Letter

Dear [*Participant*]:

You are invited to take part in research that is my Master's thesis for graduation in the Applied Linguistics and TESOL program in the Department of Modern Languages at The University of Mississippi. This research will be supervised by my advisor, Dr. Tamara Warhol.

The purpose of this project is to help me understand more about 1.5 generation Korean-American young adults' bilingualism and identity. The information I collect will be used for the thesis, academic research, publication, or presentation at professional meetings.

I would really appreciate it if you can participate in my research. If you take part in my research, you will do activities as fill out a questionnaire for approximately 15 to 20 minutes and perform on an interview for approximately 45 to 60 minutes. At the end of this research, you will receive a \$10 gift card for completing this participation. Your participation will hugely contribute to this research.

Only our instructor and we will see your response and data.

You are free to quit this research at any time. If you have any questions or concerns, please email us at hkim38@go.olemiss.edu or contact me via phone call (662-380-0852). Thank you for your help.

Sincerely,
Hanna Kim

Signature : _____ Date: _____

VITA

Hanna Kim

EDUCATION

2021

Master of Arts in the Department of Modern Languages with an emphasis in Applied Linguistics and TESOL, the University of Mississippi, MS, USA. Expected Graduation Date: May 2021

Thesis: *1.5 generation Korean-American young adults' bilingualism and their identity in the U.S.*

Research interests: Bilingualism, Biculturalism, identity, Socio-cultural Linguistics, bilingual education, Korean-Americans, immigration studies, Global Studies in Education, Study abroad higher education

2017

Bachelor of Art in International Cultural Studies and Bachelor of Education in Early Childhood Education, Soonchunhyang University, Asan, South Korea. March 2012 – February 2017

GPA: 4.28 / 4.5

TEACHING EXPERIENCE

Community English as a Second Language Program (CESL) Instructor, University of Mississippi, University, MS, USA. February 2021 – Present

- ◆ Instructs groups of 7 adult learners in an English as a Second Language (ESL) class for intermediate level English learners
- ◆ Designs syllabus, organize lesson plans, and provide informal in-class assessments
- ◆ Advertises the CESL program and recruits potential students in the Oxford community
- ◆ Administers placement tests and oral exams to adult ESL students

Graduate Instructor/ Teaching Assistant (TA) for the Korean language program in the Department of Modern Languages, University of Mississippi, University, MS, USA. August 2019 – Present

- ◆ Instructs 6-10 undergraduate students in intermediate level Korean (KOR 211 and 212) as

the main instructor

- ◆ Designs syllabi, organizes courses, and grades students' written exams, oral exams, presentations, and homework
- ◆ Instructs 5 undergraduate students in advanced level Korean (KOR 311 and 312) as a co-instructor
- ◆ Instructs 14 undergraduate students in beginner level Korean (KOR 111 and 112) as a co-instructor
- ◆ Tutors 4 undergraduate students individually to improve language proficiency in reading, listening, writing, and speaking Korean
- ◆ Organizes and takes charge of Korean language exchange sessions and Korean culture club events

English Teacher, Study Search, Seoul & Cheonan, South Korea. February 2019 – June 2019

- ◆ Taught 30 adult learners in elementary and intermediate level English conversation class
- ◆ Instructed English formulaic language and grammar
- ◆ Prepared and organized weekly daily life discussion sessions to help students practice oral proficiency in English

Assistant Teacher, Angel Nursery, Cheonan, South Korea. October 2016 – November 2016

- ◆ Assisted the main teacher and taught 6-year-old children in groups of 10-15
- ◆ Graded children's homework
- ◆ Assisted in school events such as Nursery arts festival and Parents Day performance

PRESENTATION

Kim, H. *Task-Based Language Teaching (TBLT) in an ESL class*. Oral presentation presented at the Mississippi Philological Association's Annual Conference, Blue Mountain College, Blue Mountain, MS. 2020 Feb 21-22

PUBLICATIONS

In Progress

Kim, H. *Task-Based Language Teaching (TBLT) in an ESL class*. Will be published in the Journal: POMPA (Publications of the Mississippi Philological Association). Expected publication: 2021.

WORK EXPERIENCES

Abroad broadcast filming coordinator officer, Church Engagement Team of Marketing Department, World Vision Korea, Seoul, South Korea. December 2016 – October 2018

- ◆ Worked for Christian Abroad Broadcast Filming Coordination in developing countries such as those in Africa, El Salvador, and Cambodia
- ◆ Coordinated administered filming schedule for making fundraising clips (budget and expense settlement, visa process, flight, lodging, etc.) and setting-up for film scenes
- ◆ Translated from English to Korean during the shooting of the film
- ◆ Monitored World Vision area development sites (Schools, Hospitals, and Communities)

Korea University Student Education Donation Ambassador, KOFAC (The Korean Foundation for the Advancement of Science and Creativity) & World Vision, Seoul, South Korea. July 2016 – December 2016

- ◆ Taught global citizenship education to secondary school students
- ◆ Organized and involved famine campaigns that students skipped meals all day and learned about human rights, poverty, and social justice in order to experience life in an African refugee center
- ◆ Received an award to be a Global Education Donation Ambassador
- ◆ Designed and facilitated educational leadership program (e.g., interviewed the student leaders of the children's Human Rights Association, drawing life graph activity with students of vocational training education) in Batangas, the Philippines
- ◆ Participated in World Vision educational monitoring activity in Batangas, the Philippines

AWARDS, SCHOLARSHIPS, AND GRANTS

Graduate Assistant Tuition Scholarship, Received Fall 2019 - Spring 2021 (4 semesters)

- ◆ \$ 4,358 * 4 = \$17,432

Graduate Nonresidential Scholarship, Received Fall 2019 - Spring 2021 (4 semesters)

- ◆ \$ 8,136 * 4 = \$32,544

ALLEX Teaching Associate Program, Received March 2019 (From Fall 2019 – Spring 2021)

- ◆ Awarded ALLEX (Alliance for Language Learning and Educational Exchange) teaching associate program for 2 years by ALLEX foundation
- ◆ Granted a tuition scholarship that included an opportunity to serve as a Teaching Assistant in a Korean language program

Graduate Student Funding Award for Conference Travel, Received February 2020

- ◆ Scholarships amount of \$300 presented to students from the Department of Modern Languages and Graduate school at the University of Mississippi (the Mississippi Philological Association's annual Conference)

Academic Excellence / National Tuition Scholarship, Received Spring 2012– Fall 2016

- ◆ $\$3,330 * 8 = \$ 26,640$

Creative Passion Scholarship for Research, Received June 2015

- ◆ Scholarship amount of \$500 presented to students from the Soonchunhyang University
- ◆ Used to research multicultural society of Singapore with field trips and interviews in Singapore

Creative Passion Scholarship for Research, Received January 2014

- ◆ Scholarships amount of \$500 presented to students from the Soonchunhyang University
- ◆ Researched Korean cultural heritages that were plundered by the Japanese with field trips and interviews in Japan

HONORS

Mini grants for Graduate Instructors of Record, Received May 2020

- ◆ Grant amount of \$500 presented to students from the Department of Writing and Rhetoric at the University of Mississippi
- ◆ Writing and Rhetoric Grant for Professional Development in Writing and Speaking

Graduation Honors (Academic Excellence), Received February 2017

Essay Contest, Received May 2016

- ◆ Excellence Award from Soonchunhyang University

Creative Presentation Competition, Received May 2016

- ◆ First Prize from Soonchunhyang University

SCH social enterprise Startup Competition, Received November 2013

- ◆ 1st prize from Soonchunhyang University

UCC Contents Creating Contest, Received December 2012

- ◆ Excellence Award from Soonchunhyang University

UNIVERSITY SERVICE

Director of Social Events, International & American Student Alliance (IASA), University of Mississippi, University, MS. June 2020 - Present

- ◆ Coordinates monthly staff meetings regarding cultural events
- ◆ Plans and organizes monthly cultural events and promotes organization for local endorsement

DEI (Diversity, Equity, and Inclusion) Student Advisory Team, Department of the Division of Diversity & Community Engagement, University of Mississippi, University, MS. February 2020

- Present

- ◆ Adheres to the mission of UM by transforming people, institutions, and communities through partnership, access, and engagement
- ◆ Discusses and organizes events related to institutional diversity, equity, and inclusion goals

CERTIFICATES

Childcare Teacher Qualification Certificate, Ministry of Health & Welfare, South Korea. April 2017

TESOL (Certificate in Teaching English to Speakers of Other Languages), Auckland Edinburgh College, New Zealand. August 2014