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Master's Thesis of Arts in Education

A Case Study on Principal Leadership for Multicultural Education

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Abstract

With the increasing cultural diversity in Korean schools, multicultural education (ME) has become a significant part of school education. Acknowledging the pivotal role of principals in school education including ME, this study aimed to fill the gap in research that examines how principal leadership can facilitate ME in Korean schools. The purpose of this study was to describe and understand principal leadership that effectively promotes ME in Korean schools by drawing on the case of a principal of a culturally diverse school in Seoul. To be specific, this study sought to answer two research questions: What are the culturally diverse school principal's conceptions of the direction of ME, including the goal and the method? What specific leadership behaviors of the principal have been effective in practicing ME in accordance with that direction?

Qualitative case study methods were used to make sense of the principal leadership in ME in-depth and within its specific contexts. Data collection involved interviews with the principal and four teachers, documents, and participation in a conference where the principal presented the school's ME practices. The study utilized three major approaches to ME identified in the literature, which are conservative, liberal, and critical, to analyze the direction of ME that the principal advocated for, and instructional and transformational leadership theories to examine the principal's leadership behaviors in support of that direction.

As a result, six case themes were identified: 'The Goal of ME: Embracing Harmony in Diversity as Global Citizens,' 'The Method of ME: A Whole-School and Continuous Approach,' 'Communicating and Persuading the Vision of ME,' 'Developing Curriculum and Teachers' Capability,' 'Leveraging Professional Network for ME,' and 'Disseminating ME Vision and Practice Beyond the School.'

The study's findings not only confirm the literature's assertion that principal leadership is crucial for establishing a broader and more sustainable ME initiative, but also provide ample qualitative evidence to support this argument, which was largely lacking in previous research. By providing a detailed description of Suji's leadership, this study offers valuable practical insights for school administrators on specific ways to overcome common challenges of ME practices in Korean schools. Additionally, the findings highlight the important role of the education community in giving ongoing professional support to principals to effectively promote ME. This study expands beyond the perception of principals as mere "heroes" and sheds light on the significance of collaborative interplay between principals and other stakeholders for the advancement of ME practices in Korean schools.

Keyword : multicultural education, principal leadership, qualitative case study, culturally diverse schools

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Table of Contents

Abstract.....	iii
List of Figures and Tables.....	vi
Chapter 1. Introduction.....	1
1.1. Background	1
1.2. Purpose of Research	6
1.3. Terminology	8
Chapter 2. Theoretical Background	13
2.1. Multicultural Education.....	13
2.1.1. Conservative Multicultural Education: Education for Assimilation ...	14
2.1.2. Liberal Multicultural Education: Education for Positive Human Relations	16
2.1.3. Critical Multicultural Education: Education for Social Justice and Equity	18
2.1.4. Multicultural Education in Korean Schools	21
2.2. Principal Leadership.....	24
2.2.1. The Duties of the Principal in Korean Schools.....	24
2.2.2. Theories on Principal's Leadership Behaviors	26
2.3. Literature Review	31
2.3.1. Research on ME in the Korean context	31
2.3.2. Research on Principal Leadership in the Korean context	33
2.3.3. Research on Principal Leadership for ME in the Korean context.....	37
Chapter 3. Research Method.....	41
3.1. Case Study	41
3.2. The Case Selected	42
3.2.1. Selection Criteria and Process.....	42
3.2.2. Context of the Case	44
3.3. Data Collection.....	48
3.4. Data Analysis.....	52
3.5. Trustworthiness	54
3.6. Ethical Considerations.....	55
Chapter 4. Research Findings	57
4.1. Suji's Conception of the Direction of ME.....	58
4.1.1. The Goal of ME: Embracing Harmony in Diversity as Global Citizens	58
4.1.2. The Method of ME: A Whole-School and Continuous Approach.....	61

4.2. Suji's Leadership Behaviors for ME	63
4.2.1. Leadership Behavior 1: Communicating and Persuading the Vision of ME	63
4.2.2. Leadership Behavior 2: Developing Curriculum and Teachers' Capability	68
4.2.3. Leadership Behavior 3: Leveraging Professional Network for ME....	76
4.2.4. Leadership Behavior 4: Disseminating ME Vision and Practice Beyond the School	79
Chapter 5. Discussion.....	82
5.1. The Role of Principal Leadership in Overcoming the Challenges of ME... 82	
5.1.1. Shifting from Divisive ME Practices	83
5.1.2. Moving Beyond a Fragmented Approach	87
5.1.3. Mobilizing Resources Beyond Teachers' Reach	89
5.2. Supporting Factors for Principal Leadership in Advancing ME	92
Chapter 6. Conclusion	96
Bibliography	101
Appendices.....	111
Appendix A: Examples of questions for the principal and the teachers	111
Appendix B: IRB approval statement	113
Abstract in Korean.....	114

List of Figures and Tables

[Figure 1] Theoretical background used for data analysis	54
<Table 1> Information of research participants	48
<Table 2> Sources and types of document.....	50

Chapter 1. Introduction

1.1. Background

South Korea is undergoing a rapid transition to a multicultural society. Starting with the inflow of migrant workers and married immigrant women in the 1990s and early 2000s, the population with immigrant backgrounds, typically meaning naturalized Koreans, second-generation immigrants, foreigners, and those who have at least one parent with foreign nationality (Statistics Korea, 2020), is growing steadily, and it seems that current trend will continue. The proportion of the population with immigrant backgrounds accounted for 4.2% of the total in 2020, and it is estimated to be 5.2% in 2030 and 6.4% in 2040 (Statistics Korea, 2022). Their countries of origin are mostly China, Vietnam, Philippines, and Japan, and those from Cambodian, Mongolian, American/European/Oceanian backgrounds are also slightly increasing (Korean Women's Development Institute, 2022).

As these populations bring their children to Korea or give birth to their children in Korea, the student demographics are changing as well. The Ministry of Education (hereafter MoE) (2023) reported that during the past five years, students with immigrant backgrounds added more than ten thousand every year. Alongside the decreasing number of total school-age population (6-21 years old), this trend denotes a consistent rise in the ratio of students with immigrant backgrounds. As of 2022, students with immigrant background accounted for 3.19% of all students (MoE, 2023), and the Statistics Korea (2022) estimates that by 2040, the immigrant youth (0-14 years old) and school age population will respectively account for 6% and 10% of its total.

It is no longer unusual in Korea to find classrooms where children from

diverse cultural backgrounds sit next to each other. In response to these demographic shifts, a range of practices have been implemented under the umbrella term multicultural education (hereafter ME) known as *damunhwa gyoyuk* since the mid-2000s. These practices aim to ensure that all students have equal educational opportunities and a successful educational experience regardless of their cultural background. While various ME practices have been implemented in both public and private spheres, the government has been an active promoter of ME. Professing a move toward multiculturalism, the government has announced policy plans for ME on an annual basis, including the ‘Educational Support Plan for Children from Multicultural Families (2006-2011),’ the ‘Measures for Promotion of Multicultural Students’ Education (2012),’ and the ‘Support Plan for Multicultural Education (2013-2023).’ Based on the policies, the government has encouraged integrating ME in the school curriculum and teacher training, established ME support systems and organizations, and launched awareness campaigns within and outside schools. Driven by both social demands and government initiatives, ME has become a major component of school education in Korea.

ME practices that target students come in different shapes and forms in Korean schools. They range from educational welfare support for students with immigrant backgrounds, such as Korean language and culture education or compensatory education for basic academic skills, to education for all students’ enhancement of multicultural sensitivity and acceptability (Y. Cho et al., 2010; Y.J. Choi, 2018). These practices may appear as separate Creative Activities¹ done on special occasions or as cross-curricular themes integrated into regular subjects such

¹ Creative Activity or Creative Experience Activity refers to extracurricular activity done in Korean schools.

as Korean, English, Social studies, and Moral Education (J.Y. Choi et al., 2014; Yum & Cha, 2022).

Despite long-standing efforts, the implementation of ME practices in Korean schools still requires further progress to establish a truly inclusive educational environment for all students. The existing literature highlights various chronic shortcomings of ME practices in the Korean school context. These include, but are not limited to, a lack of shared understanding about the concept and approach of ME (Ham et al., 2022), superficial and tokenistic practices that often fail to promote equality and inclusion (J.Y. Choi et al., 2014; D. Kim & S.K. Lee, 2021), sporadic and piecemeal implementation (D. Kim & S.K. Lee, 2021), heavy reliance on individual teachers that impedes the sustainability of ME (Ha & Shin, 2014; H. Park, 2021; H. Park & S. Choi, 2022), and disjointed support systems that lack accessibility and synergy (H. Kim & W. Hong, 2016; J.K. Lee, 2018).

These constraints collectively underscore the urgent need to devote greater attention to factors at the school organizational level in order to tackle the identified challenges and enhance the effectiveness and sustainability of ME practices in schools. Among the various school-level factors, this study focuses on one fundamental yet crucial factor: principal leadership.

Principals hold a pivotal position in school education as they are vested with extensive authority and responsibility that spans across all aspects of the school. This includes defining and promoting the school's mission and culture, overseeing curriculum development and teaching and learning practices, providing student support and counseling, managing teacher recruitment, professional development, and evaluation, as well as securing and allocating resources and making critical decisions (Suh et al., 2003; E. Kim et al., 2005; G.H. Ahn, 2008). Various changes

in both internal and external environments of Korean schools are adding new demands on the principals' roles for better school education. Among them is the growing number of students with immigrant backgrounds that gave rise to the multiculturalism discourse and institutionalization of related policies (E.J. Lee et al., 2018).

The way that principals perceive and navigate the issues of cultural diversity becomes strikingly important in contemporary multicultural schools (Dimmock & Walker, 2005). More specifically, it is because the principal is a key figure in shaping a school's ME vision and policy as well as influencing teachers' attitudes, sense of efficacy, and commitment in terms of ME (S. Lee & C.H. Lee, 2012; S.B. Choi & Y.H. Kim, 2014). As one of the main stakeholders involved in ME policies at the national and regional levels, principals are instrumental in determining the success of ME (S. Lee & C.H. Lee, 2012). For schools to look after the best interest of all students, principals must take the lead not only in being attentive to the societal circumstances wherein students' backgrounds, characteristics, and needs are diversifying, but also in capably linking them with the implementation of ME. In addition, principals must raise those efforts to a collective level by building a shared purpose and practice in their schools so that the efforts can become far-reaching and sustainable.

All these point to the compelling need and significance of principal leadership that effectively promotes ME. Leadership is one of those human activities that are too complex to pin down, but in a basic sense, it can be defined as a process of providing a direction to the followers and influencing them to move in that direction (Leithwood & Riehl, 2003). Recognizing its vital role for school performance, especially in the midst of an evolving educational landscape,

international researchers have given an unwavering attention to principal leadership in recent decades. In the same vein, principal leadership has been regarded as one of the determinants of successfully offering educational equity as well as excellence to all students in culturally diverse schools (Riehl, 2000; Leithwood & Riehl, 2003; Dimmock & Walker, 2005; Horsford et al., 2011; Beachum, 2011; Santamaría, 2014; Theoharis, 2007; Khalifa et al., 2016; Chamberlain, 2005; Zembylas & Iasonos, 2017).

Awareness regarding the necessity of effective principal leadership in promoting ME practices in Korean schools has indeed been growing. To illustrate, Provincial Offices of Education have recently been organizing regular ‘Multicultural Education Training Conferences for School Administrators’ (Hyun, 2022; Lim, 2022; N.Y. Oh, 2022). Moreover, revisions are being made to the Elementary and Secondary Education Act to include the school principal's obligation to support ME. Researchers have also emphasized the importance of principals in implementing ME within schools (S. Lee & C.H. Lee, 2012; S.B. Choi & Y.H. Kim, 2014; Ku & Jihyun Kim, 2021; E.J. Lee & Ham, 2018; H. Kim & W. Hong, 2016).

However, there remains a scarcity of research that delves into the specific experiences of principals in leading ME implementation in Korean schools, particularly in the context of growing culturally diverse populations. This gap in research leaves several important questions unanswered, such as: How do principals currently navigate and guide ME practices in Korean schools? What are the specific strategies employed by principals to facilitate and support ME practices? How can principals further enhance their approach to improve the implementation of ME within their schools?

1.2. Purpose of Research

Investigating not only the lived experiences of principals who take on leadership roles in ME but also those of other key stakeholders who collaborate and encounter ME leadership in their educational journey would be an invaluable source of practical lessons that can be applied to advance ME implementation in Korean schools. Therefore, to explore how principals are leading ME practices within Korean schools facing increasing cultural diversity, I have decided to conduct a qualitative case study on Principal Suji. Principal Suji is currently leading School A, an elementary school in Seoul Metropolitan City with a large number of students with immigrant backgrounds, which makes School A an appropriate context for observing and examining ME leadership within culturally diverse schools. Furthermore, Suji is particularly noteworthy due to her exceptional commitment and efforts towards ME, coupled with her strong belief in the importance of the principal's role for ME. Since leadership is a “contextually bounded process,” and is “inextricably intertwined with its larger environment,” (Dimmock & Walker, 2005, p.3) the case study methods that allow a holistic view of the operating contexts and processes of a principal's leadership were considered most suitable research methods.

The primary objective of this research is to describe and understand Suji's leadership in promoting ME, building on the two core functions of leadership suggested by Leithwood and Riehl (2003), which are ‘providing direction’ and ‘exercising influence.’ To be specific, this research focuses on describing (i) the direction of ME that Suji envisions, which includes her goal and method for ME,

and (ii) the specific behaviors she employs to exercise influence on the school and effectively put the direction of ME that she envisioned into practice. I seek to understand the direction of ME that Suji envisions in light of the three main approaches – conservative, liberal, and critical approaches – to ME presented in the literature. To comprehend how Suji's certain behaviors facilitated the implementation of ME in her school in the desired direction, I utilize transformational and instructional leadership theories that propose leadership behaviors that are identified from the principals who lead to successful school change or improvement.

In pursuit of this research purpose, the Research Questions that I try to answer through this case study are:

- (1) What are the culturally diverse school principal's conceptions of the direction of ME, including the goal and the method?
- (2) What specific leadership behaviors of the principal have been effective in practicing ME in accordance with that direction?

By describing and understanding Suji's leadership for ME as I answer these questions, I will extract meaningful implications from the research findings and contribute to the existing literature on principal leadership in the context of ME. Moreover, I will derive lessons that principals and school administrators can learn about the ways they can effectively lead ME in schools with students from diverse cultural backgrounds, and transfer the learnings to similar contexts and populations. Although Suji's case would not be able to give a universal solution that fits all people and situations, as one exemplary case of good practices, it can give valuable insights into future educational policies and practices.

1.3. Terminology

In this section, I provide definitions of key terms and concepts that are essential to understanding the subject matter of this research. Since certain terminologies imply multiple meanings in a general sense, it is important to establish a shared vocabulary in order to operationalize these terms within the context of this research. By doing so, I aim to ensure that readers have a clear and consistent understanding of these terminologies throughout the study. I discuss their meanings with reference to the general view of Korean as well as international scholars.

Leadership

There exists as many definitions of leadership as the number of scholars who tried to define it. To mention only a few of them, Bass (1990) delineated that leadership is a process where leaders and followers interact to attain goals of improving expectations and competence of their group. Burns (1978) expounded that leadership is purposeful in that it shares the fundamentals of power, which is the production of certain motives and resources that can be mobilized for the motives. At the same time, leadership is relational because its power is enacted by a person to arouse, engage, and – better if – satisfy the followers. Yukl (2006) viewed leadership as “the process of influencing others to understand and agree about what needs to be done and how to do it, and the process of facilitating individual and collective efforts to accomplish shared objectives.” (p.8) Northouse (2013) identified four central components of the phenomenon of leadership and defined it as “a process whereby an individual influences a group of individuals to achieve a

common goal.” (p.9) While being prudent to narrow it down, Leithwood and his colleagues (1999) singled out social and intentional influence as the sine qua non of leadership.

Drawing upon a range of definitions of leadership found in the literature, Leithwood and Riehl (2003) succinctly explained that two core functions inherent to leadership are ‘providing direction’ and ‘exercising influence.’ In other words, leadership is a process of (i) providing direction for the team by creating a shared goal and mapping out a path to it and (ii) motivating and mobilizing the team to achieve the goal by exercising direct as well as indirect means of influence. Given the context-specificity of leadership, Leithwood and Riehl (2003) noted that these two leadership functions can be expressed in various ways depending on factors such as the leader’s personal history and characteristics, the environments within which the leadership process takes place, and the nature of the pursued goals. As the conceptualization of leadership by Leithwood and Riehl (2003) is concise and captures the essence, this research primarily focuses on the two core functions, namely ‘providing direction’ and ‘exercising influence,’ to describe and understand Suji’s leadership in promoting ME.

Another aspect that has to be touched upon with regard to the notion of leadership is: then, how is one’s leadership deemed effective? As previously mentioned, Yukl (2006) defined leadership as influencing followers to hold a shared vision of “what needs to be done and how to do it.” (p.8) Accordingly, one indicator of leadership effectiveness that Yukl suggests is the extent to which the organization has achieved this vision. Another indicator of leadership effectiveness is followers’ attitude and perception, including satisfaction, trust, respect, or commitment, towards the leader. The leader’s contribution to enhancing group

processes, such as group cohesiveness and cooperation, or problem-solving and decision-making, can also serve as one indicator of leadership effectiveness. Although I do not examine each component that falls under these three indicators in this research, my data collection and analysis of Suji's leadership behaviors that have been effective in facilitating ME implementation in School A will basically rely on these indicators, applying them to the context of Korean schools and ME.

Multicultural education (ME)

In this research, ME indicates a wide variety of educational practices grounded in the concept of equality among diverse cultural groups (Banks, 1993; Banks & McGee Banks, 2012; Nieto, 2004; Won et al., 2018). ME can be understood and implemented in different ways, depending on one's view of 'cultural diversity' and 'equality,' which are two key notions that lay the foundation of the definition of ME.

Technically speaking, cultural diversity addressed in ME are not confined to racial and ethnic diversity. Historically, ME originates from ethnic studies that arose in association with the civil rights movement in the United States in the 1960s and 1970s that resisted racism against African Americans (Banks, 1993). Its form evolved from ethnic studies that attempted to incorporate ethnic minorities' culture and history into school and teacher training curricula, to a movement that demanded educational reform through which voices of marginalized groups – for instance, women or people with disabilities – are heard. The current form expands the scope of its attention beyond race and ethnicity. This reflects the understanding that culture and cultural identity is determined by the interplay of a vast array of elements, including ethnicity, race, class, residence, age, ability, religion, language,

and gender (Won et al., 2018). However, given the constraints of this research, it is not feasible to explore all these elements of culture. Therefore, considering the specific background of this research, which revolves around the situation where diverse ethnic groups are being integrated into Korean schools, my research primarily focuses on ethno-cultural diversity when examining cultural diversity and ME.

Another thing that must be made clear regarding ME is that the way its practice is constructed varies greatly by the perspective about educational equality, which covers the view of what educational equality precisely means and how it is achieved (Won et al., 2018). As will be discussed in the following chapter, this view distinguishes different approaches to ME. Depending on the perspective about educational equality, ME can take an approach that either narrowly limits its practice to a welfare program for marginalized minority students, or aims to produce a radical transformation of the whole educational structure and system for equity and justice. In this research, the term ME is used as a comprehensive term that encompasses not only explicit and direct programs, activities, and curricula but also implicit ideas, processes, and environments that promote educational equality for students with and without immigrant backgrounds. However, the precise meaning and form of ME in each context is determined by how the implementer understands educational equality and accordingly which approach he or she takes in implementing ME.

Students with/from immigrant backgrounds, immigrant-background students, multicultural students

Throughout this research, the terms students with/from immigrant

backgrounds, immigrant-background students, and multicultural students are interchangeably used to describe students who themselves or their parent(s) and family have an experience of immigration from countries outside South Korea. The interchangeable use of these terms is based on the Youth Welfare Support Act that defines youths with immigrant backgrounds as youths from multicultural families – stipulated by Multicultural Families Support Act, which says multicultural families are composed of married immigrant and/or naturalized Korean, and member(s) with Korean nationality – and as other youths who immigrated to Korea and are having difficulty adapting in society and school. Immigrant-background students are racial and ethnic minorities in Korean society. For this reason, the terms *minority students* or *culturally diverse students* are occasionally used as well, but still, I mostly use the terms students with/from immigrant backgrounds or immigrant-background students in this research. This choice of the terms reflects the academia's tendency of preferring it for its neutrality and inclusiveness compared to the term *damunhwa haksaeng* (multicultural students), which has been much criticized for implying discriminatory, dichotomous, and ethnocentric thinking (see Jang, 2021; S.R. Lee & Ham, 2021). However, since the South Korean government uses the term multicultural students in their official affairs and it is still typically used in the Korean educational field, I use this term when referring to government policy, communicating with the research participants, and quoting directly from interviews and documents.

Chapter 2. Theoretical Background

This chapter, firstly, addresses key concepts and theories that form the theoretical background of understanding the principal leadership for ME. Guided by Leithwood and Riehl's (2003) conceptualization of the two core functions of leadership – 'providing direction' and 'exercising influence' – I will cover three major approaches to ME that pertain to different perspectives of the directions for ME, and two leadership theories that suggest different types of leadership behaviors through which school leaders exercise influence to result in school improvement. Secondly, this chapter goes on to review the existing literature on ME in Korean schools, principal leadership in Korean schools, and principal leadership in the context of ME in Korean schools. By doing so, I aim to identify gaps in research that examine principal leadership within the context of ME, thereby highlighting the significance of this research.

2.1. Multicultural Education

The literature concurs that ME is neither understood as, nor implemented in a unitary form. Accordingly, throughout the development of the field, numbers of typologies about different approaches to ME have been suggested by scholars. These various approaches to ME propose different directions for ME, including goals and method, depending on the perspectives of the meaning of equality among different cultural groups, the cause of inequality among different cultural groups, and the educational ways that can resolve such inequality. Making typologies entails a risk of oversimplifying the diversity and complexity of the ME theory and practice. "Approaches to ME exist on a continuum rather than a discreet

ideological position.” (Hackman, 2008, p.29) When keeping this in mind, I believe that typologies can still provide a useful framework for grasping the overall field and clarifying varying points of view. With this aim, I briefly illustrate three major approaches to ME that emerged from the literature: conservative, liberal, and critical.

2.1.1. Conservative Multicultural Education: Education for Assimilation

The first approach to ME found most frequently in the literature is the one often termed as conservative. McLaren’s (1995), Jenks, Lee, and Kanpol’s (2001), and Kincheloe and Steinberg’s (1997) ‘conservative multiculturalism,’ Gibson’s (1976) ‘education of the culturally different’ or ‘benevolent multiculturalism,’ Sleeter and Grant’s (2008) ‘teaching the exceptional and culturally different,’ and Nieto’s (2004) ‘tolerance’ level of ME fall within this category.

Conservative approach aims to enhance the educational achievement of minority students that lags behind the dominant norms. This approach attributes the academic failure of minority students to the discordance between their home and school culture. To compensate for these gaps, this approach urges minority students to equip themselves with skills, language, concepts, and values that help them fit into the mainstream society. Fundamentally, conservative ME is education for ‘assimilation.’ (Castagno, 2009)

The assimilationist position ostensibly seems unproblematic since it is aware of the educational disadvantages of minority students, and it makes endeavors to remedy their learning handicaps and school failure. However, in fact, it has several potential dangers that may, in its extreme form, collapse ME into colonizing and

monocultural education, as McLaren (1995) strongly warned. Hidden behind the belief that assimilation into the dominant culture is the solution is the premise that cultural difference means deviation from the mainstream norms, or cultural deprivation. Then the diversity that minority students bring into schools is considered “the inevitable burden of a culturally pluralistic society,” (Nieto, 2004, p.385) because it is a deficit that must be modified or replaced as quickly as possible so that it does not disrupt students’ successful adaptation. If not completely marginalized or invisibilized, diverse cultures and knowledge are reduced to mere ‘add-ons’ to the dominant culture, and even those ‘add-ons’ are selected in terms of the criteria derived from the mainstream society (McLaren, 1995). In practice, for example, ME takes the form of a special supplementary program like English as a Second Language (ESL) program, that targets only ‘culturally different’ (Gibson, 1976; Sleeter & Grant, 2008) students. Or, like how James Banks and Cherry Mcgee Banks (2012) conceptualized the first level of integration of multicultural content, the ‘contributions approach,’ cultural diversity is addressed only by means of inserting heroes/heroines, holidays, and discrete cultural elements into the unchanged mainstream curriculum, and discussed limitedly in special occasions, such as international days and weeks related to ethnic diversity.

In this way, conservative approach to ME fails to interrogate the high-status knowledge, dominant regimes of discourse, and socio-cultural practices to which the public educational system is geared (McLaren, 1995). Instead, it blames individual minority students and their communities and cultures for the educational achievement gaps. Stereotypes and misconceptions about them eventually remain untouched and are even reinforced. Conservative approach is likely to be

superficial and conditional. It cannot embrace cultural diversity; it can only endure on condition that culturally diverse students comply with the existing institutions and norms (Nieto, 2004). In the long run, as Gibson (1976) clarified, its ‘benevolent’ support for minority students easily becomes nothing but ‘the false generosity’ (Freire, 1970) that conceals what is actually an oppressive, patronizing, and condescending education. For these reasons, even though this approach is appreciated and widely adopted for its practicality in teaching necessary skills for learning and living, it is still highly criticized by the scholars as the most piecemeal, lowest level of ME.

2.1.2. Liberal Multicultural Education: Education for Positive Human Relations

The second approach to ME is called liberal. McLaren’s (1995) and Jenks, Lee, and Kanpol’s (2001) ‘liberal multiculturalism,’ Sleeter and Grant’s (2008) ‘human relations approach,’ Gibson’s (1976) ‘education about cultural differences or cultural understanding,’ and Nieto’s (2004) ‘acceptance’ level of ME are some examples that fall within this category.

Proponents of liberal approach to ME believe that low academic achievement of minority students is not the result of their lack of ability or cultural deprivation compared to the majority students. According to McLaren’s (1995) explanation, this approach assumes that natural equality based on intellectual equivalence does exist among different cultural groups, but equal social, educational opportunities that allow fair competition in capitalist market economies are absent, thus resulting in the educational gaps. Therefore, the goal of liberal ME is to create conditions for equal opportunities among different cultural groups (Castagno, 2009).

To do so, this approach puts effort into fostering democratic values, including equality and liberty, and common humanity shared among all groups of people. It also attempts to promote positive feelings and attitudes towards diverse others as well as oneself and encourage positive cross-group or cross-cultural communication (Sleeter & Grant, 2008). Liberal ME takes a step forward by targeting all students – majorities and minorities alike. It is “education about cultural differences rather than education for the so-called culturally different.” (Gibson, 1976, p.9) Instead of the one-way assimilation, which is likely to follow the education for the culturally different, mutual respect and harmonious relationships among various groups, unity and ‘world peace’ that eliminate stereotypes and prejudices is regarded as the ideal in this view (Sleeter & Grant, 2008; Banks & McGee Banks, 2012). In real-life classrooms, this approach may be implemented through cooperative learning and role-play, as Sleeter and Grant (2008) recommend in their writing. Building on Gordon Allport’s contact theory, they stress the effectiveness of cooperative learning – which involves students in collaborating “across lines of difference and in role of equal status” (p.68) for accomplishing a common goal of a given task and learning about one another – in improving student-student relationships.

Its considerable emphasis on a humanistic affirmation and affective domain of learning, such as positive feelings, attitudes, and self-concept, is certainly a strength in that those elements lay the necessary foundation for effective ME (Na, 2010). However, such features can be a weakness at the same time, because it leads liberal approach to end up being a naive celebration of diversity without critical evaluation of the fundamental problems of structural inequalities and power relations or without challenging existing social orders and educational systems

(Jenks et al., 2001). Gibson (1976) puts it succinctly in her article that this approach “is concerned with social ills but fails to analyze the structures which cause them.” (p.11) Liberal approach’s focus on commonalities among various culture groups may turn out to be shortsighted color blindness or cultural invisibility (Kincheloe and Steinberg, 1997) that reinforces the notion that discrimination is a matter of ‘ignorant’ individual(s), not systemic barriers. It may smother important cultural differences that underlie different values, cognitive styles, behaviors, and social practices (McLaren, 1995). Moreover, the ‘homogeneity’ shared among people regardless of cultural differences that is highlighted in this approach is often identified most strongly with the mainstream communities’ norms (Na, 2010).

2.1.3. Critical Multicultural Education: Education for Social Justice and Equity

The last approach to ME emerging from the literature is termed critical. The scholars unanimously choose this approach as the most ideal and visionary type of ME. Many asserted that this approach is the very type that can truly be called ME, and what the ME of Banks (1993), Sleeter and Grant (2008), Nieto (2004), and Castagno (2009) is precisely signifying is this critical type. Others typically use the term critical ME. (McLaren, 1995; Jenks et al., 2001; Kincheloe & Steinberg, 1997; Hackman, 2008)

Contrary to the essentialist logic inherent in the conservative ME, and possibly the liberal (McLaren, 1995), advocates of critical approach believe that representations of culture, knowledge, and identity of different race, class, and gender groups are neither given nor fixed, but rather constructed through “larger

social struggles over signs and meanings.” (McLaren, 1995, p.98) Those of the minorities are constantly under-recognized, under-represented, and delegitimized in the mainstream culture and knowledge built in and transmitted through school structures and curriculum. Critical approach finds cultural discontinuity or mismatch between home and school culture underlying low levels of academic achievement of minority students (Ladson-Billings, 1995a).

The goal of this approach includes but is not limited to celebration of diversity and getting along better. It strives to critically reflect not just on “superficial differences but on those differences that are linked to social injustices,” (Zembylas & Iasonos, 2010, p.167) and not only “on the Other but [also] on the structures that are othering.” (Hummelstedt et al., 2021, p.2) Furthermore, and most importantly, it pursues social action that transforms oppressive and unjust discourses and practices prevalent in education as well as the whole society. All aspects of critical ME are oriented toward creating and perpetuating a just and democratic society. In this sense, McGee Banks and Banks (1995) declared that ‘equity pedagogy,’ which enables educational equity as well as excellence of all students, is integral to ME.

Nieto (2004) described that in critical ME, students’ cultures and the related life experiences are not only highly regarded, but also considered a pivotal vehicle for learning. The curriculum presents a wide variety of content that embrace and affirm diverse cultural realities, thereby allowing students to better relate to what they learn and find it more meaningful. This, in turn, is expected to lead to academic success, higher cultural competence, and also appreciation of multiple perspectives (Nieto, 2004; Sleeter & Grant, 2008). McGee Banks and Banks (1995) argued that ME is most powerful when coupled with transformative curricula that are conducive to new kinds of knowledge construction and production. They

suggested curriculum models with the ‘transformation’ and ‘social action’ approaches of multicultural content integration, which are essentially distinct from the traditional curriculum that merely add some ethnic content filtered through hegemonic standards (Banks & McGee Banks, 2012). They enable students to reject racial and ethnic encapsulation, and improve flexible thinking, value analysis, and decision-making. ‘Social action’ approach goes beyond developing individual capabilities or critical consciousness; it directs attention towards developing political efficacy and empowering victimized minority groups.

Central facet that differentiates critical approach to ME from conservative and liberal approaches is its process and idea of total school reform (McGee Banks, 1992). Partial revision of curriculum or partial efforts of few educators is not sufficient for critical ME. The insight of critical ME should permeate not just throughout instruction methods, curriculum, and material environment in and outside of the classroom. Given that schools are social and cultural systems, it must permeate and change their values and norms (McGee Banks, 1992; Banks, 1993; Sleeter & Grant, 2008). In other words, critical ME must entail a total school reform that encompasses institutional, personal, and instructional dimensions (Banks, 1993). Furthermore, the reform must cover other key actors (e.g., parents, local communities) and domains (e.g., administration, finance, and policymaking) of the education enterprise to sustain and extend its impact (Gay, 2018; Nieto, 2004). That being so, the scholars altogether call on the principals to play a cardinal role in embodying a far-reaching and sustainable reform of critical ME (Dimmock & Walker, 2005; Gay, 2018; Banks & McGee Banks, 2012; Khalifa et al., 2016; Beachum, 2011; Santamaría, 2014; Horsford et al., 2011; Zembylas & Iasonos, 2010).

Critical ME is not at all a straightforward process. Some are pessimistic about its feasibility in real-life school settings. Since it addresses highly political and controversial issues, conflict is inevitable in the learning process and it is actually not avoided as well (Nieto, 2004; Zembylas & Iasonos, 2010). Moreover, its implementation requires substantial revision of curriculum, continual staff development, and longer duration than traditional teaching units, but perhaps with little possibility of students being able to take meaningful actions in reality (Banks & McGee Banks, 2012). Despite the shortcomings, the literature insists that its profound significance for envisioning and progressing towards social justice and equity makes it worthwhile to struggle for.

2.1.4. Multicultural Education in Korean Schools

In its waking phase, generally indicating the period from 2006 to 2012, Korea's ME adopted conservative approach, as manifested in the vision statement of the 2006 policy "Switching Korea to Cultural Melting Pot." (Korean Ministry of Education and Human Resources Development, 2006, p.13) The policy goal was to aid multicultural children's – who were confined to children of immigrant marriage families or migrant workers – adaptation and assimilation into Korean society (Hwang, 2011). It attempted to fulfill this aim through Korean language and culture education for multicultural children or through partly adding multicultural content on regular (compulsory) curriculum (Hwang, 2011; Y.J. Choi, 2018). Many scholars view that such conservative approach eventually led to charity-like support policies that signify unequal power relationships between immigrants who are deficient beneficiaries and Korean citizens who are benevolent and superior givers (B. Ryu, 2013). It is criticized for providing the cause of turning the term

and concept of *damunhwa gyoyuk* (ME) into a stigmatic one that implies prejudice about immigrants from developing countries (B. Ryu, 2013; S.R. Lee & Ham, 2021), and provoking controversy that ME is a reverse discrimination against non-multicultural students (Y. Cho et al., 2010; Y.E. Kim, 2016; Jinhee Kim, 2022).

Later from its growing phase, around the mid-2010s, ME policy expanded the scope of multicultural children to all immigrant children and its target to all students (Y.J. Choi, 2018; S. Jeon, 2017). It showed some improvements by declaring to carefully take into consideration a wide range of characteristics, backgrounds, and learning needs of multicultural children, and also offer them customized educational support instead of monolithic supplier-centered support that reduces multicultural children to a homogenous group (S. Jeon, 2017). In addition, the policy explicitly proclaimed to replace ‘education for multicultural students’ that takes a deficit-focused perspective with ‘ME for all’ that promotes development-oriented perspective (S. Jeon, 2017). Recently announced Support Plans for Multicultural Education specify the task of ensuring educational opportunities for equitable starting line of all students and raising multicultural acceptability of all school members (MoE, 2019; MoE, 2022). Core Schools for Multicultural Education or Multicultural Education Policy Schools suggested in those Support Plans are some measures that show developed thoughts of ME that it is for all students and it necessitates a whole-school approach (H. Kim & W. Hong, 2016).

In the meantime, Korean schools have been implementing Education for International Understanding, Education for Multi-/Inter-cultural Understanding, Global Citizenship Education (hereafter GCED), and Education for Sustainable Development along with ME. These strands of education merged into one another

in practice since the core values addressed by them – human rights, peace, equity, social justice, inclusion, dialogue, and so forth – are perceived to be inseparably interconnected and complementary relations, especially in the era of globalization (S.W. Kang, 2014; Han, 2017). Moreover, as the target of ME expanded to all students regardless of cultural background, ME practices have been coupled with these educations more naturally (S. Jeon, 2017). For instance, government policies present global citizenship as one of basic elements of ME programs, and also make GCED as one of the mandatory courses in teacher training for ME teaching capabilities (H. Kim & W. Hong, 2016; MoE, 2022). Empirical studies reveal that teachers did not necessarily distinguish ME from GCED in their teaching practice, because they found the goals of both types of education overlapping in essence (H. Kim & W. Hong, 2016). Consequently, ME practices are increasingly being integrated with, or replaced by, GCED concepts and practices (M.H. Kim et al., 2021).

Notwithstanding gradual progress, there is shared concern about the unresolved limitations. The policy is still silent about the fundamental issues of structural discrimination and injustice, stalled in conservative and liberal approaches (J.K. Lee, 2018; Jang, 2021). There remains a strong perception that ME is only for students from immigrant families. Or else, ME curricula are still mostly composed of piecemeal one-time experiential learning that focuses superficially on universal values and simple understanding of the commonalities and differences among various cultural groups (J.Y. Choi et al., 2014). Empirical studies similarly reveal that teachers and principals generally view ME as education that assists students with immigrant backgrounds survive by acquiring mainstream norms, or that helps students overcome prejudice and learn the values

of tolerance, mutual respect, and unity in diversity (S.J. Lee & C.H. Lee, 2012; Yuk & H. Cho, 2016). They preferred to maintain the status quo by making mere partial changes without reforming the school structure and focused on teaching to understand and be considerate toward different ethnic groups. Besides, studies done in Korea warn about the fact that in many public schools, ME and/or teaching minority students is highly dependent on individual teachers. It has been a chronic problem reported by the researchers that many teachers perceive minority students as a burdensome task that they should undertake all by themselves without proper support from both within and outside school, and thus have a high chance of experiencing burnout (Ha & Shin, 2014; H. Park, 2021; H. Park & S. Choi, 2022).

2.2. Principal Leadership

2.2.1. The Duties of the Principal in Korean Schools

Duty refers to the concrete tasks and functions that one has to fulfill to reach the organization's goal (Y.S. Lee, 2006). Since principals' leadership is related with the ways in which principals perform their duties in daily work (S.Y. Kim, 2019), elucidating principals' duties in Korean schools must precede discussing their leadership. While there is no national standard outlining the duties of principals in Korea, various researchers have classified and described these duties by drawing on relevant legislation and empirical research, as well as by referencing international standards for the performance of school administrators.

Referring to the U.S. literature on principalship, Suh and his colleagues (2003) suggested seven areas of duties, that are, developing teaching and curriculum, managing students, managing teachers and staff, leading local community-school affairs, administering school facilities and safety, organizing educational activities

with professional groups, and school finance. E. Kim and her team (2005) similarly identified six areas of duties by using empirical data from Korean principals and educators as well as theoretical evidence. The areas of duties presented by them are curriculum operation and evaluation, student guidance and support, teachers/staff management and support, professional development support, cooperation with parents and external agencies, and school administration. G.H. Ahn (2008) built on the authority and responsibilities of principals specified by the Elementary and Secondary Education Act. The first clause of Article 20 in Elementary and Secondary Education Act stipulates that “the principal of a school shall exercise overall control of school affairs, guide and supervise teachers and staff, and educate students.” This clause indicates that principals of Korean schools basically have three areas of duties, which are administration, human resources, and education of the school. G.H. Ahn (2008) categorized specific duties that correspond to each area – the area of administration covers duties of establishing, executing, and managing school education plans; organizing and operating curriculum; and managing facilities, finance, and documentation. Duties in the area of human resources include in-school supervision and directing performance of teachers and staff. Duties in the area of education are establishing and managing school regulations as well as planning and implementing regular curriculum and Creative Activities. In their need analysis of elementary principals’ competency, D.K. Kim and his colleagues (2016) derived eight duties drawing on previous domestic research, 2015 Professional Standards for Educational Leaders, and manuals for Teacher Expertise Development. They are vision development and sharing; development and operation of curriculum; human resources management; facility and budget management; improvement of school climate and culture;

school management planning, execution, and evaluation; school organization development and management; local community cooperation and network building. Lastly, Jung (2019) identified eight duties and 96 tasks of middle school principals in her job analysis. The eight duties are management of educational goals; development and operation of curriculum; student education and management; personnel management and welfare for teachers and staff; professional development and support for teachers and staff; administration and finance; facility and safety management; cooperation with parents and local communities.

In sum, principals' duties that appear commonly in the literature are (i) developing educational plans and vision, (ii) developing curriculum and teaching, (iii) student guidance and support, (iv) management and professional development of teachers and staff, (v) cooperation with parents, local communities, and external agencies, (vi) administration, finance, and facility and safety management.

2.2.2. Theories on Principal's Leadership Behaviors

To explain someone's leadership, two key questions must be answered: "what for?" which pertains to goals, vision, and purpose, and "how?" which relates to methods, strategies, and behavioral patterns (S.Y. Kim, 2019).² Many leadership theories and models have sought to address the question of "how" leaders influence their followers to achieve the goals of an organization. In other words, these theories aim to identify the types of leadership behaviors that prove effective in attaining organizational objectives. Notably, instructional leadership and transformational leadership have emerged as prominent theories in educational

² In this study, I link the two questions with the two core functions of leadership clarified by Leithwood and Riehl (2003) – the former with 'providing direction' and the latter with 'exercising influence.'

leadership research, shaping much of the discourse surrounding effective principal leadership behaviors over the past few decades (Hallinger, 2003; Day et al., 2016; M.S. Kim & H.Y. Jang, 2018). These two theories highlight different kinds of leadership behaviors that were commonly found from school leaders who successfully led various types of school improvement.

The theory of instructional leadership conceptualizes the behaviors through which principals provide direction, resources, and support to teachers and students to improve the quality of classroom teaching and learning, which are the technical core of the school organization (Keefe & Jenkins, 1984; Y.S. Lee, 2002; Day et al., 2016). If the principal's instructional leadership is interpreted in a narrower sense, its practices refer limitedly to the principals' "hands on" and "face to face" interactions with teachers regarding teaching and learning (Kleine-Kracht, 1993). These activities include maintaining high visibility to teachers by offering in-service training, classroom supervision, teaching evaluation; monitoring student achievement and providing incentives for teachers' good performance; and providing technical support and instructional materials (Noh, 1994; Y.S. Lee, 2002). On the other hand, in a broader sense, the principal's instructional leadership would encompass all other educational and managerial behaviors that indirectly contribute to teaching and learning. Through those activities, principals manage the internal-external circumstances as well as the physical-cultural contexts in a way that facilitates the improvement of student learning (Kleine-Kracht, 1993). Examples include setting clear and measurable goals, and ensuring that they are widely known and agreed throughout the school by actively communicating them to the school members; organizing and operating curriculum; adjusting school environment and maintaining facilities; protecting instructional

time and securing and distributing resources; creating an ‘academic press’ with high standards and expectations, and a culture that is enthusiastic for growth; developing leadership of teachers; and theoretically every work done by the principal with an aim of supporting teaching and learning (Noh, 1994; Y.S. Lee, 2002; Marks & Printy, 2003; Hallinger, 2003). Noh (1994) and Y.S. Lee (2002) argued that it is more valid to understand the principal’s instructional leadership in a broader view because teaching and learning is constructed not only of immediate interactions between teachers and students, but also of the school’s human, material, psychological, and organizational conditions.

The defining feature of instructional leadership is that it seeks to bring about changes in ‘first-order’ variables (Hallinger, 2003). It means that principals who are instructional leaders exert influence on school education by means of direct coordination and control of conditions that affect the quality of curriculum and instruction. Instructional leadership demands school leaders (i.e., principals) to have a high sense of responsibility for and be deeply engaged in the development of the school’s mission, instructional programs, and learning climate. In this sense, instructional leadership behaviors have been perceived to be a top-down approach that adjusts and orchestrates teachers to follow a predetermined set of goals (Hallinger, 2003).

On the contrary, transformational leadership aims to create changes in ‘second-order’ variables, which will in turn impact ‘first-order’ variables, ultimately leading to improved learning outcomes (Hallinger, 2003). More precisely, it focuses on developing people and (re)designing structures and cultures to enhance the quality of teaching and learning (Day et al., 2016). Building upon the leadership components proposed in the early groundbreaking studies, which are

idealized influence, inspirational motivation, intellectual stimulation, and individualized consideration (Burns, 1978; Bass, 1999), Leithwood and his colleagues (1998, 2012) identified several transformational leadership behaviors of the principals that increase both individual and collective capacities of the school organization:

1. Identify and articulate school vision: Actively seek out new opportunities for the school; initiate the process of developing school vision; articulate and inspire teachers with the vision; foster cooperation, build consensus, and assist others to work together for the goals.
2. Provide intellectual stimulation: Challenge teachers to reexamine the existing assumptions; disseminate new information and ideas among teachers; organize sessions for professional development; encourage teachers to participate in or initiate by themselves those sessions.
3. Offer individualized support: Respect for and show concern about teachers' personal needs and feelings; provide material resources, lecturers, and scheduling help for professional development; provide moral support by being accessible, sympathetic, open, and fair; give positive reinforcement; encourage teachers to take risks.
4. Model best practices and important organizational values: Exert idealized influence by working hard and effectively, being genuine and ethical, showing constant growth.
5. Demonstrate high performance expectations: Demand high professional standards; encourage teachers to try creative and innovative strategies.

6. Create a productive school culture: Form widely accepted norms, values, and beliefs that altogether pursue school improvement; inspire respect, collegiality, sincerity, and professionalism; encourage parental involvement; respect students; be understanding of various backgrounds of school members.
7. Develop school structures that enhance participation in decision making: Give teachers autonomy to make decisions for and manage meetings, finance, and committee; delegate duties to the vice principal; facilitate collaboration by arranging working conditions (e.g., physical spaces, timetable, leadership positions).

However, scholars enunciate that the leadership behaviors of two theories, instructional and transformational, can be ‘integrated’ or ‘layered’ in practice (Hallinger, 2003; Marks & Printy, 2003; Day et al., 2016). By ‘integrated,’ it means that constructs of instructional and transformational leadership are reconciled with one another. For instance, when teachers are sympathetic to the principals’ instructional leadership behaviors – such as establishing educational goals and providing classroom supervision in accordance with the goals – they eventually “grow in commitment, professional involvement, and willingness to innovate,” and in this way, “instructional leadership can itself be transformational.” (Hallinger, 2003, p.345) ‘Shared instructional leadership’ theory is another attempt to amalgamate two types of leadership behaviors wherein principals model suitable instructional leadership behaviors and invite school members to participate in the processes of school transformation (Ylimaki, 2007). Through shared instructional leadership, teachers get to assume a more active role with responsibility, sometimes in formal positions, for professional development and instructional

improvement, making the principal more of a facilitator rather than an inspector (Marks & Printy, 2003). Day and his colleagues (2016) used the word ‘layering’ to indicate the ways in which principals tailor their leadership behaviors to their particular context and phase of school improvement journeys by selecting and clustering elements of both transformational and instructional leadership in a timely and appropriate manner.

2.3. Literature Review

2.3.1. Research on ME in the Korean context

Marking a declaration to transition towards a multicultural society, the Korean government launched its initial policy to promote ME in schools in 2006, which is referred to as Educational Support Plan for Children from Multicultural Families. Since then, there has been a rapid increase in interest in ME within Korean society, accompanied by a wealth of scholarly research on the subject.

From the beginning phase of ME in the Korean context, researchers have pointed out that the discourse of multiculturalism and ME was introduced without sufficient discussion and understanding. In response, they have endeavored to clarify the often-ambiguous concepts of ME and develop specific strategies for its implementation. Na (2010) analyzed five different approaches to ME, which are conservative, liberal, pluralist, left-essentialist, and critical, with an aim to develop a theoretical framework for comparing diverse perspectives on ME in Korea. Y.K. Chung (2010) examined the assumptions and limitations of the liberal approach to ME, which has been the dominant discourse for a long time. She challenged the need to shift towards a critical approach that prioritizes the subjectivity of minority groups and seeks to create a more just and equitable society. One recent study by

Ham and his team (2022) stressed the persisting confusion of the concept of ME in both policy and practice, and sought to present a framework for understanding the landscape of ME by exploring how ME is conceptualized from the perspectives of communitarian, liberal, and critical multiculturalism.

More studies critically examined the government policies on ME based on different theories and approaches to ME. Based on the typology of approaches to ME presented by Sleeter and Grant (2008), J.Y. Choi and her colleagues (2014) analyzed that both ME policy and practice are biased towards conservative approaches that only target students with immigrant backgrounds and provide them with superficial programs that, for instance, introduce different cultures. Y.J. Choi (2018) and J.K. Lee (2018) derived similar conclusions that the ME policies are characterized by lack of understanding of ME, heavy reliance on the assimilationist perspective, and lack of connections and cooperation among legal systems and institutions. Analyzing the ME policies that the government promoted from 2006 to 2022, K.Y. Kim and her team (2022) explained that while conservative ME policies take the most part, liberal policies are gradually increasing. They suggested that the government adopt more policies with a critical approach.

Other studies grounded in the empirical data to learn about the lived experience and perceptions of teachers with regard to ME and immigrant-background students. Y. Cho and his colleagues (2010) reported that teachers considered ME as an education for understanding foreign cultures or for adapting in Korean society. They also identified that ME is typically practiced in the form of Korean culture and language education for immigrant-background students. Chang and K. Jeon (2013) found out that as teachers had more experience with immigrant-background students they perceived greater importance of ME for parents and

students without immigrant backgrounds. However, the teachers' perceptions of the goal of ME did not change from assimilating immigrant-background students into mainstream Korean society. Yuk and H. Cho (2016) identified that middle school teachers had low confidence in developing ME instruction materials and teaching methods that fulfill the needs of immigrant-background students. These teachers also perceived the goal of ME to be assimilation or building positive relations among students from different cultural groups. Y. Cho and his colleagues (2010) and Chang and K. Jeon (2013) reported the common challenges that teachers encounter as they implement ME, which included the lack of professional knowledge and skills concerning ME, scarcity of support systems within and outside schools, and concern about reverse discrimination. In a similar context, other researchers consistently reported the chronic problem that ME implementation is highly depending on individual teachers, without providing them adequate professional support, and that this burden causes a high chance of burnout (Ha & Shin, 2014; H. Park, 2021; H. Park & S. Choi, 2022). In the study by H. Kim and W. Hong (2016), teachers who were in charge of ME stressed that their work gets even more difficult if the school administrators consider ME to be a minor issue. Finally, the study by D. Kim and S.K. Lee (2021) shows that many Korean schools implement ME based on the distinction between students with and without immigrant backgrounds, and most ME programs are biased towards the former group. Their study also points out that students do not experience sufficient amounts of ME within the restriction of time and teachers' capability.

2.3.2. Research on Principal Leadership in the Korean context

Previous research has overviewed the changes in internal and external environments of contemporary Korean schools in relation with principals' roles and their implications for principal leadership. One significant internal change illustrated in the literature is the rise of demand for 'School-Based Management' based on critiques on inefficiency of centralized school governance since the 1980s (B.H. Ahn, 2005). The School-Based Management transfers the authority over management of a school and its education from central and local government to front-line schools. As a result, the autonomy of each school expands, and in turn, schools can be managed in a way that better meets the needs of the local community (E. Kim et al., 2006). Another key feature is broadened scope of decision-making groups, with the 'School Governing Committee' constituted in every public and private school since the mid-1990s (S.W. Park, 2018). The Committee involves teachers, parents, and local community. These internal changes anticipate strengthening participatory decision-making, local autonomy, democracy, transparency, and accountability in school management (E. Kim et al., 2006).

The literature also highlighted external changes that Korean principals are encountering (E. Kim et al., 2006; S.W. Park, 2018). In a globalized world where national boundaries are dissolved and life spaces are broadened, new kinds of values like openness, flexibility, interdependence, and cooperation are emphasized. In addition, new forms of knowledge, experience, and capabilities are growing to prominence in line with the transition to a knowledge-based information society. A knowledge-based information society is also a lifelong learning society, as individuals must continuously learn and actively adapt to developing knowledge and technology throughout their lives. The demographic change that gave rise to

the multiculturalism discourse and institutionalization of related policies also has strong implications for schools and principals (E.J. Lee et al., 2018; E. Kim et al., 2006). The increase of cultural diversity in schools and the marginalization of minority students in the existing system calls for reflecting on the limitations of Korean education and what it truly seeks for (H.Y. Park, 2012). The relationship between equity and excellence in education should be reconsidered and redefined for the future orientation of multicultural education; and this process can be accelerated with the support of culturally responsive principals (H.Y. Park, 2012; Song et al., 2019).

Mindful of such dynamic and drastic changes in the educational landscape, Korean scholars such as C. Suh et al. (2003), Y.S. Lee (2006), S.W. Park (2018), and S.Y. Kim (2019) argued that principals should become democratic and innovative (i) educators, (ii) school managers, and (iii) education community integrators, who serve as change seekers drawing a blueprint of future society and preparing conditions for it through education. To be specific, as professional educators, principals must establish school goals, plans, curriculum, and evaluation standards that are not only relevant and innovative, but also valid and feasible. Through democratic and efficient supervision, principals should educate teachers as well by mentoring and cooperating with them to improve teaching. At the same time, principals must become school management experts equipped with democratic and lateral strategies, not bureaucratic and authoritarian. In School-Based Management where decision-making is shared, principals should act as mediators and negotiators who accommodate diverse opinions and induce an agreement. They should also effectively communicate with government agencies and local communities as representatives of the school. Moreover, they must

become integrators who pull together dispersed networks and resources, thereby creating an education community that generates big synergy effects.

Other researchers have examined how different styles of principal leadership affect various school-related factors, including school organizational effectiveness; teachers' job satisfaction, commitment, and professional development; and students' academic achievement (M.S. Kim & H.Y. Jang, 2018). One notable feature of the existing literature is a high proportion of research on principals' transformational leadership, which reflects the growing interest in an autonomous and creative school management as well as an open, shared, and democratic leadership within the changing educational landscape. Principal's transformational leadership has been evaluated effective in enhancing the educational outcomes of the school by enhancing teachers' teaching skills, inducing their commitment and change, and improving the organizational culture (Y.I. Choi, 2006; E. Kim, et al, 2013; J.R. Lee & Y.S. Lee, 2014; J.H. Kwon & G.H. Chung, 2017; M.S. Kim & H.Y. Jang, 2018). Some other principal leadership styles that have received much attention from researchers are instructional leadership (e.g., J.A. Kim & Y.S. Lee, 2014; E. Kim et al., 2015), emotional leadership (e.g., D.H. Shin, 2008), servant leadership (e.g., Y.H. Lee et al., 2012) (M.S. Kim & H.Y. Jang, 2018). Traditional leadership studies have presumed that there exists one type of leadership suitable for a certain situation. However, noting that one leader can demonstrate diverse types of leadership simultaneously, and that environmental changes actually demand this, Y. Min and her colleagues (2017) proposed a concept of 'Multiple Leadership.' The concept of Multiple Leadership indicates principals' flexible use of different types of leadership, often involving intentional and strategic

combination of ‘core-supplementary leaderships,’ which are easily found in practice.

2.3.3. Research on Principal Leadership for ME in the Korean context

In short, the studies reviewed in section 2.3.1. have pointed out various limitations of ME in the Korean context, such as the absence of a consensual understanding of ME among policymakers or practitioners, a high dependence on individual teachers that reduces the sustainability of ME efforts, disjointed support system that hinders accessibility and synergistic effects. Taken together, these limitations highlight the critical need for effective principal leadership to address the identified issues. Although there has been a growing awareness of the significance of principal leadership in facilitating ME, not many researchers have explored this area.

However, there are some who have paid special attention to principals’ perceptions, attitudes, and leadership regarding ME, as well as their relationship with teachers’ efficacy and capability to educate students with immigrant backgrounds. S. Lee and C.H. Lee (2012) viewed that understanding the perceptions and attitudes of school administrators who have the right to make decisions on ME will be an important factor in the establishment of a multicultural-friendly school culture and the successful implementation of ME. From their survey of around 300 school administrators, they found out that when implementing ME, the school administrators generally focused on enhancing mutual respect, tolerance, and diversity in unity so that students from different ethnic groups can build a harmonious society. On the other hand, the school

administrators showed low expectations about the academic achievement of the students from immigrant families, along with a low sense of efficacy of capability for improving those students' academic achievement levels. In the study on the effect of principals' perceptions of ME onto teachers' sense of efficacy about ME, S.B. Choi and Y.H. Kim (2014) drew a conclusion that teachers' perceptions of principals' perceptions about importance of ME had positive correlations with teachers' ME teaching efficacy. From this, S.B. Choi and Y.H. Kim (2014) suggested that principals provide teachers with more opportunities for training related to ME and create a school climate that encourages teachers to pursue professional growth for ME. Young-Sil Lee (2014) surveyed the elementary school principals' in the Incheon district and found out that the principals perceived that the goal of ME is to understand diversity and embrace immigrant-background populations. They also reported that more of those principals answered that they do not implement ME, and among those who do, most were focusing on Korean language education or cultural experience.

Song and his team (2019), E.J. Lee and Ham (2018), and Ku and Jihyun Kim (2021) shed light on the culturally responsive instructional leadership of principals, defining it as activities such as working with teachers to improve curriculum in a culturally responsive way, supporting teachers to effectively embrace students' diversity, and encouraging teachers to participate in professional development opportunities for diversity management in the classroom. Study by Song and his team (2019) demonstrated that principals' culturally responsive instructional leadership can mediate teachers' instructional difficulties in culturally diverse classrooms. E.J. Lee and Ham (2018) and Ku and Jihyun Kim (2021) similarly identified teachers' higher sense of efficacy for ME in schools where principals

exhibit higher levels of culturally responsive instructional leadership. These three studies highlight the importance of school organizational factors, especially principals' leadership activities, in supporting teachers to navigate various situations they encounter, often unexpected and unexperienced difficulties, as they teach in culturally diverse settings.

However, these studies treat principals' perceptions, attitudes, and leadership merely as one variable in their quantitative research. There still remains a paucity of research that explores in-depth the processes and characteristics of principals' leadership that contribute to the effective implementation of ME in Korean schools, and in turn offers qualitative evidence about the significant implications of principal leadership for ME in the Korean context. I could find only one qualitative research done by Simmons (2016) on the leadership characteristics of a school administrator in an international elementary school in Korea that facilitated ME in the school, but this study focused on describing personality traits, not behaviors and activities of the school administrator that contributed to the school's ME.

To enhance the quality and sustainability of the efforts and effectiveness of ME, organizational factors that can contribute to this objective should be given greater consideration. A body of research on ME in the Korean context seems to have a gap in this aspect. Among those organizational factors is principal leadership, which has already been receiving the limelight of the international researchers for long time (Riehl, 2000; Leithwood & Riehl, 2003; Dimmock & Walker, 2005; Horsford et al., 2011; Beachum, 2011; Santamaría, 2014; Theoharis, 2007; Khalifa et al., 2016; Chamberlain, 2005; Zembylas & Iasonos, 2017), unlike in Korea. Through this study, I seek to fill the gap in Korean literature by

producing an in-depth description of a case of a principal's leadership in promoting ME in a Korean school.

Chapter 3. Research Method

This chapter introduces the research methods of this study regarding the principal leadership for ME in Korean schools. The rationale for choosing qualitative case study methods, the case to be explored through this study, procedures of data collection and analysis, and ethical considerations are illustrated.

3.1. Case Study

This research was conducted as a qualitative case study. Qualitative research consists of practices of observing the world and turning it into a series of representations produced from the collection and analysis of data. Qualitative research is naturalistic in that it studies things by collecting data in their natural settings; inductive and emerging in that its procedure is flexible and adaptive according to the researcher's actions and experiences; and interpretive in that it attempts to make sense of phenomena and their meanings that people ascribe to them (Creswell & Poth, 2018).

Among various qualitative research methods, a case study method is a useful tool for tracing and making sense of the operational processes and the meaning of “a contemporary phenomenon (the “case”) in depth and within its real-world context.” (Yin, 2017, p.15) By extensive data collection in natural settings, this method produces a detailed portrait of a contemporary social phenomenon, especially enlarging on ‘how’ it works and ‘why’ so (Yin, 2017; Creswell & Poth, 2018). Since a case study method examines a certain phenomenon or a case in a holistic manner, it has an advantage over tolerating the real-life blurring between a phenomenon and its context (Yin, 2017). Leadership is inseparable from its

contextual conditions – those within and outside the organization, and of the past, present, and future. Leadership itself is an interactive process between the leader and the followers that occur in their group’s particular context (Northouse, 2013). Likewise, a principal’s leadership should be understood as a highly contextualized process that unfolds in unique and specific circumstances of each school (Dimmock & Walker, 2005; E.J. Lee & Ham, 2018). For these reasons, the methodological attributes of a case study method make it appropriate for addressing the notion of leadership and answering the research questions on the processes and experience of the principal’s leadership for ME.

3.2. The Case Selected

3.2.1. Selection Criteria and Process

I undertook several steps to select a suitable case that would provide a comprehensive understanding of principal leadership that is effective in promoting ME in Korean schools experiencing a rise in cultural diversity. Recognizing that without empirical data it would be difficult to identify the principal from whom I can observe effective leadership for ME, my initial focus was on obtaining samples of candidate principals currently leading culturally diverse schools. I aimed to single out the most appropriate case for the research purpose by comparing interview data collected from principals and/or teachers working with those principals. Therefore, by using a purposeful sampling strategy (Creswell & Poth, 2018), I initially contacted six schools that fulfilled three criteria: (i) the school is located in Seoul, (ii) it offers Korean as a Second Language (hereafter KSL) classes, and (iii) the principal has worked at the school for at least two years.

The first criterion was set because Seoul has the second largest number of

students with immigrant backgrounds in the country (MoE, 2022), and it is a convenient area for me to visit in person. The second criterion was established because in situations where schools do not publicly disclose the number of immigrant-background students, the presence of KSL classes serves as an indicator that the school has a culturally diverse student population. In Seoul, elementary schools with over 15% multicultural students, including at least 15 immigrant or foreign students, are required to offer KSL classes, also known as Multicultural Special Classes (M.H. Kim et al., 2021). The threshold of ‘more than 15% of students with immigrant backgrounds’ represents a significantly higher proportion compared to the nationwide average of 4% of elementary school students (Korean Education Statistics Service, 2020).

Out of the six schools, I was able to conduct interviews with principals and/or teachers from four elementary schools.³ After comparing the interview data gathered from them, the principal of School A, referred to as Suji in this study for pseudonymity, was finally chosen as the case of this study. The final selection was mainly based on Suji’s personal characteristics, which exemplify effective principal leadership for ME.

Among the four principals, Suji’s perspective and philosophy on ME, as well as her related efforts, were the most evident and distinct. She showed a stronger belief in the significance of the principal’s role and leadership in promoting ME. She was convinced that a school’s ME practice could be greatly influenced by the principal’s understanding and interest in it. Plus, her breadth of experience and long-standing commitment to ME and GCED were considered to be a great source

³ Interviews were conducted through the methods that are the same as those illustrated in 3.3 data collection section.

of insight for the research topic. Her willingness to cooperate in this study and the abundance of rich data available were important reasons for the choice as well.

Although Suji's personal background is unique, I believe that a thorough examination of the factors and conditions that led to the case's exemplary status can provide valuable insights into good practices for ME, which can benefit other school administrators facing similar situations. The subsequent section and Chapter 4 will elaborate on these factors and conditions.

3.2.2. Context of the Case

Context of Principal Suji

Prior to becoming a principal eight years ago, Suji had worked as a teacher for twenty-eight years and as a vice principal for six years. She has been the principal of School A for four years, and before her appointment, she had never taught in a school with as many students from immigrant backgrounds as there are in School A. Suji also does not have any experience of immigration.

She has been having a deep interest in the field of Education for International Understanding and GCED for around two decades, and has been actively engaging herself in various educational practice and research in this field since the early 2000s. During the interview, she expressed pride in her long career in the field, showing her CV that illustrates extensive experiences and achievements as well as mentioning that the Office of Education recognizes her as a GCED expert practitioner. Based on her experience in delivering lectures and conducting training on GCED, Suji inferred that the Office of Education deemed her highly qualified for the position of principal at School A, which has a high concentration of students with immigrant backgrounds.

According to the interview with Suji and her article, her extensive expertise in the field of GCED has significantly influenced her understanding and implementation of ME. Suji believes that ME shares many similarities with GCED and considers GCED to be the overarching concept within her educational philosophy, with ME being a component of GCED. From her perspective, ME is one aspect of education within the broader framework of GCED, which focuses on the importance of understanding and respecting diverse cultures. However, Suji also emphasizes that ME practice should not be confined solely to this focus, but rather should be integrated with other strands of educational practices under the umbrella of GCED, such as human rights education and non-violence/peace education. As a result, Suji naturally incorporates concepts and perspectives from GCED to set the tone and shape the implementation of ME practices in School A.

The wide professional network that she has built within the educator community beyond the boundaries of schools is another essential factor in understanding her leadership in promoting ME. This network has not only provided her with resources and opportunities that supported her growth as an educator, but it has also enriched the education provided by the schools she has led. Through her broad professional network, particularly her close connections with the UNESCO Korean National Commission and the Asia-Pacific Centre of Education for International Understanding (APCEIU), she has actively attracted a diverse range of external resources and programs related to GCED and ME to the schools where she served as a principal. However, due to the COVID-19 pandemic that broke out a semester after her appointment in School A, she acknowledged that she could not promote various activities as much as she could have in the previous school.

Context of School A

School A is located in District K, which is a representative industrial area of Seoul metropolitan city, densely populated with manufacturing companies, small factories, and distribution companies. The district has the third largest number of immigrant families in Seoul (Seoul Metropolitan Government, 2022) and the vast majority of them are from China, including those who are Korean-Chinese. Against this backdrop, the district office and local organizations have been actively delivering a range of social services for immigrant families. In fact, upon observing the surroundings of School A, I noticed that the houses nearby appeared modest and aged. Additionally, there was a noticeable presence of individuals from East and Southeast Asian countries. This diversity was also evident through the signboards written in Chinese languages.

In line with the current state of District K, School A has a large number and proportion of students with immigrant backgrounds. The proportion of immigrant-background students in School A was calculated to be 43% as of the spring semester of 2023. However, the research participants put the real figure at closer to around 60%, because on some occasions, it is not possible to determine whether a student has an immigrant background based on their name or resident registration number, and some students do not even disclose whether they have an immigrant background or not. Most of the students with immigrant backgrounds are from Chinese families, with the rest from Vietnamese, Mongolian, Japanese, Philippines, and Italy. There are a larger number of students who were born in Korea than who immigrated during school-age, and even if they were born in foreign families they mostly came to Korea at a very young age. For this reason, there are a relatively small number of students who cannot speak Korean in School A. Students who

cannot speak Korean fluently are concentrated in the first grade.

The participants reported with regard to the difficulties they experience due to differences in students' nationality, lifestyle, and language. There is no special tension felt among students with different cultural backgrounds in usual days, but in some occasions, for instance, in history class or during the Olympics, great and small tensions and conflicts arise among students who have different positions and views based on their cultural backgrounds and nationalities. The participants also pointed out that "dispositions" of students with immigrant backgrounds seem quite different from other students, and it takes time to get used to them. The participants mentioned a severe language barrier in daily communications and academic matters in the case of students who immigrated to Korea during school-age.

School A has been designated as a ME Policy School by Seoul Metropolitan Office of Education, a UNESCO School by UNESCO Associated Schools Network, and a Global Citizenship Education Practice School by the district office. The designation as a UNESCO School and a Global Citizenship Education Practice School was established by Suji's lead, after her appointment as the principal of School A. According to the participants, these three types of affiliations have equipped School A with a robust infrastructure for ME that is superior to other schools without such affiliations. School A is provided with an ample budget and connections to local organizations that offer academic, welfare, and counseling support services for students, as well as professional training for teachers. The participants positively commented that the budget from these affiliations can be used without much interference from the institutions that provide it. The G Center, established by the district office to provide various after-school programs for foreign language and global competency education, is also conveniently located

within the campus of School A, making it highly accessible for students.

3.3. Data Collection

To explore the case, I collected data not only from Suji, who herself is the case studied in this research as well as the key participant, but also from four teachers who work with Suji. Given that leadership is a transactional event that occurs between the leader and the followers in an organization (Northouse, 2013), it cannot be thoroughly probed by means of the data collected solely from the leader's side, who is in this case the principal. As leadership is a social interaction in essence, description and evaluation of it should be constructed with the data obtained from each counterpart, the leader as well as the followers, if it is to be accurate. This is closely intertwined with the issue of trustworthiness of research, which is detailed in the later section. Among many groups of followers, teachers are the main counterparts of the interactive process of principal leadership. Therefore, I included teachers who are currently working with Suji as research participants. These teachers are not just random teachers, but those who are involved most deeply in School A's ME implementation. <Table 1> shows the information of Suji and the teachers who participated in this research.

<Table 1> Information of research participants

Pseudonym or code #	Position	Years of Teaching / Years as a Principal	Years at School A	Nationality / Experience of Immigration
Suji	Principal	28(teacher) / 6(vice principal) / 8(principal)	4	South Korea / None
Teacher 1	Head teacher of School	23	3	South Korea /

	Affairs Department / Homeroom teacher of a KSL class			None
Teacher 2	Korean-Chinese Bilingual teacher	11	4	China / China to South Korea
Teacher 3	Teacher-librarian	18	5	South Korea / None
Teacher 4	Head teacher of Curriculum Department / Homeroom teacher of a 5 th grade class	5	4	South Korea / None

I collected research data from three primary sources: (i) semi-structured interviews with the research participants, (ii) documents that inform about Suji's leadership and School A's context, and (iii) attending a conference where Suji participated as a guest speaker and presented the educational practices, including ME, of School A.

To uncover the research participants' lived experiences (Creswell & Poth, 2018) regarding principal leadership, semi-structured interviews were conducted individually with open-ended questions. The interview with Suji lasted around two hours, and the interviews with the teachers lasted around an hour each. Given the restriction of time, while I tried to adhere to a fluid and conversational manner, the interviews were guided by an interview protocol that consisted of a list of research-question-based set of, issue-oriented questions (Stake, 1995; Yin, 2017). Since every interview was recorded under consent, I could concentrate during the interview as much to sensitively catch non-verbal and facial expressions, respond sensibly, and also improvise good additional questions. I transcribed the interviews as soon as possible, so that I can better retrieve not only the contents, but also the

atmosphere and contexts of the conversation.

Interview questions were basically containing the same idea as the research questions, but phrased in a way that is more concrete and readily comprehensible (Creswell & Poth, 2018). The questions addressed four themes: the principal's perceptions and experiences related to cultural diversity in School A; the direction of ME conceived by the principal, including her ME goal and method; the principal's practical efforts for ME, particularly those in support of her envisioned ME direction; and extra questions regarding the principal's role for ME. However, different questions were asked to Suji and the teachers. The examples of interview questions can be found in Appendix A.

I also collected various types of archival records and documents from Suji and the teachers as shown in <Table 2>. Documents that could be accessed before reaching the participants were used to extract preparatory information for future data collection. Other documents were collected additionally during and after the interview from the participants. All documents were used to, first, corroborate evidence from interviews by verifying and complementing specific details about the information that were previously mentioned, and second, make inferences that may lead to new strands of inquiry (Yin, 2017). Photographs of the school environment that facilitate ME were collected as well.

<Table 2> Sources and types of document

sources of document	types of document
Suji	ME Policy School operational report, UNESCO School operational report, Book (written by Suji), Online magazine articles (written by Suji), Case report of principal learning community, Suji's CV

Teacher 1	Monthly newsletters, Parents letters for international observance
Teacher 2	Syllabus of multicultural understanding education, Guidance material on the textbook used by Teacher 2
Teacher 3	Syllabus of reading education
Internet	Online magazine article about School A, Case report of School A's ME Policy School and KSL class management

Additionally, I collected data by observing Suji's engagement in the broader education community. I did this by attending a conference where Suji participated as one of the guest speakers and presented the educational practices, including ME, of School A. I obtained permission to attend the conference from both Suji and the conference organizer, and was present for the entire three hours of the conference. As an observer-as-participant (Creswell & Poth, 2018), which means being an outsider who does not take direct involvement in the event, I watched from a distance and listened attentively to Suji's presentation and her discussions with other participants. These participants included teachers, school administrators from other schools, and school supervisors in charge of ME, GCED, or North Korean refugee students from different Regional Offices of Education. During the conference, I took descriptive and reflective field notes (Creswell & Poth, 2018) to memo my observations and insights. After the conference, I organized the notes as soon as possible, focusing on describing the details of the situation; the actions, comments, and the presentation made by Suji; and other people's interactions with Suji.

Aside from these, informal conversations with the research participants via e-mails, phone calls, and text messages, and information gathered from the school

website and other websites related to School A and Suji served as useful sources of data.

3.4. Data Analysis

Among several ways to analyze the collected data, I employed the strategies for case study analysis suggested by Stake (1995) and Creswell and Poth (2018), following three basic steps: (i) organizing and scanning, (ii) describing and classifying into themes, and (iii) developing interpretation.

At the initial stage of analysis, I organized a vast array of data into file sets for the case. Then I got a sense of the whole data by repeatedly scanning through interview transcripts, documents, visual materials, and field notes from observation in their entirety. In this procedure, I wrote both descriptive and analytic memos with identifiable captions for better retrieval.

Next came the process of building a thick description (Geertz, 1973) of the case and classifying the case data into themes. I described the case and its context in detail, including both factual account and commentary based on the voices of the research participants, as well as social and economic aspects that affect the case (Geertz, 1973). Based on the description of the case, I sorted out the information that later became the prime focus of this study. This took place through categorical aggregation, which means seeking from within and across data sets the multiple collections of instances that correspond in particular aspects, and then aggregating them into many categories. 16 categories were identified, and they were again collapsed into 6 themes. The following chapter about the research findings delivers the case description structured along these themes, thereby answering the research questions.

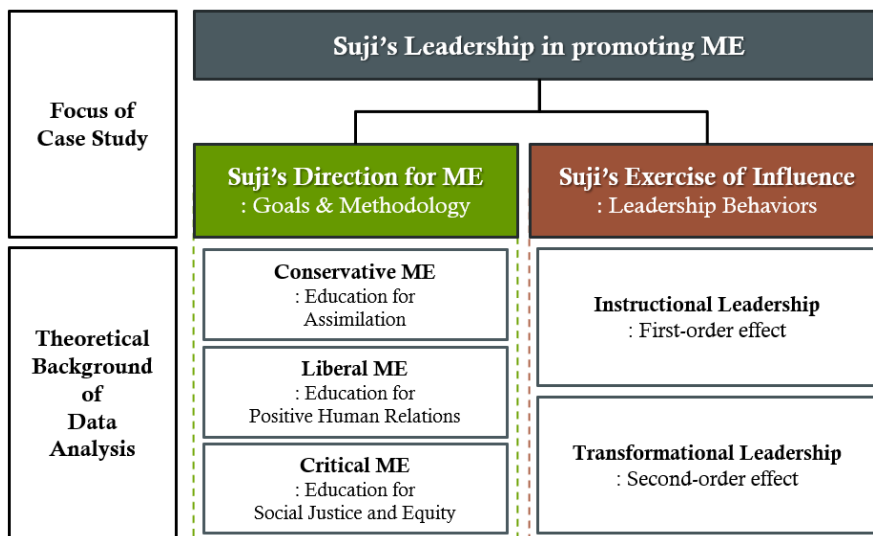
At the last stage of data analysis, I referred back to the theoretical background outlined in [Figure 1] to analyze the case. The findings about the direction of ME envisioned by Suji, including the goal and method for ME, were analyzed in light of the three major approaches to ME. As aforementioned, the approaches to ME is classified by one's understanding of the goal and method for ME. In summary, a conservative approach to ME aims to assimilate students from diverse cultural backgrounds into mainstream society by teaching them mainstream language, values, and norms. A liberal approach to ME seeks to create conditions for equal opportunity among all students by providing all students with education that eliminates prejudice and fosters harmonious relationships. A critical approach to ME encourages students to critically reflect on and transform oppressive and unjust social structures and knowledge construction. I utilized these three approaches to ME as a lens to interpret Suji's belief about the goal of ME and the method she assumes to be most effective in achieving these goals.

The findings about the specific leadership behaviors that Suji demonstrates in order to effectively facilitate ME in accordance with her conception of the ME goal and method were analyzed in light of the instructional and transformational leadership theories. The theory of instructional leadership suggests leaders' behaviors that generate first-order effects by directly coordinating and controlling the curriculum and instruction. On the other hand, the theory of transformational leadership emphasizes behaviors that bring about second-order effects by developing people and (re)designing structures and cultures, which in turn are expected to enhance the curriculum and instruction. Since Suji employs both direct and indirect means of influence in a 'layered' manner to lead the implementation of ME, both instructional and transformational leadership theories are utilized

complementarily to interpret her various kinds of leadership behaviors.

These analyses are presented with the case description in Chapter 4. Then the larger meanings and implications of the research findings for the literature as well as the issue of principal leadership in the context of ME are discussed in Chapter 5.

[Figure 1] Theoretical background used for data analysis



3.5. Trustworthiness

The trustworthiness of the study's qualitative account was assessed by four criteria – credibility, transferability, dependability, and confirmability – developed by Lincoln and Guba (1985) as alternatives to validity and reliability of quantitative research. Credibility was assured by triangulation of different data sources. As for the triangulation, I compared the data collected respectively through interviews, documents, and observation. I compared the data collected from the principal and the teachers so that I can confirm if the data deliver the factual information accurately and, moreover, deliver the whole picture of the

phenomenon of interest. I also implemented member checking with the participants to prevent misinterpretation and misrepresentation of data. Transferability was secured by a rich description of data, especially about various contextual factors at social, organizational, and personal levels. Dependability was sought by repeating the analysis procedure with a time gap of 1-2 weeks between each turn.

3.6. Ethical Considerations

Research ethics were the most prioritized concern throughout both the pilot and the primary studies. For the ethical considerations, – including, but not limited to matters mentioned in this section – I referred to the research ethics guidelines outlined by the Institutional Review Board (IRB) of Seoul National University. I conducted research only after the principals and the teachers, who are over the age of 18 and have no impairment of mental abilities, voluntarily signed a written informed consent form on participating in research and providing research data. Before signing the form, I explained by words and through the consent form about the purpose, nature and the procedures of this research, guaranteed anonymity as well as confidentiality of their personal information, both benefits and risks to be expected, and freedom to withdraw from the study at any stage. Participants were informed that they can quit participating in the research at any time without any disadvantages. The personal information collected in this research that can identify the participants were replaced with pseudonyms or numbers (e.g., Suji, Teacher 1, Teacher 2...). The personal information was stored in a way that guarantees confidentiality and anonymity, for example, by setting passwords on computers and documents. The consent form will be discarded after three years of storage and the research data will be kept permanently as possible in compliance with relevant

regulations and the guidelines of IRB. Through all these ethics guidelines, I ensured that all participants are protected from any harm and deception. The IRB approval statement can be found in Appendix B.

Chapter 4. Research Findings

“I think the role of a principal is like that of a captain. They are the ones who suggest the direction that the school should take. After having the right direction, the next step is to persuade. Persuade and support the teachers to incorporate the proposed direction into the classroom curriculum. In addition, the principal must also be able to persuade external actors, including parents. If there are unfavorable factors, the principal should remove them and improve the environment as well.” (Suji)

When I asked Suji to define her role as the principal, she presented three areas of her role as a captain of the school: ‘suggesting the right direction,’ ‘persuading key actors,’ and ‘creating a proper environment.’ Although her definition was about the principals’ role in a general sense, it also seemed to apply equally well in understanding how she was leading ME in School A in particular. Suji had a clear goal and method for ME in her mind, which she not only explicitly articulated to the school members, but also effectively persuaded them to elicit their genuine cooperation. She focused on developing curricula and teachers’ capabilities that are aligned with her goal of ME. This was underpinned by providing adequate resources and opportunities, which she acquired through her professional network. With four years of persistent effort, she confidently evaluated that School A had established a “sustainable system” for ME.

In the following sections, I describe the case based on the six main case themes: ‘The Goal of ME: Embracing Harmony in Diversity as Global Citizens,’ ‘The Method of ME: A Whole-School and Continuous Approach,’ ‘Communicating and Persuading the Vision of ME,’ ‘Developing Curriculum and Teachers’ Capability,’ ‘Leveraging Professional Network for ME,’ and ‘Disseminating ME

4.1. Suji’s Conception of the Direction of ME

4.1.1. The Goal of ME: Embracing Harmony in Diversity as Global Citizens

For Suji, ME meant more than Korean language and culture education that aims to assist students with immigrant backgrounds to adapt in Korean society. KSL classes, co-teaching systems⁴, and counseling services that provide basic academic and psychosocial support for immigrant-background students were considered essential but never sufficient for reaching the goal of ME that she envisioned. She believed that, on top of that, ME should develop empathy for and practice of the universal values, including intercultural understanding and intercultural learning, respect for diversity, nonviolence and peace, human rights, anti-discrimination, and international solidarity, in all students regardless of cultural background. By internalizing these values through ME, her ultimate goal was to teach all students to ‘*deobooleoh salda*,’ which is a Korean expression that connotes a wealth of meaning like ‘to live in harmony with others, understanding and respecting differences, and building a sustainable global community where everyone can thrive together.’ One noteworthy aspect that stood out as Suji discussed the goal of ME was her emphasis on the concept of “global citizenship.” She used this term to depict the desired qualities of students who embody the perspectives, attitudes, and behaviors that reflect the

⁴ Co-teaching is a system commonly used in Korean schools that have immigrant-background students (S.W. Lee et al., 2020). It is a system in which a bilingual teacher collaborates with regular homeroom teachers to support immigrant-background students who are not fluent in Korean. The bilingual teacher provides translation assistance during classes to help these students better understand the material.

universal values, which she aims to foster through ME.

While discussing her perspective, she expressed cautiousness in setting the tone of the school's ME, given the potential conflicts that may follow the implementation of ME. The interview revealed that Suji was very much endeavoring to reduce the possibility of exacerbating division between students from different cultural backgrounds by reinforcing social stigma against students with immigrant backgrounds and sparking controversy about reverse discrimination against students without such backgrounds.

While frequently using the term global citizens during the interview, Suji tried to avoid explicitly using the term *damunhwa haksaeng* (multicultural student). She was very cautious about how the term may differentiate between students who have immigrant backgrounds and who do not. Suji was well aware that many students from immigrant backgrounds dislike being labeled with terms such as *damunhwa* (multicultural) or *damunhwa haksaeng* (multicultural student), and often refuse to disclose their immigrant backgrounds. She referred to this disclosure as “coming-out,” which hints that it may be an unpleasant experience for students and that they may avoid it if possible.

Similarly, Suji avoided putting forward the term and concept of *damunhwa gyoyuk* (ME) and refrained from implementing additional programs exclusively for immigrant-background students, beyond the mandatory KSL classes required for schools with over 15% of such students. She explained that it was because of her concern about the reverse discrimination against students who do not have immigrant backgrounds. It could be inferred from the interview that there are two reasons that underlie her concern: first, the long-held, pervasive stereotype – and the continuing reality – in Korea that ME is a supplementary

education or welfare support exclusively for the students with immigrant backgrounds (Y.J. Choi, 2018). Second, School A's distinctive context where more than half the total students are estimated to have immigrant backgrounds. With regard to this, Suji even mentioned that, the students without immigrant backgrounds can in fact be the minorities in School A. Given these reasons, Suji assumed that there was a possibility of grievances and controversy surrounding reverse discrimination, if the school were to overly emphasize the term and concept of *damunhwa gyoyuk* (ME) and appear to implement too many programs solely for students with immigrant backgrounds. In this context, Suji stated:

“Since my goal is to cultivate global citizens, I provide all students the same education that fosters global citizenship instead of the education that differs markedly depending on the cultural backgrounds. I believe that making distinctions and making their differences conspicuous are not good for multicultural students... In this school's specific context (where there are a large number of multicultural students), it is better to be blended and get along well with each other.” (Suji)

Overall, in light of the three major approaches to ME presented in [Figure 1], Suji's perception of ME as education for all students' internalization of the universal values that are necessary for building positive relationships among different cultural groups as well as peaceful and sustainable communities corresponds closely with the liberal approach to ME (Sleeter & Grant, 2008; Castagno, 2009; Banks & McGee Banks, 2012). Her view that ME should help all students, irrespective of their immigrant or cultural backgrounds, to cultivate the viewpoint and mindset that epitomize the universal values, which are

collectively represented by global citizenship, shows a step forward from the conservative approach to ME that aim only at minority students, demanding their one-way assimilation into mainstream society. However, her greater emphasis on commonalities rather than differences among students, and providing a uniform education to all students, may also share the drawbacks of the liberal approach to ME. The ‘homogeneity’ highlighted in the liberal approach is often criticized for its strong identification with the mainstream communities’ norms and for its danger of producing shortsighted cultural invisibility (Kincheloe & Steinberg, 1997; Na, 2010).

4.1.2. The Method of ME: A Whole-School and Continuous Approach

Suji believed that “a whole-school approach” to ME is more effective than “a fragmented approach” in achieving her goal of ME. In her definition, a fragmented approach implements ME solely through isolated and sporadic activities or one-time events that lack continuity and consistency. This approach makes a clear division between activities or programs that are part of the ME and those that are not, students who are directly targeted by ME practices and those who are not, and teachers who are actively involved in implementing ME and those who are not. She assumed that in a fragmented approach, ME would easily end up being mere formality that is ineffective not only for genuinely internalizing the attitudes and values that ME tries to promote (e.g., respect for diversity), but also for preventing division and reverse discrimination. On the contrary, according to Suji’s definition, a whole-school approach incorporates ME elements and values into regular curricula and extra-curricular activities at

every class and grade, by involving all school members as well as external partners. Suji asserted that ME can accomplish its goal of creating a school culture and fostering individual students' value systems that truly recognize and appreciate diversity only when continuously implemented through a whole-school approach. She stressed that this process cannot be achieved through just a few days of tokenistic events. In this view, Suji endeavored to establish a "sustainable system" that consists of year-long or semester-long ME curricula for each grade from the time when she was assigned to School A. Her belief was that if there is a system, ME practices can be carried out constantly even when there are changes in the persons who implement them.

Put shortly, Suji's method for ME was to integrate ME into multiple curricula, even without explicitly labeling it as *damunhwa gyoyuk* (ME), and to continuously implement these practices so that the universal values permeate into students' hearts and shape their value systems, much like the proverbial "many drops make a shower" that she quoted:

"I think making an explicit distinction that 'this is ME, and that is not' is a meaningless, fragmented approach to education. In a way, the fact that the term *damunhwa* (multicultural) has disappeared now is the biggest change that I have made. Instead, the elements of ME have pervaded every aspect of the school education. We are actually doing more ME, but we don't make that distinction anymore."

"When I manage a school, the most important thing I focus on is sustainability. Whenever we conduct any kind of education, it's not just a one-time event, but a continuous process that becomes a system. ... I believe when experiences are accumulated continuously, they can ultimately shape students' value systems." (Suji)

Suji's understanding of the method for ME resembles that of the critical approach to ME in three aspects. First, Suji perceived ME as an educational idea that can be incorporated into different curricula and programs in various forms. McGee Banks (1992, p.204) challenged teachers to "not limit multicultural content and perspectives to a single unit or subject" but rather "integrate multicultural content and perspectives throughout their curriculum and teaching" as well as systems and environments of the school. Second, Suji believed that ME is a long-term learning that takes continuous effort and time. Critical approach to ME acknowledges that ME is an ongoing process, and that it requires longer duration than it typically does in practicing conservative or liberal approaches to ME (Banks & McGee Banks, 2012). Lastly, Suji sought to involve all students, regardless of immigrant background or grade, and as many teachers as she can in ME. She was also conscious of the need for change at the level of the school system and culture. This is similar to how the critical approach to ME calls for a total school reform that encompasses transformation of institutional, personal, and instructional factors (McGee Banks, 1992; Sleeter & Grant, 2008; Gay, 2018; Nieto, 2004).

4.2. Suji's Leadership Behaviors for ME

4.2.1. Leadership Behavior 1: Communicating and Persuading the Vision of ME

The first and basic leadership behavior that Suji exhibited to actually move the school's ME in the direction that she envisioned was effectively communicating and persuading her vision of ME to the school members. This laid the crucial groundwork for carrying out the whole-school and sustainable approach to ME, which can only be successful if all school members, especially teachers, engage

with cooperative efforts. This also underpinned her other leadership behaviors illustrated in the following sections.

Communicating the Vision of ME

First of all, Suji clearly and frequently communicated the direction of ME that she pursued to the school members through a wide range of channels. For teachers, she took the opportunities of different kinds of regular meetings as well as professional learning communities to impart her vision, and further exchange ideas with teachers. Among those meetings, teachers particularly pointed out that curriculum assessment meetings and professional learning communities have been great chances to have a fruitful discussion about the future direction of school education including ME, and new teaching methods that teachers can apply to their classes. Suji sometimes had personal meetings with teachers who are new to School A in order to introduce them to the general educational direction of School A, including that related to ME. One teacher explained that Suji articulated it as frequently as possible, not only during formal meetings but also whenever the opportunity arises. Suji also tried to engage through “indirect and roundabout ways to make sure that all teachers are on the same page,” (Suji) by giving books – some of them written by herself – about the concept of global citizenship and its relationship with multicultural societies to every teacher, and stocking those kinds of books in the school library. The teacher-librarian mentioned that Suji herself often borrows books from the school library. As a result, teachers were well-informed about the vision of ME put forward by Suji. When I asked during the interviews about what they know about the direction of ME that the principal advocates for, the teachers responded:

“Suji’s educational philosophy is to cultivate global citizens through a comprehensive whole-school approach. As a slogan, it is ‘transcending *damunhwa* (multicultural), towards global citizenship.’” (Teacher 1)

“Suji tries to infuse global citizenship into the curriculum rather than addressing it in only one-time events. ME is inseparable from the concept of global citizenship in this school.” (Teacher 3)

“Our goal is to cultivate students to play their role as global citizens, and ME is one of the educations for this goal.” (Teacher 4)

For students, Suji communicated the necessity of growing up as global citizens through monthly speech, and also held regular meetings with the student council to discuss ideas for relevant campaigns and school events that can be conducted at student level. She placed a large signboard that states “School A is where we learn and practice respect for difference, and peaceful and sustainable lifestyle” at the school lobby where students walk around every day with an intention to expose the students naturally and frequently to the school vision. According to Suji and the teachers, it has been harder to gather parents due to the COVID-19 pandemic, so Suji utilized monthly newsletters and Parents letters sent on international observances to convey her vision of ME and report the progress and results of the school activities, including those related to ME.

Persuading the Vision of ME

In addition to generating the school members’ awareness of the direction of ME, Suji further tried to generate their genuine acceptance of it. Suji explained that in order to persuade the teachers, teachers should perceive that what the principal suggests is actually good for the students, and that it is not a complicated or burdensome work but rather something that can be conducted within regular

curriculum. Teacher 1 explained that even for a single project, Suji fully elucidated the necessity and the expected impacts of it in connection with global citizenship. The teacher added that since Suji linked the school's ME practices to broader values of peace, sustainability, and other key tenets of ME, which resonated with everyone, teachers could acknowledge the vision that she proposed and "trust and follow her direction." Teacher 4 similarly reported that when Suji introduces ME programs into the school, she not only provides administrative support for the programs, but also elaborates on the educational meanings of those programs. Teacher 4 acknowledged that this was the reason that the teachers could accept her direction more naturally and easily. Additionally, all the teachers stated during the interview that they were initially unfamiliar with the concept of global citizenship. However, over time, teachers have expressed support for adopting the concept, especially with relevance to the context of School A's cultural diversity:

"The concept of global citizens is not about 'You are different from me. You have a nationality and culture that is different from mine.' Since this concept rather starts from 'We are one,' I think we can be more open to multicultural students. It focuses on 'We are all global citizens. We are all members of global community,' and also that 'We must work together as partners to solve universal problems of mankind.'" (Teacher 3)

"Since our students are in an environment where it is natural to have classmates who do not have Korean nationality, I think the concept of global citizenship is helpful for them to develop a broader perspective and open-mindedness towards other countries." (Teacher 4)

Besides convincing of the instructiveness of the direction that she advocates for, Suji tried to win the teachers' hearts by lessening their burden, and giving autonomy and being open to their opinions. Suji's efforts to alleviate the burden on

teachers by incorporating ME elements into curricula and programs seemed to be successful. Teacher 1 explained that teachers do not feel overwhelmed, “because whether they realize it or not, they are already teaching ME as they teach according to the curriculum.” Teacher 3 likened Suji to a bamboo, noting that like the plant’s ability to stand upright and strong while also being flexible and bending with ease, Suji had a clear and unwavering sense of direction, while also being adaptable in terms of the specific methods used to embody that direction. Other teachers commonly evaluated Suji’s sense of purpose and determination as firm and uncompromising, but at the same time, they acknowledged that she does not neglect teachers’ grievances, listens attentively and empathize with them, and tries to discuss with teachers and offer concrete solutions. The teachers also commented that Suji was open and encouraging to their opinions and suggestions.

With reference to the leadership theories presented in [Figure 1], Suji’s leadership behaviors of communicating and selling the vision and direction of ME to the school members in a way that they can affirm it could be interpreted as the point where her instructional and transformational leadership are merged together (Hallinger, 2003; Ylimaki, 2007; Marks & Printy, 2003; Day et al., 2016). The integrated or layered practice of instructional and transformational leadership behaviors (Marks & Printy, 2003; Day et al., 2016) seemed to serve as an instrumental strategy for actualizing Suji’s vision of the goal and method for ME.

Suji employed instructional leadership behaviors that affect the first-order variables – in other words, that directly control and coordinate school goals, plans, and strategies (Hallinger, 2003). She took the initiative in establishing the direction of ME, and made direct and active involvement in ensuring that the direction is

widely known and comprehended throughout the school (Marks & Printy, 2003; Hallinger, 2010). In the meantime, Suji utilized transformational leadership behaviors that influence the second-order variables, which are teachers in this case, as well (Hallinger, 2003). She gave intellectual stimulations to teachers by inspiring the concept of global citizenship, which was relatively new to the teachers (Leithwood et al., 1998), and by challenging to switch the main target of ME to instilling global citizenship into all students, which has only been one part of the ME curriculum in many schools (J.K. Lee, 2018; Jang, 2021). A whole-school and continuous approach to ME necessitates the cooperation of a larger number of teachers for a longer period of time. In order to make this feasible, she further provided compelling rationales that back up the direction of ME she promoted, thereby building consensus among teachers about it and stirring up willingness to work together for it (Hallinger, 2003). Suji's efforts to give as little burden as possible to the teachers, and be open, flexible, and supportive may have contributed to boosting morale and participation of the teachers as well. Moreover, based on the feedback from the teachers that Suji possesses a crucial quality of a good principal – a firm and appropriate philosophy – and that her direction based on the philosophy can be trusted, it can be inferred that she demonstrated transformational leadership behaviors of role modeling and idealized influence as well (Leithwood et al., 1998).

4.2.2. Leadership Behavior 2: Developing Curriculum and Teachers' Capability

Suji made considerable efforts to organize curricula that cultivate the universal values and ensure their nonsporadic, continuous operation. Suji believed

in the necessity of long-term implementation for the effectiveness of ME. Consequently, she gave guidelines to the teachers to design subject-related or Creative Activity curricula that are not sporadic or intermittent, but rather span an entire academic year or semester. Furthermore, throughout the interview, documents, and observation, it was consistently demonstrated that Suji placed the utmost importance on the quality of the human resource, specifically teachers, for ensuring the quality of education. Based on this view, she endeavored for a constant enhancement of teachers' capabilities in curriculum and teaching development particularly in relation to ME, by providing them with plenty of resources and opportunities.

Teacher-librarian (Teacher 3)

One of the teachers whom Suji most actively engaged in order to implement ME in the direction she conceived was the teacher-librarian. During the interview, the teacher-librarian stated that she had never taught in schools with as many students from immigrant families as School A. Additionally, she had not addressed ME themes or the concept of global citizenship in her reading education curriculum prior to joining School A. However, Suji had a strong belief in the potential of reading education as a great tool for implementing ME as values education for all students. Besides her belief in the power of reading and humanities education in shaping students' values, there was also a practical reason behind it. Unlike other subjects that have a set amount of content to cover within a particular timeframe, the content of a reading education curriculum can be organized autonomously. The teacher-librarian explained that some principals of her previous schools did not even allocate dedicated lesson hours for reading education. In contrast, Suji

secured regular lesson hours for reading education on a biweekly basis. Moreover, she additionally organized collaborative classes that link reading education with other subjects, such as Korean language, Social studies, and Art.⁵ By doing so, Suji created the conditions in which the teacher-librarian can promote reading education as the core strand of ME practice in School A.

Then Suji requested the teacher-librarian to develop theme-based reading education curricula for each grade that integrates ME. Accordingly, to cater to the lower grades, the teacher-librarian devised a curriculum that allows students to be knowledgeable of and open to cultural diversity, by using picture books and activities that introduce the houses, food, plays, sports, and religions of 100 different countries across the globe. The upper-grade curriculum was designed to, firstly, help students reflect on their own perspectives, attitudes, and behavior by using books and activities that deal with lessons like ‘prejudice and discrimination stems from fear of differences,’ ‘embrace diversity through understanding and tolerance,’ ‘respect and live in harmony despite differences,’ and ‘have self-respect and self-confidence as who we are.’ Secondly, it also included materials that go further to help students cultivate a sense of common identity as global citizens and reflect on ways in which they can collaboratively respond to various issues in both the local and global community.

Since it was the first time for the teacher-librarian to develop such curricula, Suji provided her with a variety of resources, including books, research papers, reports, articles on other schools’ experiences, as well as opportunities for training

⁵ Not all Korean elementary schools have teacher-librarians, and reading education is not allocated with a fixed amount of lesson hours. Hence, the amount of lesson hours, content addressed in class, and organizing collaborative classes with other subjects in regard to reading education curriculum depends greatly on principals’ decision (J.S. Chung, 2009; G.H. Song, 2016).

programs and international field studies that could deepen her understanding of ME concepts and inspire creative and relevant instructional methods. Suji also regularly gave her feedback through classroom supervision and personal meetings. Suji sometimes directly suggested new types of instructional materials that can be utilized in reading education as a long-term project. For example, Suji brought up ideas about sticker boards or passport books that contain missions that challenge the students to actually put the values they learned in various classes, including that on ME, into action throughout a year. The teacher-librarian added that in cases like this, Suji suggests a broad framework (e.g., making a sticker board or passport books that can be used throughout a year), but entrusts filling out the details (e.g., specific missions) to the teachers. In the meantime, the teacher-librarian evidently mentioned that while Suji provided resources and training opportunities, and suggested ideas for ME, she never forced them. Finally, the teacher-librarian stressed several times how Suji has been supportive in terms of allocating a sufficient budget to the library and to her reading education, which allowed the acquisition of a vast collection of books and instructional materials.

Korean-Chinese bilingual teacher⁶ (Teacher 2)

Another teacher whom Suji most actively engaged for ME was the Korean-Chinese bilingual teacher (hereafter bilingual teacher). According to Suji, prior to her appointment, School A had a Specialized School Program as a Multicultural

⁶ Bilingual teachers are allocated to schools with a high proportion of immigrant-background students by Offices of Education, unlike KSL teachers who are hired directly by each school. Bilingual teachers' main duties include teaching immigrant-background students the Korean language and culture as well as their native language and culture, supporting immigrant-background students' school adaptation, communicating and counseling with parents of immigrant-background students, and implementing Multicultural Understanding Education for students without immigrant background (S.W. Lee et al., 2020).

Education Research School⁷, in which all students were taught Chinese language and culture three hours per week by a bilingual teacher. Suji found this system contradictory to the direction of ME that she pursued, because it seemed to needlessly “overemphasize the *damunhwa* (multicultural) feature” of School A and in turn make distinctions between the students from different cultural backgrounds more conspicuous. She also believed that it is better to utilize those lesson hours to address various ME themes more comprehensively. In order to do so, Suji transferred Chinese language and culture class to afterschool and vacation programs. While the bilingual teacher teaches Chinese language and culture to the students who voluntarily register for those afterschool and vacation programs, in regular classes where all students attend, Suji instructed the bilingual teacher to teach ME with a more comprehensive approach, focusing on global citizenship. Suji also allocated sufficient lesson hours so that the bilingual teacher can run a long-term curriculum that consists of ten lessons for each class in all grades.

Just like the teacher-librarian, the bilingual teacher was unfamiliar with teaching ME with the concept of global citizenship, even though she had been working as a bilingual teacher for seven years before she came to School A. The bilingual teacher commented positively on the way that she could address “a broader scope of cultural diversity” as she approached ME through the lens of global citizenship. She explained that when she devised the curricula for Multicultural Understanding Education in previous schools, as a Korean-Chinese bilingual teacher, she had merely covered the materials regarding Korean and

⁷ Multicultural Education Research Schools are the schools selected among ME Policy Schools with an aim to conduct research on education policies, curriculum, as well as instructional methods and materials that can contribute to the development of ME (MoE, 2023).

Chinese cultures, for instance, comparing traditional holidays of the two countries. Now at School A, she deals with play, architecture, and clothing culture of different countries and ethnic groups from all continents. She preferred this way of ME in that students who are minorities even among immigrant-background students, such as those coming from Filipino or Mongolian families, can confidently participate in class and feel welcomed as much as the students from Chinese-backgrounds do. Aside from that, the bilingual teacher additionally addressed themes including respect for cultural diversity, human rights, antiracism, and nonviolence and peace.

Suji provided plenty of support to the bilingual teacher for development of ME curriculum and professional capability as she did to the teacher-librarian. As the bilingual teacher mentioned during the interview, there is no textbook and other instructional material for bilingual teachers given by the government (S.W. Lee et al., 2020). The bilingual teacher explained that, in such situation, she had to search for the appropriate textbook and compose materials by herself. However, at School A, Suji selected a textbook that aligned with the direction of ME that she mapped out, and supplied all the necessary instructional materials requested by the bilingual teacher. Suji also introduced other schools' experiences that the bilingual teacher can refer to.

In order to double the effects of the two teachers' ME curricula by enhancing connectivity and continuity between them, Suji encouraged bilingual teacher and teacher-librarian to collaborate actively with each other, guiding them to adjust the curricula in conjunction with each other. For example, two teachers share their curriculum in advance, and the teacher-librarian arranges the list of books and activities considering the themes that are planned to be addressed in the bilingual teacher's class in the similar period.

Homeroom teachers

Besides the teacher-librarian and the bilingual teacher, Suji endeavored to support homeroom teachers' professional development related to ME as well, by offering a broad range of resources and opportunities. Suji stressed that she has approached homeroom teachers more carefully by "indirect and roundabout" means, because she respects the autonomy of homeroom teachers, who are "independent managers of each of their class." Compared to how Suji gave more direct and clear guidelines to the teacher-librarian and the bilingual teacher about the curriculum, the more "indirect and roundabout" support that Suji mainly provided to homeroom teachers were ME-related teacher training and consulting conducted by external experts whom Suji invited. In a similar vein, Teacher 4 explained that since homeroom teachers manage their own curriculum, Suji does not give detailed instructions on the ways they implement ME in their classes. However, Teacher 4 added that as Suji frequently communicates and reminds of the desired direction of ME – cultivating global citizens by consistently integrating ME in all aspects of school education – and as teachers have received trainings and supervision that convey such direction, "an atmosphere" has been created where homeroom teachers, including Teacher 4 herself, naturally make effort to incorporate ME themes into the curriculum. Based on the active involvement in external activities in the education field, Suji had broad connections with organizations and programs related to ME. The teachers explained that many of them were the ones that ordinary teachers do not typically know about. One teacher gave positive comments on the quality of the resources and opportunities provided by Suji, stating that:

“Teachers generally expressed high levels of satisfaction with the training opportunities provided by Suji, as many of the lectures and training sessions were ones that Suji had personally experienced herself and then recommended to the teachers.” (Teacher 1)

When looking through a lens of the leadership theories in [Figure 1], it could be interpreted that in the particular cases of the teacher-librarian and the bilingual teacher, whose classes had fewer curriculum restrictions and more flexible timeframes, Suji demonstrated strong instructional leadership behaviors to align their practices with the direction of ME that she envisioned. She engendered first-order effects by directly coordinating and controlling the curriculum and teaching, and also the conditions that have immediate impact on the curriculum and teaching, such as instructional time and materials (Hallinger, 2003, 2010). While Suji left the instructional details to the teachers, she established a clear framework for the curriculum and teaching, by designating specific textbooks and regularly giving feedback and suggestions through formal and informal meetings (Noh, 1994; Y.S. Lee, 2002). Suji’s instructional leadership behaviors helped to overcome that limitation by securing adequate instructional time for the two teachers and constantly providing resources for professional development that were tailored to the goal of ME (Hallinger, 2003).

On the other hand, for homeroom teachers, Suji seemed to rely more on transformational leadership behaviors to elicit their participation in the whole-school approach to ME. While Suji believed in the necessity of all teachers’ cooperation in actively integrating ideas of global citizenship into their teaching, she also took into consideration that homeroom teachers have a fixed content they must cover, and that their authority and autonomy over their own classes must be

protected. On this account, Suji focused more on generating second-order effects by “indirect and roundabout” means, including developing an environment in which teachers can recognize the importance of educating global citizenship in a culturally diversifying society and practically engage themselves in it (Leithwood et al., 1998; Hallinger, 2003).

4.2.3. Leadership Behavior 3: Leveraging Professional Network for ME

In order to further facilitate School A's ME, like how she actively supplied external resources and opportunities to support teachers' professional development for ME, she also created or introduced several programs for ME on her own initiative by leveraging her personal network with external educational organizations to invite a diverse range of international as well as domestic experts. During the interview, all the teachers reported in unison that one of Suji's strengths that enriched School A's ME is her wide circle of professional connections, which she had built up over her long career in Education for International Understanding and GCED since the early 2000s. Although some of the ME programs that Suji prepared in this way were done as one-time events, when implemented alongside the aforementioned long-term curricula, Suji believed that these programs could also contribute to adding 'drops' of ME experiences that permeate into students' hearts and make a shower that shapes students' values.

One recent example was when Suji invited educators from Pakistan through her connection with APCEIU. When the Pakistani educators requested to make a visit to School A with the aim of international exchange for educators' capability development, Suji required them to do more than just observe. Suji explained that

her principle when inviting foreign educators to her school through APCEIU or others is to put them into classes, and create opportunities for students to communicate with people from diverse cultural backgrounds and learn about different countries and cultures. Accordingly, she informed the teachers and students of School A about the Pakistani educators' visit in advance and encouraged the students to learn about Pakistan and prepare questions to ask the educators. Suji believed that the visits of foreign educators, particularly from regions that are unfamiliar to the students in Korean schools, such as Middle East, Southern Asia, and Africa, could offer excellent opportunities for students to learn and become more open to diversity:

"I think that while such kinds of fresh stimuli accumulate and pile up, children can naturally become aware of differences and receive education on diversity. That is why I try to invite foreign educators and create opportunities for our students to meet them." (Suji)

In addition, teachers could have a separate session to communicate with Pakistani educators as well. She explained that she had always believed that these kinds of experiences can play a part in enhancing multicultural sensitivity and acceptability of students and teachers, but due to the COVID-19 pandemic, she could not take full advantage of her network with foreign educators for a few years. However, as restrictions based on the COVID-19 pandemic have weakened, Suji could recently invite the Pakistani educators, and now she was also planning to invite Japanese educators to School A during this coming summer.

In another instance, Suji invited foreign instructors from the M organization that provides programs on education for understanding cultural diversity. In fourth grade classes, the instructors introduced various world heritages and cultures from

their own countries, and conducted traditional crafts activities. Other guest expert instructors from B organization were also invited by Suji to implement a more long-term curriculum in sixth grade classes, which is composed of ten sessions that address a range of themes, including peace and conflict resolution, respect for cultural diversity, and human rights. Suji repetitively emphasized that her principle of securing sustainability in education is applied to the implementation of these ME programs as well. As she created these programs, her intention was to implement them “not just once, but continuously every year” so that she establishes a system for ME in which every student can go through different programs each grade year. As students spend time in School A and be taught in such ME system, Suji anticipated that they could naturally and gradually grow up as global citizens who respect diversity and live harmoniously in a culturally diverse society.

To sum up, Suji placed a great importance in implementing various ME programs on a frequent and consistent basis to achieve her vision for ME, which is cultivating students’ values as global citizens. She was also very conscious that plentiful resources and opportunities are required in order to be able to implement a variety of ME programs. Suji’s instructional leadership behavior stood out as she showed a high sense of responsibility for and direct involvement in coordinating ME programs, by actively mobilizing her professional network and successfully attracting appropriate resources to support these initiatives (Hallinger, 2003). Her extensive professional network and influential position as a principal seemed to play a vital role in enabling an easier access to a broader range of resources and opportunities. Another key instructional leadership behavior that allowed engaging those resources and opportunities was creating practical conditions through various

affiliations and specialized school programs (Noh, 1994; Y.S. Lee, 2002). Suji explained that one of the reasons that she registered School A as a Global Citizenship Education Practice School and UNESCO School, in addition to its affiliation as a ME Policy School, as soon as she was assigned to the school, was to be able to receive additional budget and resources, which has been effectively utilized in implementing ME so far.

4.2.4. Leadership Behavior 4: Disseminating ME Vision and Practice Beyond the School

From the data, I could identify one unexpected finding about Suji's effort related to the development of ME. Suji has been deeply engaged in activities related to Education for International Understanding and GCED since the early 2000s when she was a teacher. On top of that, from the time she became a principal in 2015, she hit her stride in a variety of professional activities outside her schools. As a principal who is at the same time an experienced and knowledgeable educator, Suji has strived to disseminate her educational vision, including that related to ME, widely throughout Korean schools by sharing her expertise and know-how. It appeared that this could also be interpreted as a leadership behavior aimed for the effective implementation of ME, although the ME here is not that at only School A level, but also at local community or broader city/country level in this instance.

After Suji was appointed as the principal of School A, which is well-known for its concentration of immigrant-background students, she delivered lectures that shared School A's ME practices in various training seminars and conferences for teachers and school administrators. For instance, she once shared the ME practices of School A in a conference aiming at administrators of elementary and secondary

schools that have KSL classes. She elaborated on how School A established the holistic and sustainable system for ME that includes not only KSL classes and basic academic skills and psychosocial support programs for students with immigrant backgrounds, but also multicultural-friendly school environment, teacher professional development, and cooperation with parents and local communities. She challenged the audience to mobilize all resources, such as bilingual teachers allocated to the schools with KSL classes, or school libraries, to embody a whole-school approach to ME. She additionally introduced how she took advantage of School A's affiliation with UNESCO Associated Schools Network in order to draw up more budget and resources that could be utilized for ME.

Aside from these, Suji has delivered many lectures that shared School A's case to various groups, including bilingual teachers, graduate students majoring in ME, teachers and school administrators of other schools, and school supervisors of Offices of Education. She has also offered consulting supervision to the schools that are in contexts similar to School A, and wrote related books and articles.

With four principals of nearby schools that have a high proportion of students with immigrant backgrounds like School A, Suji created a professional learning community under the theme 'Global Citizenship Leadership: Building Principals' Capability to Shape the Future.' For eight months, Suji and other principals participated in a range of activities that aimed to foster principals' critical reflection and global citizenship. Various reading, lecture, and field training activities focused mainly on understanding and respecting diverse cultures, positive approaches to cultural differences, and creative instructional methods for teaching global citizenship in culturally diverse schools. In this professional learning community, Suji was in charge of planning the activities and supervising the contents.

Theories of instructional and transformational leadership explain leaders' behaviors that exert certain kinds of influence within an organization. However, Suji's case demonstrates that she exerted similar kinds of influence on educators and local communities outside of School A as well. Through multiple channels, Suji exhibited transformational leadership behaviors, such as exerting idealized influence by modeling good educational practice and values, as well as giving intellectual stimulation by spreading inspirational ideas and encouraging educators to apply those ideas in their own ways and contexts (Leithwood et al., 1998, 2012).

Chapter 5. Discussion

So far, this study has investigated Suji's case to find out how a principal of a culturally diverse school demonstrates effective leadership in promoting ME. It explored the direction – the goal and the method – of ME that Suji conceived, and the specific kinds of leadership behaviors she employed to implement ME in accordance with that direction. In this chapter, my aim is to identify the significance of this case study by drawing implications from the findings that confirm or add to existing literature.

5.1. The Role of Principal Leadership in Overcoming the Challenges of ME

Previous research in the Korean context has highlighted the critical role of principals in promoting ME on account of various reasons, including their authority in making final decisions for school affairs, their ability to create a school-level environment and culture, and their influence on teachers' perceptions and practices (S. Lee & C.H. Lee, 2012; S.B. Choi & Y.H. Kim, 2014; Young-Sil Lee, 2014; Song et al., 2019; E.J. Lee & Ham, 2018; Ku & Jihyun Kim, 2021; Won et al., 2018). Nevertheless, it has not provided sufficient empirical evidence, particularly qualitative evidence, to support this argument. Earlier studies have fallen short of demonstrating the specific types of efforts that principals can undertake to facilitate and advance ME within their schools.

This case study confirms the literature's assertion that principals play a vital role in ME by presenting ample qualitative evidence of one principal's leadership behaviors that launched, expanded, and sustained the school's ME drive, as

observed through the experiences of Suji and School A's teachers. In particular, it underscores the potential of principals to overcome the typical challenges of ME practice in the Korean context, which are discussed in the literature. By showcasing their specific processes through the lens of instructional and transformational leadership theories, this study offers practical frameworks for school administrators seeking to improve ME practices, specifically regarding how school administrators can utilize direct and indirect forms of influence to enhance their schools' ME drive. In the following sections, I illustrate the implications of this study with the focus on the ways in which principal leadership can contribute to addressing three common challenges of ME in Korean schools.

5.1.1. Shifting from Divisive ME Practices

One deeply entrenched challenge of ME practices in Korean schools is a perception that ME is mainly for immigrant-background minority students and their families. The literature has criticized that this heavy reliance on the conservative approach to ME in Korean schools brought several negative side effects. Some of the most representative ones are the reinforcement of social stigma towards immigrant populations and controversy over reverse discrimination against non-immigrant populations (Y. Cho et al., 2010; Hwang, 2011; B. Ryu, 2013; Y.E. Kim, 2016; S.R. Lee & Ham, 2021). Education policies and practices that professed multiculturalism traditionally targeted children of marriage immigrants and immigrant workers who are mostly from developing countries, calling them with the term *damunhwa* (multicultural). These policies and practices have highly relied on a deficit-perspective of immigrants from developing countries, consequently stigmatizing *damunhwa* (multicultural) populations as disadvantaged

and helpless beneficiaries (B. Ryu, 2013; M.H. Kim et al., 2021; S.R. Lee & Ham, 2021). In the meantime, ME policies and practices that offered welfare support exclusively to students with immigrant backgrounds instigated the view that ME inflicts reverse discrimination against non-immigrant students, thereby exacerbating conflict and division between the two groups (Y. Cho et al., 2010; Y.E. Kim, 2016; Jinhee Kim, 2022).

The findings of this study indicate that Suji recognized the potential dual grievances concerning stigmatization and reverse discrimination, and thus, demonstrated considerable prudence in setting the tone of the school's ME practices. Suji endeavored to avoid aggravating division between students who are from immigrant backgrounds and those who are not. She focused more on implementing ME-related curricula and programs that include all students irrespective of immigrant background, without putting forward the term and concept of *damunhwa* (multicultural). In terms of content of ME practices, Suji placed greater emphasis on developing understanding and acceptance of differences as well as positive and respectful relationships in all students. Global citizenship was the concept that she adopted in place of the term and concept of *damunhwa* (multicultural) with the purpose of promoting the value of harmony in diversity. One concrete example of this was when Suji shifted the bilingual teacher's curriculum from educating Chinese culture and language to educating cultural diversity with the lens of global citizenship.

The approach to ME like that adopted by Suji, which seems to fall under the liberal approach to ME, appears to be very much similar with the measures used in schools in the literature to tackle the grievances and conflicts stemming from the conservative ME practices. For instance, in a research by Y. Cho and his colleagues

(2010), teachers faced challenges in implementing ME because non-immigrant families perceive conventional ME programs that target immigrant students as reverse discrimination against themselves, while immigrant students dislike involuntarily disclosing their immigrant backgrounds as they participate in those ME programs. Y. Cho and his colleagues (2010) analyzed that these grievances from both sides motivated teachers to implement ‘integrative’ ME programs that would include all students. Additionally, in recent years, the concept of global citizenship has gained traction in various liberal ME policies and practices in the Korean context (MoE, 2019-2023), which put more emphasis on enhancing multicultural sensitivity and acceptance among all students (S. Jeon, 2017). M.H. Kim and her team (2021) also analyzed that the frequent use of the term global citizens or global citizenship in ME programs by many schools is intended to signify that ME is inclusive for all students while avoiding any stigma associated with the term *damunhwa* (multicultural).

Likewise, Suji’s embrace of the idea of global citizenship, along with the implementation of ‘integrative’ ME, appears to be conducive to preventing and mitigating tensions and conflicts that may arise from divisive ME practices. The equal and inclusive identity as global citizens, on one hand, highlights the common humanity shared among all students, and on the other hand, makes differences among various cultural groups less conspicuous. Therefore, it enhances positive feelings and attitudes that promote harmony and unity in students, while simultaneously minimizing potential conflicts. The interviews with the teachers of School A also underpin this interpretation, revealing that the idea of global citizenship is viewed to be helpful for fostering a sense of common identity, harmony, and open-mindedness among students from diverse cultural backgrounds.

Principals' awareness of diversity-related challenges within the school, as well as their capacity to effectively and proactively address these challenges, hold substantial implications for the development of the school's ME practices. While this view aligns with existing arguments in the literature (Dimmock & Walker, 2005), this study contributes to the literature by providing an exemplification of this argument. The findings demonstrate how Suji recognized the problems arising from divisive conservative approaches to ME and effectively addressed them by shifting the paradigm of School A's ME practices towards a more liberal approach that fosters universal values in all students, which was strengthened by adopting the resonating and inclusive concept of global citizenship.

However, additional deliberation would be necessary on how principals can shape ME to go further and truly tackle the underlying causes of tensions and conflicts that arise in culturally diverse schools and society. From the perspective of the critical approach to ME, a liberal approach may risk being a mere modification of the conservative approach, thereby ending up in reproducing and perpetuating unequal relationships between majority and minority groups (Na, 2010). Adhering solely to liberal ME practices may result in merely managing superficial issues while leaving fundamental problems unresolved and concealed. Considering the primary role expected to the principals, which is seeking ways to make meaningful changes in society through education (C. Suh et al., 2003; S.Y. Kim, 2019), it is imperative that when shaping ME practices, principals critically examine the existing power dynamics and institutional biases, and take responsibility by confronting systemic inequalities and point towards transformative and inclusive measures.

5.1.2. Moving Beyond a Fragmented Approach

Another ongoing limitation of ME in the Korean context is the lack of continuity in ME programs. Korean schools have composed ME mostly of one-time events or short-term programs conducted only sporadically on certain occasions, such as ‘Together Day,’ which is a National Day that promotes social environments where people from diverse cultural backgrounds respect others’ cultures and traditions (Y. Cho et al., 2010; J.Y. Choi et al., 2014; D. Kim & S.K. Lee, 2021; MoE, 2022). Those events and programs mainly consist of cultural experience education that introduce food, clothing, or plays from different countries (D. Kim & S.K. Lee, 2021; M.H. Kim et al., 2021). Despite criticism, this tendency has persisted from the early phase when ME was officially introduced in Korean schools until the present day.

While one-time or short-term ME practices can be a useful starting point, researchers criticize in unison that they are never enough to bring about long-lasting and genuine change in learners’ values, attitudes, and behaviors (Banks, 1993; Nieto, 2004; Sleeter & Grant, 2008; Gay, 2018). Such kinds of ME practices are typically characterized by superficiality, easily ending up in shortsighted and naive celebration of diversity as they deal with surface-level issues regarding diversity and equality. They do not offer sufficient time to contemplate and discuss those issues so that learners can deepen their understanding and further proceed to take meaningful actions. Thus, intermittent form of ME practices are only able to lead to limited impact and tokenistic gestures.

The findings of this study suggest that principals can play an instrumental role in addressing this long-standing limitation of ME in the Korean context. Suji’s case demonstrates that principals can serve as a linchpin for shifting a school’s

perspective and approach to organizing and implementing curriculum and teaching for ME. Specifically, this case highlights the importance of two key factors in doing so: principals' ability to devise innovative method based on a deep understanding of ME, and their ability to follow up with active and effective leadership behaviors that put those method into practice. It appeared that with innovative method and effective leadership behaviors, Suji could contribute to moving beyond conventional perceptions and practices of ME in Korea, which Suji described as a "fragmented approach."

Suji's ME method appeared to be unique and, in a way, transformative, aligning closely with the method urged by the proponents of critical approach to ME (Sleeter & Grant, 2008; Gay, 2018; Nieto, 2004; Banks & Mcgee Banks, 2012), which is rarely found in Korean schools (D. Kim & S.K. Lee, 2021). Suji firmly believed that for all students to truly internalize the values and attitudes of global citizenship, which is not done overnight, two principles needed to be followed. Firstly, the elements of ME should be incorporated into multiple curricula and programs. Secondly, these curricula and programs should be implemented on a long-term or regular basis, and further be developed as a "sustainable system" that operates with consistency even when there are changes in teachers and principals.

Suji's idea of establishing a "sustainable system" especially offers useful insights into addressing one particular characteristic of the Korean public school system that seems to worsen the fragmentation of ME, which is the transfer of teachers and principals to other schools every four or five years. Teachers who are assigned to ME-related duties are also frequently changed within a school, sometimes every year, due to the heavy workload. This is a critical factor that impedes continuity and consistency in ME practices, as pointed out by M.H. Kim

et al. (2021).

The particular method that Suji envisioned has often been criticized for its low feasibility, as it requires longer duration and congruence of curricula, which naturally demands continual teacher professional development and adequate resources (Banks & McGee Banks, 2012). However, Suji's leadership behaviors appeared to be helpful in tackling this drawback of the method that she pursued. Specifically, her flexible use of both instructional and transformational leadership behaviors that were tailored to each group of teachers supported the successful implementation of her innovative method.

For the teacher-librarian and bilingual teacher whose curriculum could be designed at each school's discretion, Suji provided them direct instruction to develop a long-term curriculum that addresses ME elements, and also coordinated the necessary conditions for its implementation by securing sufficient lesson hours and providing teaching materials, as effective instructional leaders do (Noh, 1994; Y.S. Lee, 2002; Hallinger, 2003, 2010). For homeroom teachers who had a fixed curriculum to cover, Suji employed more transformational leadership behaviors (Leithwood et al., 1998, 2012; Hallinger, 2003). She persuaded teachers to establish a shared perspective of ME, and created an atmosphere as well as practical environments to give teachers intellectual stimulation that encouraged them to integrate ME into everyday teaching in their own ways.

5.1.3. Mobilizing Resources Beyond Teachers' Reach

Other persistent limitations of ME in the Korean context, as discussed in the literature, stems from its high dependence on individual teachers' efforts, as the responsibility for implementing ME in the vast majority of Korean schools is

heavily placed on a few designated teachers. Effective implementation of multicultural education requires several resources, including diverse curricula and programs that showcase different cultures, trained educators who can teach multicultural education through various instructional situations, involvement of local communities and professional organizations, and funding that enables access to all the aforementioned resources (Nieto, 2004; Gay, 2018; Khalifa et al., 2016). However, previous research in the Korean context has reported that teachers frequently encounter challenges in implementing ME due to the shortage of resources available for ME within schools, as well as a lack of information on external resources that they could utilize (Chang & K. Jeon, 2013; H. Kim & W. Hong, 2016; H. Park, 2021). Even when teachers have access to resources and are willing to use them in their schools, if the school administrators do not prioritize ME, they may not allocate sufficient budget or lesson hours needed to utilize the resources (H. Kim & W. Hong, 2016). Furthermore, since the teachers are often overloaded with other related work, they become reluctant to conduct additional programs or put effort into improving the quality of ME practices without support from the school-level (H. Kim & W. Hong, 2016; M.H. Kim et al., 2021).

All these factors taken together, it appears difficult to overcome this limitation without additional support beyond the individual teacher level. Consequently, researchers have argued for the importance of principal leadership in equipping schools with sufficient human, material, and cultural resources that enhance teachers' sense of ME efficacy, thereby facilitating the implementation of ME (Ku & Jihyun Kim, 2021; E.J. Lee & Ham, 2018). Among those resources, the most frequently emphasized were ME-related teaching materials and guidelines as well as various types of training, consulting, workshop opportunities for teachers

(Chang & K. Jeon, 2013; Ku & Jihyun Kim, 2021; E.J. Lee & Ham, 2018).

In this context, this case study provides an instructive example of how principals can leverage their abilities to make substantial contributions to addressing this issue. The findings of this study shed light on the potential of principals, who are better positioned than teachers to develop and mobilize various resources and connections. As the head of the school, Suji possessed both educational and managerial capacities that enabled her to select appropriate resources for ME, and acquire and allocate them. Moreover, it appeared that Suji's extensive professional network – specifically in the field of GCED and ME – developed over the course of her long career, along with her authority within the education community as a principal, gave her a distinct advantage in attracting external partners and resources into the school's ME. Drawing on these strengths both within and outside the school, Suji demonstrated either indirect-natured transformational leadership to develop teachers' capabilities or direct-natured instructional leadership to organize Creative Activities for ME.

Firstly, Suji provided teachers with a range of professional development opportunities in the field of ME. Her leadership behaviors in ensuring the quality of these opportunities were particularly exemplary. Before recommending professional development opportunities to the teachers, Suji experienced them herself and then selectively introduced those that met her standards for quality. Suji's frequent interactions with teachers, both through formal supervision and informal mentoring and coaching, also appeared to have enabled her to develop transformational leadership that discerned teachers' professional needs and provided them with the appropriate resources.

Additionally, Suji arranged some of the Creative Activities for ME on her own

initiative, inviting international educators and foreign instructors through the educational organizations with which she has connections. Suji's instructional leadership behavior that actively identified useful resources among her network, and took responsibility to procure them for the school's ME enriched the students' learning experiences as well as teachers' knowledge, as teachers evaluated during the interviews.

5.2. Supporting Factors for Principal Leadership in Advancing ME

Initially, this study aimed to investigate the leadership process of a principal in promoting ME within a specific school, primarily focusing on the actions taken by the principal. However, employing inductive qualitative case study methods led to the emergence of an unexpected yet significant theme. It became apparent that Suji's leadership for ME was closely intertwined with the broader education community beyond School A. Suji had established a reciprocal relationship with the education community whereby she actively contributed to the overall advancement of ME in the community by disseminating her vision and practice, and in turn, the community provided a supportive environment that enriched Suji's leadership approach to implementing ME practices at School A. This finding has important implications for the perspective on principals and their leadership as it expands beyond the perception of principals as mere "heroes" and sheds light on the significance of collaborative interplay between principals and other stakeholders, such as teachers, parents, local communities, professional groups, academic researchers, and principals from neighboring schools, in enhancing ME practices in schools (Riehl, 2000; Dimmock & Walker, 2005; Theoharis, 2007;

Khalifa et al., 2016). Furthermore, it highlights the need to explore the factors that support principals' efforts in enhancing ME practices.

The findings of this study demonstrate that principals can serve as crucial leaders in promoting and advancing the field of ME beyond their individual schools by leveraging their wealth of on-the-ground experiences and expertise. The findings suggest that, by sharing their visions and ideas for ME, principals can contribute significantly to the development of Korean education as a whole. Suh and his team (2003) emphasized the critical role of principal leadership in drawing up blueprints for not only the future schools, but also the future society, and creating transformative conditions in schools and society based on these blueprints. Suji's leadership for ME exemplifies this potential, as she extended her influence beyond the boundaries of her own school to reach out to the broader education community, including parents, teachers, administrators, educators from private organizations, researchers, school supervisors, officials at Metropolitan or Provincial Offices of Education, and international institutions.

As an experienced practitioner, Suji shared her practical knowledge and experience of implementing ME in elementary schools with the community, which appeared to provide valuable insights for schools in similar contexts, as well as policymakers and researchers. Through her lectures, training, and consulting services, as well as her case reports, she offered educationally relevant and innovative examples of ME practices to peer educators in schools and private organizations. Through her examples, Suji was also able to convey the real circumstances and advocate for the needs of schools and teachers, which is expected to have an impact on policymakers and researchers and lead to positive changes in ME policy and systems in the near future.

Going further, the findings of this study unveil that broader education communities outside of schools can give back by providing a supportive environment for principals' effective leadership in school's ME. Suji's development as a competent ME leader was made possible by the education community, which offered her a space where she could learn and grow, and acquire abundant resources that facilitated ME at School A. In this community, Suji could engage in lateral capacity building with peer educators who are interested in ME or are facing similar challenges related to ME. One clear example from this study's findings was the professional learning community that Suji participated in with four principals from nearby schools with a large number of students from immigrant backgrounds. This type of lateral capacity building is pointed out as one of key factors in sustaining principals' efforts for ME (Theoharis, 2007). In addition, Suji could obtain a diverse range of resources from the community, including instructors for ME-related Creative Activities and teacher professional development. These resources were unique and of high-quality, as the teachers of School A evaluated, setting School A's ME practice apart from that of other schools.

Principals' leadership is indeed a critical factor in determining the successful promotion of ME practices within schools. However, it is important to acknowledge that not only the aforementioned partnerships with the community, but also other supporting factors, such as the cooperation of teachers and dedicated professional development assistance for principals, are equally indispensable. Although this study did not explicitly demonstrate or delve into these factors, Suji's transformational leadership behaviors for ME practices in the school highlight the significance of shared sense of purpose, responsibility, and commitment among teachers to implement the desired direction of ME. To achieve the transformative

effects of building more equitable and inclusive educational environments through ME, a genuine change in the viewpoints and mindsets of all implementers is required. Given this requisite, beyond how Suji played a weighty role in driving ME at School A, principals should actively “invite teachers to share leadership functions” (Hallinger, 2003, p.343) in identifying problems and needs concerning cultural diversity within the school, fostering new perspectives on diversity, establishing a clear and resonant ME vision and mission, encouraging mutual stimulation and challenging each other to improve ME practices, and collaboratively evaluating progress and developing strategies for ways forward.

Furthermore, it is essential to take into consideration that not all principals may possess the same level of interest, understanding, or professional network related to ME as Suji. Therefore, a key lesson from this study is the need to provide adequate support for principals to sustain their efforts in promoting ME, regardless of their initial level of interest or experience. Such support could include opportunities for professional development in the field of ME, such as training, workshops, and consulting supervision. These initiatives can help principals deepen their understanding of the importance of ME, clarify their role in improving ME practices, and strengthen their responsibility for promoting ME within their schools. Additionally, facilitating easy access to various ME-related resources can further assist principals in their endeavors.

Chapter 6. Conclusion

With the growth of the population with immigrant backgrounds, Korean schools are becoming increasingly culturally diverse. Consequently, ME has risen as a major component of school education, aiming to ensure equal educational opportunities and a successful educational experience for students from diverse cultural backgrounds. In this context, this study acknowledges the pivotal role that principals play in ME, as pointed out in the literature, and aimed to fill the gap in research that examines how principal leadership can facilitate ME in Korean schools. Therefore, the purpose of this study was to describe and understand effective principal leadership for ME in Korean schools by drawing on the case of a principal of a culturally diverse school in Seoul.

The qualitative case study methods were utilized due to the advantage it holds in making sense of how a contemporary phenomenon works both in-depth and within its specific contextual conditions. I collected data from interviews with Suji and four teachers from School A, as well as documents such as case reports and syllabi provided by Suji and the teachers. In addition, I participated in a conference where Suji presented on the ME practices of School A. Through this data collection, I identified six themes that describe the case. Data analysis was conducted based on the theoretical background that consisted of two parts: the three main approaches to ME that adopt different goals and methods, and the two leadership theories that explain the specific types of leadership behaviors employed by successful school leaders for school change or improvement.

To sum up the research findings, Suji aimed to cultivate universal values, which were represented by global citizenship, and promote positive relationships

among all students through ME. She placed greater emphasis on ME that includes all students regardless of cultural background to bridge differences between students. While these goals aligned closely with the liberal approach to ME, which is predominant in Korean schools, Suji's ME method was uncommon, resembling the critical approach to ME. She pursued a whole-school approach that incorporates the idea of ME into multiple curricula and programs, and a continuous approach that implements various forms of ME with continuity and consistency.

To effectively implement ME at School A in accordance with such direction, Suji exhibited the integrated use of instructional and transformational leadership behaviors. She clearly and frequently communicated her vision of ME, and persuaded teachers to create collective and coherent efforts. She also actively involved in developing curricula and programs that address ME elements as well as teachers' capability, often by leveraging her own professional network. Moreover, her leadership for ME was demonstrated in her activities of disseminating her ME vision and practice in the broader education community outside the school as well.

Building on these research findings, I discussed the significance of this case study in terms of its implications that confirm or add to the literature. The research findings provide compelling and ample evidence of the crucial role that principal leadership plays in effective facilitation of a school's ME practice, which was largely unexplored in previous research. This evidence particularly suggests that principals have a great potential to contribute to overcoming the persistent challenges of ME implementation in Korean schools. By describing Suji's leadership behaviors that promoted ME implementation in detail, this study offers valuable insights for school administrators about the specific areas where they can provide support for ME and how they can do so effectively. The study's findings

also highlight the critical importance of an education community that gives ongoing professional assistance for principals with regard to ME implementation. Based on this, the study indicates that principals cannot be successful in facilitating schools' ME practices without being equipped with adequate supportive factors.

Although this study has made contributions to the field, there are certain limitations that need to be acknowledged. As a single case study that examines a unique case of principal leadership in promoting ME, it requires caution if the implications and lessons of this study are to be transferred to other cases. It should be recognized that Suji and her context, including her personal background and School A's background, may not represent the typical perspectives, experiences, and conditions of Korean principals.

This study also lacks observation data on Suji's leadership for ME within School A. This was because Suji was close to retirement, and she was already in the process of wrapping up many of her activities related to ME. While Suji could provide me with rich data accumulated over her long career, I was unable to witness her leadership activities in person, including her participation in professional learning communities in the school, which were mentioned by Suji herself and the teachers in the interviews.

Additionally, this study's limited scope of research participants, comprising only Suji and the teachers, could have been expanded to include a more diverse group of participants, such as students, school staff, and parents. By incorporating data from a wider range of perspectives, the study would have gained a more holistic view of the various aspects of Suji's leadership. Including data from students and parents would have specifically allowed for a clearer examination of the effectiveness of Suji's leadership in promoting ME. Furthermore, if the study

were conducted for a longer period of time, tracing the interactions of Suji and school members as well as their impacts on the school's ME practices and outcomes, it would have allowed for a more comprehensive exploration of Suji's leadership in promoting ME.

Before concluding the study, I would like to discuss some suggestions for future research on the issue of principal leadership for ME. Firstly, a multiple case study comparing the ME leadership of several principals would enable a broader exploration of the various forms and styles of ME leadership in Korean schools. This kind of study could also allow for a clearer identification of the factors that contribute to a principal's ability to support their school's ME practice. Such factors might include the principal's personal characteristics, as well as the social and school environment and context.

Secondly, further research should be conducted to develop models for training programs, guidelines, or other support systems, not just for principals working in culturally diverse schools, but for every school administrator in the contemporary multicultural society. When drawing on various cases and empirical evidence, these models could better equip school administrators to lead and support ME, thereby helping them to seek the best interest of all students.

Lastly, in future research, it may be helpful to apply different leadership theories, beyond instructional and transformational leadership theories, to uncover novel aspects of ME leadership in the Korean context. By analyzing ME leadership through multiple lenses of leadership theories, similar to how this study synthesized the use of two styles of leadership behaviors in Suji, it might be able to identify other types of ME leadership styles that may exist and how they contribute to effective implementation of ME in Korean schools. Future research may also

examine how different approaches to ME are combined with different leadership styles in practice.

In our ever-diversifying society, there is an urgent need to pay greater attention to school-level efforts in order to establish a broader and more sustainable ME initiative, and effective leadership is the foremost component that lays a significant foundation. To address this need, it is essential to conduct more research to provide meaningful takeaways and practical frameworks for school administrators and educators seeking to improve their ME practices, as well as for policymakers looking to support effective ME leadership in Korean schools. Investing in developing effective principal leadership for ME will ultimately lead to the improvement of the quality of education for all students, regardless of their immigrant or cultural background.

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Appendices

Appendix A: Examples of questions for the principal and the teachers

	Questions for Principal	Questions for Teachers
#1 Perceptions and Experiences	<ul style="list-style-type: none"> - How do you think the increase of multicultural students and cultural diversity affected your school? - Is there any special issue you experienced as a principal – either challenges or achievements – regarding cultural diversity of students? - How do you think the increase of multicultural students and cultural diversity affected your school management? How did your philosophy and method of school management change? 	<ul style="list-style-type: none"> - How do your school members generally feel about cultural diversity of students? What role do you think the principal plays in creating these perceptions? - What difficulties do you and other school members experience in a culturally diverse school/classroom? What role does the principal play in resolving those difficulties?
#2 Purpose of ME	<ul style="list-style-type: none"> - What is the purpose of ME that you try to achieve in your school? - What changes do you want to make in students, school, and society through ME? 	<ul style="list-style-type: none"> - What does the principal usually say about the purpose or meaning of ME? - How much do you and other teachers, parents, and students in your school relate to the direction of ME presented by the principal, and participate in realizing it?
#3 Efforts for ME	<ul style="list-style-type: none"> - What kinds of efforts have you made to establish ME in your school? Please explain those regarding curriculum and teaching development; teacher professional development; school environment and culture; school finance; cooperation with external actors; and any other. 	<ul style="list-style-type: none"> - Please explain from your point of view about how the principal makes efforts to effectively implement ME in the areas of curriculum and teaching development; teacher professional development; school environment and culture; school finance; cooperation

	<ul style="list-style-type: none"> - What has helped or disrupted your efforts for reaching the goals you and your school set in relation to ME? 	<p>with external actors; and any other.</p>
#4 Extra questions	<ul style="list-style-type: none"> - What do you think is the most important role that a principal of multicultural school should play? How are you fulfilling this role expectation? 	<ul style="list-style-type: none"> - Is there anything you want from the principal for ME?

Appendix B: IRB approval statement

심의결과 통보서

수신

연구책임자	이름: 홍혜원	소속: 사범대학 협동과정 글로벌교육협력전공	직위: 석사과정
지원기관	해당없음		

과제정보

승인번호	IRB No. 2303/003-001		
연구과제명	다문화교육을 위한 리더십에 관한 연구: 다문화 학교 교장의 사례를 중심으로		
연구종류	학위 논문 연구, 면답(FGI 포함)		
심의종류	변경		
심의일자	2023-03-22		
심의대상	설명문 및 동의서 또는 서면동의 면제사유서, 연구결과처리양식, 변경대조표, 생명윤리준수서약서, 모집문건, 설문지(면담질문지), 연구책임자 경력사항		
심의결과	승인		
승인일자	2023-03-22	승인유효기간	2024-03-13
정기보고주기	12개월		
심의의견	1. 심의결과 제출하신 연구계획에 대해 승인합니다. 2. 연구자께서는 승인된 문서를 사용하여 연구를 진행하시기 바라며, 만일 연구진행 과정에서 계획상에 변경사항 (연구자 변경, 연구내용 변경 등)이 발생할 경우 본 위원회에 변경신청을 하여 승인 받은 후 연구를 진행하여 주십시오. 3. 유효기간 내 연구가 끝났을 경우 종료 보고서를 제출하여야 하며, 승인유효기간 이후에도 연구를 계속하고자 할 경우, 2024-02-13까지 지속심의의 받도록 하여 주십시오.		
검토의견	계획서 검토의견		
	동의서 검토의견		
	기타 검토의견		

2023년 03월 22일

서울대학교 생명윤리위원회 위원장



본 위원회가 승인한 연구를 수행하는 연구자들은 다음의 사항을 준수해야 합니다.

1. 반드시 계획서에 따라 연구를 수행해야 합니다.
2. 위원회의 승인을 받은 연구참여자 동의서를 사용해야 합니다.
3. 모국어가 한국어가 아닌 연구참여자에게는 승인된 동의서를 연구참여자의 모국어로 번역하여 사용해야 하며 번역본은 인증 및 위원회의 승인을 거쳐야 합니다.
4. 연구참여자 보호를 위해 불가피한 경우를 제외하고는 연구 진행중의 변경에 대해서는 위원회의 사전 승인을 받아야 합니다. 연구참여자의 보호를 위해 취해진 응급상황에서의 변경에 대해서는 즉각 위원회에 보고해야 합니다.
5. 위원회에서 승인 받은 계획서에 따라 등록된 연구참여자의 사망, 입원, 심각한 질병에 대하여는 위원회에 서면으로 보고해야 합니다.
6. 임상시험 또는 연구참여자의 안전에 대해 유해한 영향을 미칠 수 있는 새로운 정보는 즉각 위원회에 보고해야 합니다.
7. 위원회의 요구가 있을 때에는 연구의 진행과 관련된 사항에 관하여 위원회에 보고해야 합니다.
8. 연구참여자 모집광고는 사용 전에 위원회로부터 승인을 받아야 합니다.
9. 강제 혹은 부당한 영향력이 없는 상태에서 충분한 설명에 근거하여 연구참여자로부터 동의를 받아야 하며, 잠재적인 연구참여자에 대해서 연구 참여 여부를 숙려할 수 있도록 충분한 기회를 제공해야 합니다.

Abstract in Korean

한국 사회에 이주배경인구가 증가함에 따라 학교 내에도 다양한 문화적 배경을 지닌 학생들이 늘어나면서 다문화교육은 학교 교육의 중요한 부분이 되었다. 학교교육 구성과 운영에 대한 학교장의 중추적인 역할을 고려할 때, 학교장이 학교 내 다문화교육 활성화에 기여할 수 있도록 기반을 마련하는 것은 매우 중요하다. 이에 본 연구는 이주배경학생이 밀집한 서울의 한 초등학교 교장 Suji의 사례를 통해 학교 내에서 다문화교육을 효과적으로 이끄는 학교장 리더십의 양상을 기술하고 이해하고자 하였다. 이러한 목적을 토대로 설정한 연구 질문은 다음과 같다. 이주배경학생 밀집 학교의 교장 Suji가 설정한 학교 다문화교육의 방향성, 즉 교육목표와 방법은 무엇인가? 그 방향성에 따라 학교 다문화교육이 실행되도록 하는 데 있어 교장의 어떤 리더십 행동이 효과적이었는가?

본 연구는 질적 사례연구 방법을 사용하여 학교A의 다문화교육을 위한 교장 Suji의 리더십을 구체적인 맥락 안에서 심층적으로 이해하고자 했다. 교장 Suji 및 학교A의 교사 4인을 포함한 연구 참여자와의 반구조화된 면담, 연구참여자 및 인터넷에서 획득한 문서, 교장 Suji가 학교A의 다문화교육 실천 사례를 발표한 컨퍼런스 참여를 통해 연구자료를 수집했다. 또한 보수적, 자유주의적, 비판적 등 세 가지 다문화교육 접근방식을 활용하여 교장이 주창한 다문화교육의 방향성을 분석하고, 교수 리더십 및 변혁적 리더십 이론을 활용하여 그 다문화교육 방향성을 실행에 옮기기 위한 교장의 리더십 행동을 분석했다.

자료수집 및 분석을 통해 도출한 교장 Suji의 다문화교육을 위한 리더십을 설명하는 여섯 가지 주제는 '다문화교육 목표: 다양성 속 조화를 이루는 세계시민 양성', '다문화교육의 방법: 지속적인 전학교적 접근', '다문화교육 비전을 알리고 설득하기', '교육과정과 교사 역량 개발하기', '전문적 네트워크를 활용하여 다문화교육 지원하기', '학교

밖에서 다문화교육 비전과 실천 공유하기'였다.

본 연구의 결과는 학교장의 리더십이 보다 광범위하고 지속가능한 다문화교육 실천을 형성하는 데 핵심적인 역할을 한다는 선행연구의 주장을 확증하였다. 더불어 이 연구는 해당 주장을 뒷받침하는 충분한 질적 증거를 제시한다는 점에서 의의를 가진다. 또한 교장 Suji의 다문화교육을 위한 리더십에 대해 자세히 기술하고 이론적 분석을 제공하여 학교 관리자들이 그간 한국 학교에서 흔히 나타난 다문화교육 실천의 한계점을 극복하고 이를 개선할 수 있는 구체적인 방법에 대한 실용적인 통찰과 교훈을 제공한다. 더 나아가 이 연구의 결과는 학교장이 다문화교육을 효과적으로 추진할 수 있도록 지속적으로 전문적 지원을 제공하는 교육 공동체의 역할을 강조한다. 이는 학교장 개인만의 노력을 '영웅화'하는 관점을 넘어, 다문화교육 발전을 위한 학교장과 여타 이해관계자들 간의 협력적 상호작용의 중요성을 시사한다.

주요어 : 다문화교육, 학교장 리더십, 질적 사례연구, 이주배경학생 밀집 학교

학번 : 2021-20570