

**School Impact Factors on North Korean Migrant Youths'
Self-Esteem: Love & Servant Leadership as the Essence**

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ABSTRACT

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Since after mid-90s when North Korean have had severe state crisis, there has been an up surging migrants to South Korea, and their children have been estimated to be considerable numbers in South Korea. However, the children have had obvious challenges in their everyday life including families, homes, and schools due to their migrations, thus, their adaptation and integration into South Korea requires physical and psychological support. In the meantime, self-esteem has been known to have mediating role for stress, resilience, and intercultural adaptation. In this sense, the study tackles on psychological support in terms of enhancing their self-esteem in school settings.

In order to research, this study selected a case school specialized in the education for North Korean migrant youths in South Korea. Therefrom, 9 senior students, 3 graduates, and 3 educators were participated for data collection. The study adopted two measures for the research, employing Rosenberg Self-Esteem Scale (1965b) survey for measuring self-esteem and conducting semi-structured qualitative interviews. For analysis, the data were analysed by thematic analysis inductively.

The findings revealed that there had been four elements as relationships, faith, education, extra activity programs, and as one of the most critical factor, school value and educational leadership exerted by the school teachers were the supportive school components that fostered students' self-esteem. As a result, love and servant leadership were concluded as the most significant factors. At last, this study provides a new interpretation of the students' self-esteem with the value of love and the aspect of growing them through servant leadership.

Keywords: North Korean migrant youths, Self-esteem, Love, Servant leadership

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LIST OF ABBREVIATIONS

KEDI - Korean Educational Development Institute

KHF - Korean Hana Foundation, the North Korean Refugees Foundation
established by Ministry of Unification in South Korea

MOU - Ministry of Unification

NKMY - North Korean Migrant Youths

RSES - Rosenberg Self-Esteem Scale (Rosenberg, 1965b)

1 INTRODUCTION

Statistics on North Korean migrants had been estimated more than 33,000 as of 2019 by the Ministry of Unification (MOU) (2020) in South Korea. The number of North Korean migrants has been steadily increasing since the mid-1990s, when the famine situation in the North worsened (MOU, 2019). Looking at the reasons for the upsurge in the number of North Korean migrants entering the South since 2000s, there was a big reason in search of a better life at a time when they felt limited in just staying in North Korea or settling down in third countries, including China (MOU, 2019). Under the principle of accepting all North Korean migrants who are staying in foreign countries from the perspective of humanitarianism and brotherhood, the South Korean government has protected and accepted them in accordance with international laws such as the U.N. Refugee Convention as well as with South Korean national domestic laws (MOU, 2019; Shin, Kim, C. & Wang, 2016a)

According to the statistics (MOU, 2020), the eye-catching point is the proportion of women was close to 70% or more, largely due the situational context of North Korea in which men are deployed to the military and exploited for the labor force in the country (Shin, 2020). Under those circumstances, many North Korean women defect from North Korea, then they are forced to marry or human traffics with financial compensation in third countries, including China, for their survival before they finally reach South Korea (Lee, KY & Kim, MK., 2015 as cited in Yang, 2018). As a consequence, the number of North Korean migrant children born in third countries that flow into has continually increased, and is nowadays over 60% exceeding the proportions who born in North Korea (Education Support Center for North Korean Migrants, 2019a).

Upon that, the number of children of North Koreans both born in North Korea and in third countries has been on rise since 2005 in South Korea (Education Support Center for North Korean Migrants, 2019b). A growing number of the children have had a special meaning in that they are the generation for the

future unification (Shin et al., 2016a), however, the reality is that they have difficulties in adaptation, settlement, and integration (Korea Hana Foundation (KHF), 2015). According to the investigation of North Korean Refugees Foundation (KHF, 2019), established by Ministry of Unification of the South, less than half of them (48.8%) had experience in schools before entering South Korea based on the criteria of North Korean migrants' children living in South Korea in 2018. Even if they had attended school, most of them (72.6%) had elementary school courses as their final education (KHF, 2019). As a matter of the fact, a number of them have lacked experience in education at school (KHF, 2019, 2015). Additionally, students have had unpredicted harsh adversities due to the pre- and post-migration process. Given these current situations, physical and psychological help is all necessary for their adaptation, settlement, and integration.

With physical help, however, temporal and situational limitations may follow. Thusly, this study aims to explore at the school environment what can contribute these the children's adaptation and integration in terms of supporting their self-esteem so that they can stand on their own feet in South Korean society in the long term. On that account, the study examines the definition of North Korean migrant youth, their meaning in South Korea, hindrances in settling down, and how schools can nurture them through the correlation of self-esteem and adaptation.

2 NORTH KOREAN MIGRANT YOUTHS (NKMY)

2.1 NKMY in South Korea

The study is targeted at North Korean migrant youths, and there are certain causes and backgrounds in using the term. There are several names used which can mean North Korean migrant youth: North Korean adolescent refugees, North Korean youth refugees, North Korean adolescent defectors, young North Korean diaspora and so forth. The listed names are considered to imply relatively more direct image of 'escape from North Korea' or 'refugee' from the names themselves, therefore, this study adopts the term North Korean Migrant Youths (NKMY) to identify the main subject of this research for respecting them and for protecting them from unnecessary prejudice caused by naming.

The definition of North Korean youths in South Korea is divided into legal definition (narrow meaning) and ordinary definition (broad meaning) used in academic and practice fields (Yang, 2018, p. 5; Education Support Center for North Korean Migrants (KEDI), 2011).

2.1.1 Legal Definition

South Korean government states in *North Korean Refugees Protection and Settlement Support Act* (2019, Article 2, (1)):

“Residents escaping from North Korea” means persons who have their residence, lineal ascendants and descendant, spouses, workplaces, etc. in the area of north Military Demarcation Line (hereinafter referred to as “North Korea”), and who have not acquired any foreign nationality after escaping from North Korea.

Furthermore, the Education Support Center for North Korean Migrants (2011) base their definition on Korean Educational Development Institute (KEDI) and explicates the definition of North Korean youth refugees. The youth age group, born in North Korea but live in South Korea, subject to education support includes the age of 24 as prescribed by the elementary, middle, and high school academic age and *Framework Act on Youth* (2018, Article 3). Therefore, North Korean refugees who are between 9 and 24 years of age are defined as North Korean

youth refugees according to South Korean legal definition. In this study, the term 'NKMY' refers to students who have migrated to South Korea with North Korean backgrounds in a comprehensive sense. The next explains what meanings would entail when we defined them with North Korean background.

2.1.2 Ordinary Definition

A limitation, however, there is in the lawful categorization. Based on *North Korean Refugees Protection and Settlement Support Act (2019)*, it refers only to young North Korean defectors born in North Korea, and this definition cannot include all NKMY. There are youth refugees born while one of their North Korean parents was staying and settling in China or a third country during their defection process before entering South Korea. The current situation is that the number of North Korean youth refugees who are not born directly in the North have been continuously growing much more since 2015 (Lee, JM., 2020). They are excluded from the legal category. Correspondingly, it becomes difficult for these students to realistically get support as children of North Korean defector's families who actually need educational support if North Korean youth refugees are considered only based on lawful definition.

As a result, academic and practice fields, including the Education Support Center for North Korean Migrants as well as KEDI apply broad meaning for advocating the needs of students who have North Korean background although they were not born inside North Korea. On that account, North Korean youth refugees (defectors) in its ordinary sense means "at least one of the parents is a North Korean defector and a child or adolescent born in a third country such as China" (KEDI, 2011). In this study, NKMY indicate both youths born in North Korea and those born outside of North Korea. This includes the younger generation born in North Korea but raised in South Korea, and another younger generation who was born elsewhere than North Korea such as in a third country during one of their parents' defection then grew up in South Korea (see Table 1)

TABLE 1 Types of North Korean migrant youths (Shin, 2020, p. 53; Yang, 2018)

NKMY North Korean Migrant Youths	Place of Birth	Nationality
	North Korea	South Korean
Children of North Korean migrant families (youths whose one of parents is North Ko- rean)	Third Country (born during the parent's defection)	South Korean or Dual Citizenship (e.g. Chinese)
	South Korea	South Korean

The term NKMY used to refer to groups designated as subject groups in this study contains all the definitions described above. The following explains the ways in which North Korean migrant youths are distinguished from other multicultural immigrants in South Korea.

2.1.3 Distinctiveness of NKMY

North Korean migrants including their children born in the third countries are a special protection group due to the special relationship between the two Koreas. As described in *White Paper on Korean Unification 2016*, South's the Ministry of Unification consider North Korean defectors as the victims suffering from the division of Korean Peninsula, who had no choice but to move to South Korea and become South Korean citizens due to the status quo of the divided nation. Thence, the South Korean government has maintained the principle of accepting every North Korean who wishes to be protected and to be supported by the South Korean government in accordance with their own free will (Shin et al, 2016a). North Korean migrants, thus, have distinctions in that they retain the homogeneity of a single nation historically and heterogeneity of a divided nation (Lee, E., Lee, Y., & Park, S., 2019).

As refugees, North Koreans, and compatriots have come to South Korea at the risk of arrest threats and punishment because of political persecution and economic collapse of the North Korean dictatorship (Shin et al, 2016a). Hence, North Korean defectors, unlike other migrants, are not only granted citizenship of the Republic of Korea, but are also separate support policies are given so that

they could be protected for their settlement (Shin et al., 2016b). *Enforcement Decree of the North Korean Refugees Protection and Settlement Support Act* (Presidential Decree, 2018) (2018, Article 30, (2)) specifies:

For the purpose of providing basic education, the Minister of Unification shall prepare curricula for such fields as politics, economy, society, and culture so that persons eligible for protection can develop basic qualities as a citizen of the Republic of Korea.

The defectors had been originally the same citizens before the Korean War, which broke out in the 1950s due to ideological interference from neighboring powers. Since then on, a number of people have had no choice but left North Korea and moved to South Korea because of the status quo of the divided nation. Thereon, they are regarded as distinguished from other migrants in South Korea (Lee, E. et al., 2019)

NKMY, often being illustrated as ‘generation of stepping stones’, represent the future unification which has not yet come but will come and the significant bridge between the two Korea (Shin et al., 2016a). Young North Korean migrants are expected to play a role of a bridge to unification with their uniqueness in acquiring the two Koreas culture and language to some extent but also with their own flexibility of adolescent thinking and values (KHF, 2015, p. 12). In this sense, what NKMY’ adaptation and integration to South Korean society implies is special.

2.2 NKMY’ Education in South Korea

Acknowledging the distinctiveness of NKMY, the South Korean government guarantees educational support for North Korean migrant as it stated in *North Korean Refugees Protection and Settlement Support Act* (2019, Article 24);

- (1) The Minister of Unification may provide persons eligible for protection with support necessary for education in consideration of their age, academic capability, and other educational conditions, as prescribed by Presidential Decree.
- (2) The Minister of Unification may subsidize expenses incurred in the operation of schools providing elementary and secondary education for North Korean defectors within budgetary limits, as prescribed by Presidential Decree.

- (3) In consultation with the Minister of Education, the Minister of Unification shall secure experts for education of persons eligible for protection, and endeavor to provide educational support and guidance for persons eligible for protection, including the diagnosis and evaluation of their academic ability, educational information management, education, training, and learning activity support.

Following the decree, admission fees and tuition are provided to North Korean migrants under the age of 25 attending elementary, middle, high schools and various special schools in South Korea.

After entering South Korea, NKMY receive initial adjustment education at the KHF, the North Korean refugees foundation in South Korea, for the first three months, and then they continue their studies at local schools (KEDI, 2011). Observing KHF survey (2019, p. 2), the number of high school students among all North Korean migrants stood at 43.3 % as of 2018, followed by 86.7% attending regular schools in South Korea and about 13% percent attending schools specialized only for NKMY. Students are found to enroll in the customized schools for NKMY considering the situation in which NKMY' social, cultural, linguistic adaptations, and the gap in education (see in 2.3.2 *Challenges in Adaptation*).

2.3 NKMY' Adaptation

The North Korean refugee foundation in South Korea, Korean Hana Foundation (KHF, 2015, p. 14) have defined NKMY' integration as the process of North Korean young defectors becoming complete members of the society, sharing a common vision with a sense of belonging, developing ties with South Korean youths. In this regard, No's (2012 p. 14) study on immigration integration policy in South Korea had suggested that social integration is to settle down as full members of society in many areas, such as lifestyle, economy, education and culture, without being unfairly discriminated against as minorities or their basic rights being violated.

2.3.1 Meaning of Adaptation

Adaptation and integration indicate a process in which an individual moves away from the existing environment and culture then harmonizes with a new

setting, which is done simultaneously in various areas of physical, psychological, relational, and socio-cultural (Berry, 1997; Yoon, 2014 as cited in KHF, 2015, p. 13-14). Thus, NKMY' adaptation and integration in South Korea as significant as it could be interpreted as the hinge of the two Koreas because of their ambivalent cultural and social backgrounds. Their adaptation to schools in South Korea and integration into democratic citizens in society will leave various clues in equipping for unification era. Thereby, NKMY' settlement process in South Korean society can be a salient hint to prepare for the coming reunification of the two Koreas.

2.3.2 Challenges in Adaptation

Migration itself takes multiple layers of situational and psychological challenges for immigrants and refugees during the process of pre-migration, migration, and post-migration. As Kirmayer et al (2011) conduct research on significant factors that affect mental health of immigrants and refugees, it emphasized the inevitable stressors which cost for their resettlement into the new living ground does not simply end up with linguistic and cultural differences. When it comes to North Korean migrants, they are particularly exposed to certain social and psychological issues as they settle down and live in a completely different social system than previously experienced in the North (Shin, 2020; Yang, 2018; Chae, K., 2017; Shin & Kim, H., 2015).

First, North Korean migrants face chaos in the values and beliefs of South Korean society that conflict with those of North Korean society indoctrinated under the dictatorship regime. Confirming to the in-depth interviews with 32 North Korean migrants that Jeon (2000) implemented on dilemmas in their adaptation to South Korean society, they were detected to have a sense of confusion between democratic capitalized ways of life in the South versus socialistic egalitarian life in the North. For instance, a black-and-white thinking that is hostile to capitalism and South Korea, and rigid dichotomous mindsets inherent in North Korean education, which they are influenced by, could create disorientation in their adaptation to the values of the South (Jeon, 2000, p. 365, 366). Having to live under the

North's ideology and fearful surveillance in North Korea or in the period of defection, leaves them with multiple challenging waves when adapting to South Korean society.

Second, there are relational challenges. As stated in the interviews, some found it even difficult to build trust in relationships due to concerns that other defectors might be spies from the North (Jeon, 2000, p. 365). Not only among the North Koreans but also among locals, South Koreans' prejudice and ignorance of North Korean migrants also caused them to have difficulties in building relationships (Jeon, 2000, p. 367). These relationship difficulties also affected loneliness while they had to adapt and live in South Korea. In reality, it had been discovered that the loneliness that North Korean migrants have to continuously endure takes a considerable part in their life in the midst of or after their migration (Jeon, 2000, p. 365). Accompanied by circumstantial hardship which they had to defect by themselves without any family ties, North Korean migrants suffer from loneliness and a sense of guilt about being alone in South Korea. This is because the rest of their families in the North could face terrible punishment from the state if their defection is discovered (Jeon, 2000, p. 366).

In addition to aforementioned factors, trials and errors are there that especially NKMY have to go through while settling in South society. First and foremost, they may abide *identity confusion* in themselves during their enculturation (Chae, K., 2017; Lee, JH. et al., 2015). If they came to the South before they reached the stage of setting their sense of values in their lives (Lee, E. et al., 2019), or if they were forced by the parents to move together to the South without their freewill (KHF, 2015, p. 12), their identity crisis could be more severe. Thus, it is often found that they wander without adapting to any culture, either North Korean or South Korean (Lee, JH. et al., 2015).

Next, *educational gaps* due to their migrant life as well as *cultural and language obstacles* (KHF, 2015 p. 57; Kim, JW. et al., 2015 p. 11; Chae, J., 2016; Lee, E. et al., 2019) came out as the most prominent challenges in their school life. As studied also in Kirmayer et al (2011)'s research on mental health for immigrants and ref-

ugees, disruptions in education caused by their migration brings about difficulties in school adaptation. In the case of NKMY born in a third country, their first language may not be Korean, thus it takes time and difficulty to communicate and follow classes, especially in school (Lee, SH. a & Lee, SH. b, 2013 p, 2). In addition, Kirmayer et al (2011) had noted that the migrated children could be subjected to prejudice and ignorance from their peer groups. As a matter of fact, studies have shown that NKMY' school enrollment rate drops to less than 50 percent due to school maladjustment (Baek, Kil, Yoon & Lee, YR., 2007)

Not only do NKMY face these obstacles at school, but they also encounter another level of burdens within families who have migrated to the South together. As Kirmayer (2011) pointed out in the general mental health problem that can be caused among immigrants and refugees, the parents of students are not in a state to raise them in an optimal way of parenting. Families who migrated together could be in the same process of experiencing the confusion and stress associated with adaptation (Kirmayer, 2011), just like NKMY. *Intergenerational conflicts*, or the *collapse of families* during migration thus, are often occurred, then, NKMY' families may not be able to afford to give NKMY the sufficient attention and love they need (Shin, 2020; Lee, SH. a & Lee, SH. b, 2013). In the case of NKMY, who entered the South alone without any family ties, it is assumed that they are placed in the state of adjustment in South Korea, especially without an essential family network to nurture them.

At the social level, there are clearly distinct *differences in the general lifestyles* during the period of division albeit two Koreas have shared cultural, social, and historical common denominators. The basic South Korean lifestyle, unlike the North's collective culture, is much more individualistic and independent, so it is considered that the loneliness, social confusion and other probable hassles North Korean migrants have to endure socio-psychologically in the South could be greater and inevitable. For these reasons, relational and psychological supports are believed to be more essential as much as physical and systemic assistance.

NKMY are bound to be exposed to *emotional turmoil* accompanied by the overall period of migration and resettlement (Lee, SH. a & Lee, SH. b, 2013), and

the following findings can suggest why support and assistance should be prioritized in the relational and psychological areas. Baek et al (2007) studied on North Korean adolescent migrants' psychological adjustment in South Korea and analyzed 200 of NKMY about traumatic experiences during their defection. The result (Baek et al, 2007 p. 199) shows that the greatest fear they undergo in the process of migration was the highest (72%) of leaving their home ground and encountering with foreign lands and languages. 63.8% of the respondents reported threats of life due to food shortage or severe colds experienced in North Korea or during the process of defection, 62.9% were feared by North Korean or Chinese guards because of censorship, 56.2% were anxious caused by the risk of being caught, 53% felt restless due to the loss of contact from their family or close relative after they went out to find food while being in North Korean or escaping from North Korea. At last, 50.7% were found to suffer from trauma by witnessing torture or public executions of others before or during their defection (Baek et al, 2007 p. 199). Following each percentage, more than half of the NKMY respondents in the survey appear to be going through these anguish.

As such, NKMY need to be interested in various aspects including physical, emotional, and social structural support in order for them to overcome difficulties in school and life after migration (Lee, SH. a & Lee, SH. b, 2013), and among them, this study tries to particularly research on their self-esteem. Self-esteem could serve as a psychological resource in interpretation and awareness of oneself and the outside world, the level of adaptability to the environment, and the degree of maladjustment (Mann, Hosman, Schaalma & De Vries, 2004; Lazarus & Folkman, 1984). In fact, Kim, HJ. (2013 as cited in Kim, HJ. & Chung, Y., 2015) conducted a program for North Korean migrants to improve their mental health and family relations based on recovering self-esteem over a long period of time. In consequence, their self-acceptance, their perception of family relationships, and their view of interpreting adversities resulted in positive changes (Kim, HJ., 2013 as cited in Kim, HJ. & Chung, Y., 2015). Thereupon, this study focuses on

especially the North Korean youths group in South Korea and pursues to research on their self-esteem for NKMY' settlement and for their self-resilience, -reliance, in long-term point of view.

3 THEORETICAL FRAMEWORK

3.1 The Concept of Self-Esteem

Previous studies show self-esteem as the valuation and a sense of oneself. First, James (1890) coined the term self-esteem and he explained self-esteem with the correlation between pretensions and success.

$$\text{Self - esteem} = \frac{\text{Success}}{\text{Pretensions}}$$

According to the formula (James, 1890 as cited in Nayler, 2010), the more we actually perform well (success) and the less we expect for ourselves (pretensions), self-esteem increases (Seligman, 1996, p. 30 as cited in Nayler, 2010). Humans evaluate themselves (Freud, 1957 as cited in Choi, K., 2007), and self-esteem has been understood as evaluation of a person's overall value and worth about oneself (Rosenberg, 1965a; Coopersmith, 1967; Blascovich & Tomaka, 1991). It not only reflects on a person's attitude of both favorable and unfavorable mindset toward the self (Rosenberg, 1965a), but also includes self-assurance and self-respect that one has enough value and ability to live (Branden, 1969). Thus, self-esteem is not simply based on personal skills but having the confidence, trust, and respect in oneself instead of being swayed by the variable circumstances.

Self-esteem is not rooted in others' evaluation of us or comparison with others. In other words, it is an indigenous and distinctive thing for every unique human being. The values, performances, and thoughts of surrounding relationships affect the building of an individual's self-esteem, but it is not merely completed by others' perspective. If so, one's self-esteem would keep on fluctuating as if it is on the roller coaster (S. Y. Kim (a professional counsellor), personal interview, June 4, 2020) because relatively different views from other people cannot be stable criteria to evaluate one's own distinctive value, thoughts, and performances. Sound self-esteem is an internal power to respect oneself, which does

not rely on comparison to others. It is the belief about oneself that one is a lovable person and can always take on new challenges. In this sense, self-esteem can work as a power which backs oneself up to face new challenges (Kim, JM., 2014).

3.1.1 Similar but Different Concepts

There are similar concepts that confusing with self-esteem, but the concepts to be introduced next are apparently discrepant from self-esteem.

TABLE 2 Similar but different concepts with self-esteem

Concept	Description
Self-concept	Self-concept is an answer to who we are. It tells how an individual is distinguished from others and what is constant in oneself (Bee, 1992 as cited in Ackerman, 2018). Self-concept is believed to be composed with three elements (see Figure 1); self-image, how a person views oneself; self-esteem, how values oneself; ideal-self, how he or she wishes about oneself (Purkey, 1988 as cited in Rogers, 1959).
Self-Image	Self-image as another component of self-concept means how a person consider oneself either realistically or ideally. People tend to depict their self-image considering the four categorical factors; one's physical description, social roles, personal traits, and existential statements (McLeod, 2008).
Ideal-self	If self-image were more relevant to explain 'who I am now', the ideal-self is much closer to illustrate 'who I want to be' (McLeod, 2008).

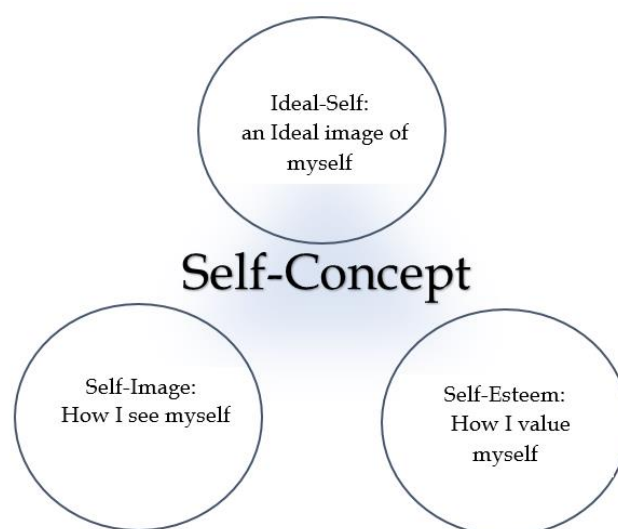


FIGURE 1. Self-concept

TABLE 2 Similar but different concepts with Self-esteem

Self-confidence	Self-confidence is general self-belief in that it depicts the level of comprehensive belief about an individual's perspective or performance (Cramer, Neal, & Brodsky, 2009). It can be variable depending on the fields at which a person performs well or not based on external sources and the level of success (Burton, 2015).
Self-efficacy	Self-efficacy incorporates "affirmation of capability and strength of that belief (Bandura, 1997, p. 382)." It is a component of self-esteem associated with ability (Branden, 2001; McGrath & McGrath, 2001 as cited in Choi, 2007). Self-efficacy is distinctive from self-confidence subject to a target of certainty and to the belief in one's competence for attaining the concrete target (Bandura, 1997 as cited in Cramer et al., 2009).
Self-compassion	Self-compassion functions for caring oneself from suffering, pains, and failings (Neff, 2011). It is deemed as the significant means to raise one's authentic self-esteem decisively (S. Y. Kim, personal interview, June 4, 2020). It focuses on first understanding the difficulties that a person is laid in, then next on accepting his or her own challenges (Neff, 2020).
Hubristic pride	Hubristic pride is the concept of feeling superior in comparison to others, which could bear arrogant and narcissistic attitudes (Tracy, Cheng, Robins, & Trzesniewski, 2009). It stems from extrinsic measures (Kim, JM., 2014), public attention, gaining acknowledgement, and social influence.
Authentic pride	Authentic pride, associated with confidence and accomplishment, helps people to endure and persist for achieving considerate goals (Cheng et al., in press as cited in Williams & DeSteno, 2008; Tracy et al., 2009). It could positively affect (Carver, Sinclair, & Johnson, 2010) one's self-esteem and the sense of accomplishment (Gruber & Johnson, 2009) as it is connected with self-consciousness (Carver et al., 2010).
Narcissism	Narcissism is excessive self-love, which creates a false, inaccurate image of oneself (Kim, JM., 2014). It is an exaggerated view on oneself such as self-aggrandizement or self-deception (Jessica L. Tracy & Richard W. Robins, 2003; Paulhus, 1984; Robins & John, 1997 as cited in Tracy et al., 2009). It generates egocentric attitudes, poor interpersonal connections, and less respect or lack of compassion for others (Kim, JM., 2014; Tracy et al., 2009)

Self-esteem is the overall sense of oneself including esteem, positive observation, or self-love (Roberts, 2012). It is based on affirmation and trust in oneself rather than comparing with others. Thence, it stays more stable by self-assurance, and self-respect, whereas other concepts are affected by external circumstances.

3.2 Building Self-Esteem

Building authentic self-esteem can start from finding and accepting the wholeness of who I am today (S. Y. Kim, personal interview, June 4, 2020). Knowing the whole picture of who I am now is crucial in that what is believed to be 'true self' from his or her perspective does not necessarily mean every aspect of oneself. True self means the wholeness of oneself including 'shadow' (Jung, 1964), which indicates vulnerabilities in oneself such as weakness, inferiority, and negativity. Jung (1964, as cited in Cho, J. & Lee, JY., 2009) described positive features or a good image that the person likes to be seen by others are not 'true self' but are pieces of the whole. Shadow is sometimes hidden or ignored in sub-consciousness, and people can even resist admitting it as a part of themselves (Jung, 1964 as cited in Cho, J. & Lee, JY., 2009). Hence, it may cause deep self-denial when humans face their dark shadow, can get angry, deny it, and are not able to handle it properly. Through the process of finding and accepting shadow that a person does not want to admit as part of true self, self-esteem will become stronger and more stable (S. Y. Kim, personal interview, June 4, 2020).

There are influential factors for building self-esteem. Parenting style is considered as the most critical factor for nurturing self-esteem (Lee, C. & Kim, SG., 2019; Emler, 2001; Coopersmith, 1967 as cited in Choi, K., 2007). A quality relationship in which an individual experiences forgiveness and great acceptance for who his or her true self would contribute to shaping one's solid self-esteem, and parents are in a non-replaceable position for children to sense such love (S. Y. Kim, personal interview, June 4, 2020). There may be some parts where each person considers he or she cannot even forgive or accept even oneself, the one's own feelings of guilt, and his or her own self-denial. In order for these to be forgiven and embraced in absolute love, every person may need the help of the closest relationship to do so. In relation to this, Kim, MJ. (2014) once clarified that relationship is a foundational source for fostering one's self-esteem. For this reason, a relationship with parents and upbringing style could be deemed significant for growing a person's self-esteem. When an individual grows up receiving this kind

of forgiving and receptive love, the person would naturally become a mature human being by putting down the self-defense mechanisms that have been working hard to hide his or her own shadow, or self-denial, anger (S. Y. Kim, personal interview, June 4, 2020).

In upbringing, Choi, K (2007) pointed based on Elmer (2001) and Coopersmith (1967) that the amount of acceptance, recognition, and affection parents express their children counts as the most in influencing a child's self-esteem. Other meaningful parenting behaviors had been listed as; guiding children with a coherent order and predictable standard of parents' behavior for their children; disciplining them based on objective, logical explanation rather than punishment of coercion; allowing children to contribute or to participate in decision making for family issues (Coopersmith, 1967; Elmer, 2001 as cited in Choi, K., 2007). On the contrary, family breakdown, physical and sexual abuse damage a child's self-esteem (Choi, K., 2007), thus, immature parenting is able to lead to a child's severe self-denial or personality disorders (S. Y. Kim, personal interview June 4, 2020).

Other factors which affect self-esteem at a moderate level are argued as personal success, failure, and appearance (Choi, K., 2007). Race, class, and gender are suggested to be elements which slightly impact on self-esteem (Emler, 2001 as cited in Choi, K., 2007). Genetics, personality, life experiences, age, health, thoughts, social circumstances, feedback from others, comparing the self to others, the given lists are regarded as well as influential cues for forming one's self-esteem (Ackerman, 2018).

3.3 Functions of Self-Esteem

Self-esteem functions in shaping people's reactions to life events, such as joyful happenings or threats to self-worth or stressful life incidents. To describe self-esteem functioning in lives, the next findings show. First, low self-esteem gives rise to maladaptive persistence (McFarlin, Baumeister, & Blascovich, 1984), shun

social comparison (Wood, Giordano-Beech, Taylor, Michela, & Gaus, 1994), negative sense on themselves (Bernichon, Cook, & Brown, 2003), and it hinders people to make effort for easing his or her agony (Heimpel, Wood, Marshall, & Brown, 2002). While it seems controversial whether low self-esteem is the irrefutable risk factor for problems in education or matters, namely, violence, misconduct, crime, racism, drug or alcohol abuse (Baumeister, Smart, & Boden, 1996), but it reveals relevancy with suicide, teenage pregnancy, and dietary disorders (Elmer, 2001 as cited in Choi, 2007; Spencer, Zimet, Aalsma, & Orr, 2002; Missetich & Delis-Abrams, 2003; Dove Self-esteem Fund, 2008 as cited in Ackerman, 2018). On the contrary, it turns out high self-esteem is connected with feeling happiness and having a more proactive attitude in life (Baumeister, Smart, & Boden, 1996) as cited in Choi, 2007). As self-esteem affects how one reacts to multifaceted events in a person's life, high self-esteem can serve to mold his belief and positivity in unexpected life occurrences as if one could pass it through well.

In spite of what preceded, it should be taken together into account that self-esteem is not the ultimate end in itself but is just a measuring meter which displays how a person valuing and respecting oneself (Seligman, 2006 as cited in Ackerman, 2018). Critical opinions about preoccupied thinking about self-esteem also had been there (Seligman, 1995; Crocker & Park, 2004). In particular, the years of studies showed a self-esteem movement had led to increased depression, promoted narcissism and impaired young people (Twenge & Crocker, 2002 as cited in Choi, 2007). I still doubt not the significance of authentic self-esteem since it helps people to recognize their own unique value and stimulates means to live, nevertheless, I also agree there is no need to be obsessed with it. The key part is to pay attention where does one's self-esteem is based on (Neff, 2013). Again, self-esteem is a manifestation of revealing the degree how positively one is trusting his or her values and abilities, thus, there are always chances for oneself to have high self-esteem and low self-esteem (Seligman, 2006). What really matters for all, I believe, is to cherish one's own inner self-worth and focus on it.

3.3.1 Self Esteem Functions in Adaptation

Self-esteem, regarded as a holistic system that affects students' overall happiness in students' lives, takes a critical role in intercultural adaptation (Thijs & Verkuyten, 2017). Berekbussunova et al (2014)'s study on the self-esteem in the course of intercultural adaptation among the repatriated high school pupils discovered significance in self-esteem as it has been found to influence satisfactions in interpersonal relationships, interactions with others and new socio-cultural conditions. Namely, the students with high self-esteem responded more reliably to changes occurring in adaptation situations compared to students with low self-esteem, and that students' self-esteem was a critical factor for intercultural adaptation (Berekbussunova et al., 2014).

Student's self-esteem can play a mediating role in alleviating social anxiety in new cultural adaptation situations. In other words, this also means the possibility that social and cultural adaptations may become worse when students have low self-esteem. Nordstrom, Goguen & Hiester (2014) revealed that students could feel more insecure about new socio cultural adaptations with low self-esteem, thereby shunning social contact that could assist and provide support they needed to adapt to the new environment. In consonance with this, various studies have already provided that students' self-esteem affects their school adaptation and ultimately their lives. As a result of a study of U.S university students, students' self-esteem was also linked to college life adaptability (Aspelmeier et al., 2012). Subsequently, similar results were derived from a study on cross-cultural adaptation of international students, namely the study that sampled Asian students in Canada (Yang, Noels & Saumure, 2006). Another research on Chinese student's self-esteem, their self-esteem appeared to mitigate the negative effects even when they experience problematic events in their lives (Li, Zhang, Liu & Cao, 2013).

3.4 NKMY' Self-Esteem and School Factors

Studies on depression, stress, and post-traumatic growth of NKMY in the past, as well as educators for NKMY, have suggested the significance of their self-esteem. In Ahn & Choi, YK. (2013)'s investigation, North Korean migrants with high self-esteem turn out to reach the more post-traumatic growth in realizing and pursuing the meaning of life. This supports that self-esteem affects changes in attitudes toward life. An interview reported by Chang (2014) with a school principal also emphasized that NKMY' top priority is to restore their self-esteem. Lee, JH. et al (2015)'s research addressed the self-esteem of NKMY is substantially related to their depression, stress, and school life. Subsequently, Shin & Kim, H (2015) have concluded that NKMY' self-esteem functions as a core element in controlling stress. Similarly, Chae, K (2017)'s research that examined the relationship between NKMY' self-esteem and its impact on solving problems highlighted that the two have a positive correlation with each other. These show that even though they may have had undesirable experiences during migration and settlement, their self-esteem will be able to play a considerable part in achieving the ultimate growth as a result of perceiving life as more meaningful (Ahn & Choi, YK., 2013).

Homes and schools are special foundations for students because the essential and meaningful relationships formed in there contribute to their growth. Likewise, parenting style was discussed previously as the most primary factor in nurturing students' self-esteem (see 3.1.1 *Building Self-Esteem*). In this regard, Lee, C. & Kim, SG. (2019)'s research on South Korean adolescents' self-esteem also concluded that parenting style is the most significant point for nurturing South Korean adolescents' self-esteem, then the study added that the students' health status, leisure activity, families socio-economic status, academic achievement, peer attachment, relationship with teachers are also factors that strengthen students' self-esteem.

Ironically, it may not be applied the same to the NKMY grow up in South Korea. The particular foundational elements for NKMY' self-esteem that has to

be backed up from parental and family settings could be in imperfect condition even though it is very essential in the beginning of their settlement in the South. It would be nice if families could cope with NKMY' difficulties together, but the reality is that NKMY may need to face unavoidable detachment from those relationships during their migration (Lee SH. a & Lee, SH. b, 2013). Otherwise, their parents, who moved to the South together, are adapting themselves to South Korean society just like them, and they may also in an uneasy situation to provide adequate care because of family breakdown during the migration process (Shin, 2020; Lee, SH. a & Lee, SH. b, 2013). Moreover, at variance with their parents' previous cultural backgrounds, NKMY grow through culture and local values acquired in the South, which also causes intergenerational conflicts with their parents in the home (Lee, E. et al., 2019; Chang, 2014).

In this way, the role of schools are bound to emerge for NKMY' growth in South Korea. Neither NKMY who moved to South Korea alone nor NKMY who settled in South Korea society with their North Korean parents can equipped educational and psychological stability at home (see 2.3.2 *Challenges in Adaptation*). As a result, schools that accommodate NKMY in South Korea could leave a preeminent ramifications on these students. The schools they attend in the South are deemed as places play alternative roles to their families and homes, which could act out as a stepping stone render students to develop their indirect experience and secure relationships in school before they begin to live in South Korean society in earnest (Kim, SG., 2018). In accordance to this, this study tries to look at school elements that can affect students' self-esteem including relationships with teachers, classmates, and finally in the overall sections of the school.

Noddings (2005) had asserted the aim of education is to grow a student as a loving person who could care for oneself, others, and the communities with their own unique proficiency. Considering this view on the mission of education, there is no doubt that each and every student needs at least one special caregiver in their lives for their growth (Noddings, 2005). If 'caring students', in other words, can be interpreted and understood as 'serving the students' in the school environment, teachers would be the most promising candidates as servants as

well as special caregivers for their students. On that account, it is expected that the leadership that teachers exert on students with love can directly affect students' self-esteem in which the students judge and affirm their values will be enormous.

Educational leadership as a means of realizing the value, vision, and mission, it is qualified to one of the driving forces to bring school change and students' development (Hallinger & Heck, 2011). School leadership is directly reso-

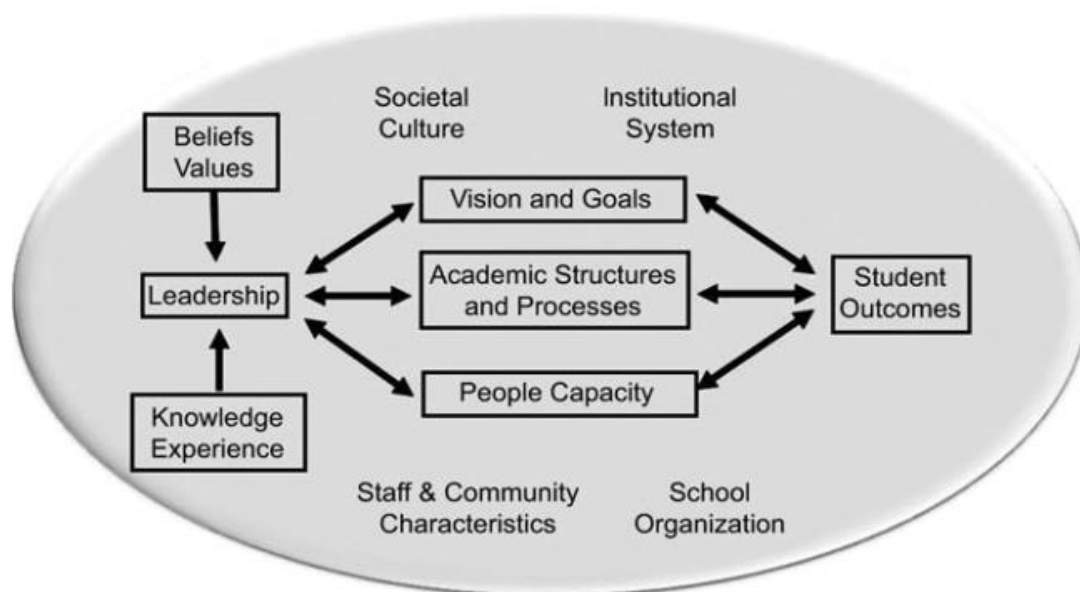


FIGURE 2 A synthesized model of leadership for learning. (Hallinger, 2011, p. 127)

nated with the vision and goals of the school, therefore, it is straightly linked with academic structures, processes, and the competence of staff (Hallinger, 2011). In terms of indirect functions, educational leadership is connected to institutional culture, system, affecting the characteristics of members and communities, and these direct and indirect aftermaths finally lead to student growth (Hallinger, 2011). Furthermore, a research have demonstrated that leadership of an organization have influence on self-concepts, including self-efficacy and self-esteem of the followers (Van Knippenberg, D., Van Knippenberg, B., De Cremer, D. & Hogg, M. A., 2004). Henceforth, it is necessary to take a closer look at NKMY' self-esteem and school leadership on the grounds that school leadership is also involved in the overall operation, system, culture, and self-concept of its members.

4 THE REASEARCH AIMS AND QUESTIONS

Given that students' self-esteem is actively affected by the interaction with parents and school relationships, then it is necessary to consider how NKMY' self-esteem can be supported at the school context. In 2.3.2 *Challenges in Adaptation*, it has been explained the difficulties that NKMY encounter during the process of migration and adaption. They may lose their basic and essential social networks, such as family, neighbours, friends, and communities. Accordingly, the meaning that the school can give NKMY can be as significant as a warm nest where they can meet new relationships and learn social and cultural sensibilities while integrating into South Korean society. At the same time, they get to pass by difficulties at school caused by linguistic, cultural, educational differences in South Korea. With respect to these adapting circumstances, this study attempts to explore what kind of school factors could be beneficial for NKMY' self-esteem overall at the school level. Thereby, the research questions for the aims are;

1. How do the students (NKMY) feel or evaluate their self-esteem?
2. How the students' self-esteem are supported as they experience in the school?
3. What kind of factors in school do the students consider as critical for promoting their self-esteem?

In order to conduct study based on the research aims and questions, a school based in South Korea that has been dedicated to NKMY education has been selected. Quantitative and qualitative data were then collected from NKMY, who are about to graduate, and participants who have already graduated from the school. All the research data were collected during the January of 2019. A total of nine NKMY and three graduates participated in the first survey, afterwards four NKMY, three graduates were interviewed. Subsequently, school teachers and the principal in charge also conjoined the interview.

5 IMPLEMENTATION OF THE STUDY

This chapter covers the course of the study, the introduction of the school and participants of the research, and the methods of data collection and analysis.

5.1 The Research Context: The Case School

The school, selected as the main research context of the study, was one of the specialized schools for NKMY in South Korea, and it was officially approved by the Office of Education, thus, NKMY who attend this school can receive academic credentials upon graduation. The school, which only NKMY attends, was established by churches and people to aid North Korean migrants in the South and it focuses on the recovery, adaptation, growth of NKMY. As per the description of the school, the educational philosophy of the school centred on love. In compliance with the school value, the vision and mission that the school seek was based on healing and growth for NKMY. It emphasizes restoring students' self-identity, understanding and respect for differences and diversity, and ultimately on education that loves others.

In line with this educational pursuit, the school has made various attempts to revive and grow students. This school keys on student's self-directed learning, reading, character, service and health and the concrete curriculum was structured rest on the five educational emphasis. In detail, the specialized programs for NKMY range from value education to psychological healing programs, social adaptation and democratic civic education to language education for NKMY, who requires learning Korean. In order to assist NKMY in college admission in South Korea, the school provides relevant national examination preparation and high school education accredited by the Office of Education. In addition, the school also affords career and vocational education according to the needs of students who wish to get a job.

Along with these curriculum, the school operates physical education, arts, volunteer service opportunities, and versatile hands-on programs to develop students' talents. The school then organizes events that empower students to present their talents both in and out of the school. There are also trips and camps where students and teachers can build relationship before and after the semester. At last, NKMY are not required to have Christian faith in order to enrol at this school nor are necessarily demanded to have it while attending the school, but because its educational ideology is clearly based on Christian values, it may have worship time during the school program or have a prayer room inside the school. Other facilities besides the school are dormitories, where students can live with other students in the dormitory during their school years.

5.2 The Participants and the Research Process

The participants in the study consisted of three groups; first, nine NKMY who are about to graduate the school; second, three graduates of the school who used to be NKMY; third, three educators from the school. The recruitment for the participants went in the next orders. Up front, the purpose and content of the study were introduced to the principal of the school, which would be the background of the study, and then the participation in the study was inquired. It was then connected with a classroom teacher in charge of graduating students in accordance with the principal's consent and cooperation. Afterwards, the first group participants were determined. Thereafter, with the help of a subject teacher who taught Ethics and Religion in the school prospect graduates that year, the past graduates were contacted. Then, the second research group was decided. This study designates only those who read, agree, and signed the research consent form as study participants.

The first studied group for the research was NKMY who are in the graduating class among the whole students in the school. Currently, the school operates high school courses authorized by the Office of Education. Thereupon, NKMY students who missed the courses due to migration attend the school to

catch up with the academic gap in South Korea, or NKMY students who are now in the right age of learning stage are attending the school. Of the entire students in the school, the reason why this study specifically targeted students in the senior class was to see the overall components and attributes of the school through the students' experiences. To this end, the study examined the students in the graduating class who are assumed to have partaken a wide spectrum of school life from admission to the school to career counselling and preparing for college entrance, rather than freshmen or students in other grades currently attending the school. Taking these senior classes' students' cases into account, the study attempted to reckon the multifaceted elements in the school that contributed to the growth of students' self-esteem.

Next, the graduates of the school, who were once NKMY and are now North Korean migrants who have continued social and university careers in South Korean society after graduating from the school were surveyed. All of them in this group completed the school at different times but were those who had at least five years of experience in social life in South Korea through work or university after completing this school. Their response could thus give comprehensive explanation to the research questions in terms of graduates' perspectives. They were able to recall the determinants that had been supportive for their self-esteem in adolescence when they had attended the school. In the case of students who have not yet graduated from school shared their thoughts on their self-esteem in the school environment where only NKMY with relatively similar undergone and backgrounds can relate to each other, but graduates could view on what sustained their self-esteem in the past school life and how it connected to their life after graduation from the standpoint where they have full-fledged social life in South Korea.

At last, the last participants group was comprised of the three teachers at the school. The teachers were, first, a teacher who had been in charge of only NKMY who are in the stage of graduating class. Through his long tenure at the school, he was able to look at the students' adjustment to school from the entrance of the school to the graduation and the overall changes in self-esteem associated

with it. Second, a teacher who were a former student (NKMY) of the school and became to work in the school after graduation. Finally, the school principal participated as an interviewee. He as an official leader involved in the school's operation and policy shared his opinions at the macro level on the transition in students' self-esteem and how school could help them with their self-esteem.

5.3 Research Methods

All the research activities for collecting the data including survey and the interviews were carried out in Korean during the data collection in order to promote communication with the language of the subjects of the study. This research used a mixed method thereof both quantitative and qualitative data were gathered. The sequence of data collection are as follows; first of all, the primary survey, consisted of self-esteem measurement survey and open-ended questions for pilot study, has been implemented for 9 NKMY and 3 graduates; next, the second round of data collected for all 10 participants including the 3 teachers from the school.

5.3.1 Quantitative Data: Rosenberg Self-Esteem Scale

The primary survey were organized as per the three research questions (see Chapter 4 *The Research aims and Questions*), and the survey was consisted of ten questions following the Rosenberg Self-Esteem Scale (RSES) (Rosenberg, 1965b) to examine their self-esteem and open-ended questions to answer about what had been beneficial for their self-esteem during school life (see Appendix 1, 2). There are other measurement types for assessing self-esteem, but this study adopted RSES. Since Rosenberg (1965b) originally contrived RSES for estimating adolescents' self-esteem, therefore, it was considered appropriate method in that the main target group of this study is youths. In the first data, only the results of RSES were used as quantitative data, and the latter part of the primary survey, the responses for the open-ended questions, were applied as pilot qualitative data for conducting qualitative interview with the participants.

5.3.2 Qualitative Data: Semi-structured interview

The qualitative data was formed as semi-structured interviews to openly explore individual participants' cases (Creswell, Plano Clark, Gutmann & Hanson, 2003). The interviews were proceeded with the seven participants who had been contacted among those who agreed to accept the interview during the first survey, and with the three teachers at the school. The basic interview questions were the same as the three research questions of this study (see Chapter 4 *The Research aims and Questions*). Then, some supplementary questions were added between the basic questions to help respondents' answers (see Appendix 3, 4). The interviews last thirty to forty minutes in average individually with each participants, and all were audio-recorded. For every participants, four NKMY, three graduates, and three teachers, the same interview questions were applied.

5.4 Data Analysis

First, the self-esteem evaluations of 9 NKMY students and 3 graduates who partaken in the first survey were extracted through RSES. Next, the short-answers of the pilot research to the school features that nurture their self-esteem that were included in the primary survey were reviewed. Then, it applied when gathering the second qualitative data, the qualitative interviews. In the interviews, the 10 participants could talk more about the school components that boost students' self-esteem that were suggested in the first survey. They were able to share more about their own instances during the interviews. Thenceforth, all the audio-recorded interview data was transcribed in Korean to keep the original intentions and ideas of interviewees' and reviewed several times. At the end, these data were analysed by thematic analysis.

5.4.1 Thematic analysis

This study was intended to perform a participant-sensitive research from the outset, taking each NKMY' circumstances into account. Each NKMY had its own

backstory. Their birth area, family composition and environment, language that can be spoken, migration and settlement process, and academic circumstances before the migration are individual and different. In this regard, thematic analysis method was coped with addressing their personal cases. During the review of all transcribed materials, meaningful elements that were supportive for their self-esteem were detected through the interviewees' transcribed narratives, which was mentioned in duplicate, although there were differences in the degree in the responses of all individual interviewees (Clarke & Braun, 2017). Therefrom, this study was able to derive inductively from the examples of the research participants, from light factors that impacted on their self-esteem to educational leadership factors by applying thematic analysis.

5.5 Reliability

Owing to the first research question of this study, *how do the students (NKMY) feel or evaluate their self-esteem*, the study referred to RSES as quantitative source to objectively measure participants, particularly both NKMY and graduates' self-esteem levels. With RSES assessment, the study attempted to obtain reliable measurement results granted that the level of self-esteem of the subjects were as realistic indicators. However, cautions should be taken in making this absolute and expanding it to the self-esteem level of all NKMY who graduate from the school. To remind again, this study originally designed to perform a participant-sensitive research considering the participants individual contexts, and the applying RSES in study was intended to examine subjects' self-esteem figures as impartial as possible for the credibility, by no means for generalizing purpose. Upon that, the RSES levels for each individual participant are dependable and cannot be representative for all NKMY cases according to the initial intention of the study.

5.6 Ethical Solutions

Above all, the study adheres to keep all relevant information about the school and its students anonymous. This is in order to be considerate and respectful of the research subjects. It is confirmed that NKMY often struggle with revealing where they came, KHF (2019, p. 5) investigated that more than 60 percent of NKMY did not want to volunteer to disclose their origins. For the protection reason, the study maintains the anonymity of the school and participants.

Prior to all the research data collection, participants were given research introductions and consent forms (see Appendix 3, 4). Participants were first informed of the motivation and purpose of the study, and that participant-related every research materials would not be distributed to third parties other than the aims of the study. All interviewees became aware of that audio recording would be conducted before the interview. It then indicated that the respondent was free to discontinue participation for any reason or outcome if he or she did not want to. It was stated that the personal information in the study was kept confidential to protect their privacy and would be used as aliases if references were required in the study. For security and respect for participants in the study, research consent forms that describes all of these contents were provided to whole participants before data were collected.

This study utilized solely the data of the participants who both read the consent and signed the forms. When the quantitative data was collected a total of thirty NKMY were scheduled to graduate from the school in 2019, of which 19 NKMY and 3 graduates taken part in the primary survey which included RSES. However, the RSES outcomes of 9 NKMY and 3 graduates were used as valid data for this study, as only the responses of participants with both consent and signatures to the survey were finally aggregated in compliance with the ethical ground of participant protection. With the same reason, when conducting interview, which are qualitative materials, NKMY and graduates met independently at places where each interviewees suggested by themselves outside the school so

that they could express their own opinions without interference from school officials. At last, all data linked with participants were then destroyed after the research activity.

6 FINDINGS

Centred on the three foundational research questions of this study, the next succeeding sub chapters display the results of; first, how students view their self-esteem; then, what nourished their self-esteem in the school; finally, what was the most important of them. Using thematic analysis methods, every transcribed interview was analysed first by themes related to self-esteem, and these themes were identified as a total of five major classification, finding the following final elements: relationship, faith, education, extra activity programs, and as the most critical influence, servant leadership.

Each group of participants was allocated with a different alphabetical order. This was to distinguish and compare the participants' response, taking into account the different status and position of each participant, to draw out comprehensive factors that affect NKMY' self-esteem in the school context. They were marked with the following given codenames; Nx, NKMY participants; Gx, graduates participants; Tx, the two teachers; SP, the school principal. The letter x next each capital alphabet represents the participant number. All responses listed are originated from transcribed interview materials in Korean. For reader's comprehension, these were displayed as English translation versions in the sub chapters.

6.1 Self-Evaluation of NKMY' Self-Esteem

All participants in N and G groups compared NKMY' self-esteem before and after attending the case school. Educators (T1, T2, SP) in the school also noted that by witnessing the changes in students, their self-esteem was divided between before and after the case school. As confirmed in interviews with the study subjects, to begin with, students thought that they had had much lower self-esteem on their own in general before coming to the case school. The students felt relieved as soon as they entered to South Korea (N2), but the dreadful and uneasy

environments they had been during migration was discussed to have adversely affected their self-esteem.

It was a hard time back then (in China). [...] because I did not have freedom, yes, that was bad. Work, well, I had not gotten to the right job, because I had no ID in China. [...] I was nervous because I did not know when I would be taken back (to North Korea) if I get caught. (N2)

Teachers (T1, SP) at the case school reckoned most of the students had low self-esteem when they first came to the school. Although they felt more secure in South Korea, but they did not have high self-esteem because they had a lot of uncertainty about how they are going to live in South Korea in the future (SP). They perceived very strange feelings in the beginning because they came from such a distinguished and completely contrasting country system in that North Korea was a comparatively simple and state-led system that the country allocates everything to everyone including individuals' jobs (SP). Whereas, South Korean society was very complicated on the outside and more complex on the inside. It was liberal society where a variety of occupations, individual responsibility were. They could not adapt easily at first, so they had fear, a lack of confidence, and uncertainty about the future.

When (NKMY students) first came to Korea, they were a lack of skills, no guarantee for the future, no support from family members, no financial assistance, and in any way, as if like walking on eggshells? That is how it feels like for them. (SP)

In the meantime, they were faced with a situation in which they did not have decent helpers (SP). It had been observed that students in the past did not receive enough love, attention and respect from their parents and surrounding communities during the period before and after the migration. As per the interviews with teachers, the current students currently attending the case school were generations born from the late 90s to the early 2000s, when North Korea was very confused. In other words, starvation and refugees were the most common in North Korea at the time. Under those circumstances, parents were in poor conditions that they were not able to give their children the qualitative love they required because it was imperative to immediately resolve the fundamental things for survival for all.

While parents were looking for food to survive or going out to work, the children were left alone at home, after which they were exposed to cold, heat, disease. Therefrom, students were often found to be very exhausted psychologically and physically when they entered South Korea (SP). Even after coming to South Korea, the collapse of the family occurred around the time of migration, making it arduous for student to get support from their families in a stable manner (T1, SP). Even if they came with their parents, they could not take good care of their children because they had to earn a living to settle down in South Korea again. After many years of being neglected in such environments, it had been challenging for NKMY to build attachment to their parents and attention from their parents in their thoughts (T1).

Because they (NKMY students) were not respected in their surroundings, 'the person like me does not need to be exist, I guess I was unnecessary being', these kinds of thoughts have long been in their head, [...] then (students) come to South Korea via China, and so I can see that their self-esteem is very low when they enter the school. (T1)

I think I was actually dominated [...] also by the home environment. I came to South Korea with my mom at the time (without my dad), and lived only as two (only mom and I), but mom kept making money while working at the company, so I was always alone. (N1)

The lack of safe and comfortable network of relationships in South Korean also made students fragile. In the case of students transferred from regular schools to the case school, the students recalled that they were uncomfortable in the previous schools. This is due to the fact that they had to go through concentrated attention on them and sometimes disrespectful reactions of South Korean peers in the regular schools because of their NKMY background. This had caused students to lack a sense of belonging also dampened their self-esteem.

I had a hard time at first because I could not make friends, and I was alone, [...] (I felt) 'oh, if I keep staying like this, how should I be in this school?' I felt bit of hopelessness at the time, and the fear was so great. (N3)

They (South Korean students in the regular school) just came up to me because they were curious, Rather than likable, and they came and asked me, "What is wrong with your way of speaking, was not it hard when you were over there (North Korea), or did not even eat?" They said like that. (G1)

Students also thought that their self-esteem got lowered by the unfamiliar South Korean living and social system and the fact that they were ignorant of so many things. The close responses were equally found for some students who are

about to graduate from the case school and those who had already finished the school.

I was very confident when I just came to South Korea, but it was a new environment, so I think I was very discouraged. Since I have to study with South Korean friends now (in the college after graduation), I get to have some fear, would that lower my self-esteem? (N4)

I become college student (after graduation) [...], I have to make money, [...] have to live on my own, but [...] when I think I am not doing well [...] I think I am a really useless person, [...] because I get so hopeless (about my future after graduation) (N3)

Graduates also replied that after finishing the school, they became to ponder more about their self-esteem while studying or working with South Korean people in the society. Some students and graduates were appeared to have a bit of the turbulence in self-esteem. They felt a bit of fear and lack of confidence about uncertain settings about the future (SP) as they leave the case school after graduation then get to confront authentic South Korean society with locals at universities and businesses.

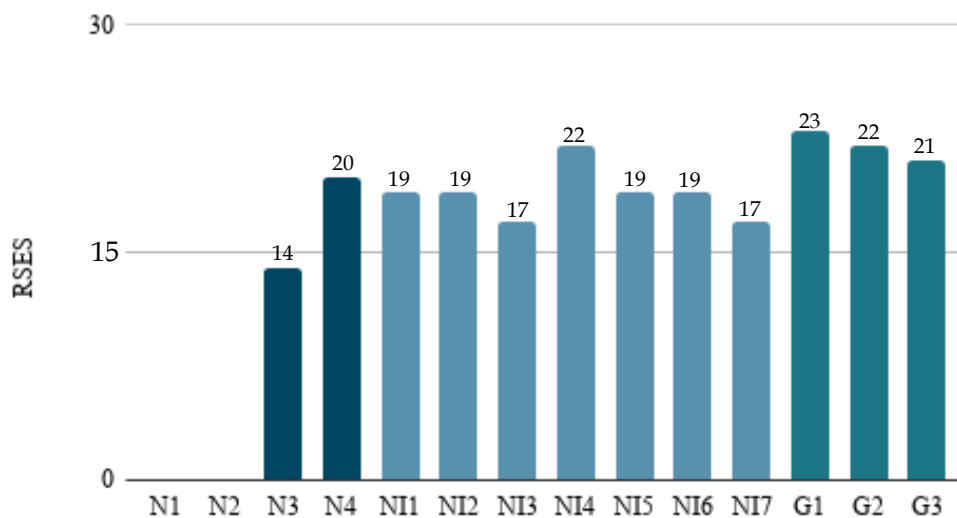


FIGURE 3. Self-evaluation of NKMY' Self-esteem

Note: N1, N2 partook in RSES but did not agreed to use their data, thus their data were protected. N1x presents those who did **Not** take Interview but agreed to participate only RSES survey.

Nevertheless, all N and G groups' participants evaluated themselves that the self-esteem after attending the case school was better (see Figure 3). Based on

the results of respondents who consented to use RSES survey data for the research purpose, all N and G groups, except one participant (N3), self-evaluated their present self-esteem more than an average measuring score above than 15. Since RSES indicates the degree of self-esteem in the 0-30 measurement range and the self-esteem figure lower than 15 demonstrates low self-esteem, NKMY and graduates participants, excluding one (N3), assessed that their self-esteem are above than average in general. Further, teachers testified that they have seen a lot of changes along with recovery in majority students by the time they graduate. Subsequently, it was analysed that five main factors have enhanced students' self-esteem at the case school.

6.2 Supportive Factors for NKMY' Self-Esteem in the School

Confirming to the qualitative interview data, the encouraging factors, significantly related to NKMY' self-esteem in the case school, were remarked into five major themes: relationships, faith, education, extra activity programs, and educational leadership.

6.2.1 Relationships

Relationships made in schools were most frequently cited as important indicators in all respondents (Nx, Gx, Tx, & SP). In both Nx and Gx groups, there were students who had attended regular schools in South Korea where both South Korean students and NKMY were altogether before moving to the case school. Some also were the first students to experience school life in South Korea in the case school. All of them mentioned human relations as the most key factor in school.

This is the place where I lived as a group for the first time in South Korea. (This school was) the place where I went for the first time since I came to South Korea, just various activities, [...] where I just studied and met people for the first time? Because it is the first place I have been to, so I have a lot of memories more than anywhere else. (G2)

Students felt their own values are much better when they are in this school than in regular schools (N1, G1, G2). This was because the size of the case school was much smaller than in ordinary schools.

I think it is a human relationship. Since there is only a small number of people to talk to each other, we always see each other face to face, so I think it's important whether we have good or bad relationships. (Because the number of students in) the school is small, so I think relationships have a big impact at that school. (N3)

Particularly for students who were new to school life through the case school itself in the South, the relationship met here had special meaning to them. Next, the detailed sub factors that were correlated with relationships in the school in order of *teacher, friends, and dormitories*.

Teachers were the crucial factor referred by all respondents. Teachers acted as parents to students and they were very committed to students.

[...], the second is school teachers, they were not just teachers, being dedicated, the devotion I feel in the parents-like teachers. (N1)

[...] A graduating class teacher, [...] my dad passed away a bit early and when I was young, so, I did not have anything about him, but when I saw him (the teacher) how he treated me, I felt something like (dad). [...] Sometimes I felt he is like my friend. Because he plays so well with the students, sometimes, it feels like seeing my dad. (N2)

Case school teachers were the ones who were familiar with South Korean social system better than the students. Thus, they helped students not only in class but also in practical ways in areas where they actually need assistance to live in South Korean society.

The teachers really help me a lot. [...] Teachers know a lot about South Korean society. They teach me a lot about that. (N2)

Teachers formed a relationship with the students in a horizontal and unauthoritative manner. Teachers were considered to respect students' autonomy, compared to their past experiences in North Korea, where hierarchy was strict.

[...] a teacher of Ethics and Religion teacher, when I was in a senior grade, (we) played soccer together a lot. [...] In the upper school (North Korean schools) over there (North Korea). In the upper school (North Korean) the teachers just hit the kids, but now that I am here (this school in South Korea), I feel very comfortable. [...] Because teachers give us freedom. And there's an order in the school. Because we can keep those things, it is just good. (N2)

Respondents from N and G groups all commented on the attitudes and interests that teachers had toward them. The students thought teachers in the case school had all those minds trying to embrace them and they could feel teachers' trust on them.

My homeroom teacher asks me a lot of requests rather than errands. [...] He often calls me, (then I think that he called me) because I'm always reliable, so he give me a job, so whenever I think about it, I think I'm a good person. [...] (This is how) the teacher trusts me. (N3)

The students felt the most of teachers had inclusive idea of their students, so they thought they made them very comfortable. In particular, teachers were instilling a lot of self-esteem in their students through encouraging them that they do not need to be intimidated in South Korean society because of their origin (G1).

[...], just because of the different circumstances we have lived in now, other people's eyes can be focused on you, but do not be too conscious of that. Let us get along well with our friends and just study. That was what they (teachers) said at first. [...] I was able to go to school more comfortably than I was in the previous school. (G1)

Each teacher has a slight difference, but they (teachers) are all good people, rather than the teachers of other schools. Because they know that we don't know (things in South Korea), so they try to take care of us. [...] The teachers (here) pay more attention to the student. (N4)

They also actively expressed their interest and love to students. Teachers showed their affection through hug or compliment, prayer for the students, and sometimes their concern for students, and the students noted that these apparently became synergy for them.

When (I) came to South Korea, there were not many people who were interested in us, but when I went to school, [...] the teachers took care of me a lot. Most of the time, I think I liked their care. [...] Because they were teachers (for us)? They did like these (hugging, caring students) to us, And through that, I could find a sense of stability. (G3)

It was recognized that the teachers' positive mindset toward students and their attitudes were the greatest milestone for growth of students' self-esteem from the all participants. Teacher's being compassionate with students and aiding them when they were in difficult situations have been of great support in students' emotion and development beyond the professional healing programs, lectures, and special contents the school had been doing.

As confirmed also by the principal and teachers' responses, they stressed the importance of sharing love, attention, and time with students in their own role as educators. The principal of the case school saw the attitude of teachers and their love, interest, support for them as factors that contribute NKMY' self-esteem. Accordingly, teachers shared having a time together and listening to them.

It is not just about material things, [...] it's about the stability that people around them (NKMY students) love, care, support them, it would affect their self-esteem. (SP)

Spending time is the most important thing, firstly, and secondly, you need to deepen the consultation. Regardless of whether it's religious or school life, we (teachers) need to consult a lot. That's what it means. So we emphasize counseling and think it's important. At school. (T1)

Lunch time is 50 minutes, and teachers use lunch time to talk to each of the students in the class. It's not lunch break time for teachers. So I always eat with the class students. (T2)

Teachers of the school could get acquainted with the psychological situation or condition of their students while listening (T1). In the case where students asked for help, especially when it was difficult such as family problems, to solve on their own or administrative problems in South Korean life, teachers tried to deal the problems together with the students (T1, 2). The teachers in the case school shared information with each other any conditions necessary for NKMY to adapt to South Korean society (T2). Thus, the teachers helped students with necessary scholarships, family issues, and administrative processes the students had to deal with through South Korean government offices (T1, 2)

The school was literally taking on the role of guardian for the students. Therefore, teachers felt great sense of responsibility (T1, 2) and at the same time were devoted to their students.

For the person just came alone (to South Korea without any family ties), the children who came alone. Then, this school becomes totally just legal guardians of these kids. The school itself is a legal guardian. (T2)

Following the narratives from the entire groups, teachers perceived them as guardians of the students and expressed affection in such ways as complement, acknowledgements, acceptance, encouragement, listening to them and hugging. Teachers tried and helped to meet the psychological and physical needs of their students. As a direct consequence, the intimacy of relationships between students and teacher got to quite high (T2), and it lasted after students' leaving the school (G1, 2, 3). It was found that the relationships with teachers in the case school were the supportive factors for nourishing students' self-esteem.

Friends had become an element that added a sense of security and belonging in students' relationships in the school. The participants (N and G) narrated relationships with their friends as much as teachers, peculiarly because they were able to share similar backstories and difficulties with each other.

I was so happy to have kids like me in school, and I could share my feelings with them. [...] There are many more difficult people (students) than me (in this school). Some of them do not have a mom or dad, some of their parents got caught on the way (to come to South Korea), and they (parents) were dragged back (to the North), then some of them died (in North Korea), and it's very... Some of them are harder than me, right?, in my school. (N2)

Students felt comfortable with friends who had more to share (G2, G3) than when they were at the case school with their South Korean friends (N1, 2, 3, 4, G1). They felt that they belonged to a community where students could exchange similar experiences, and that their relationship with these friends helped them to get their self-esteem better.

These relationships with friends stimulated their academic performance, and it was connected with having positive results in their self-esteem (N4, G3). When NKMY students had studied with South Korean students at regular South Korean schools, their differences in South Korean students at regular schools in the South, their differences in skills often stood out due to their migration experience and academic gaps due to the migrating periods (SP). Therefrom, it was very hard for NKMY students to feel the sense of progress and success in their studies at ordinary schools (T2).

I think it was just okay at this school. Because we have similar students and friends. [...] similar situations, feeling like there is not much difference (in academic levels). (N4)

In this school, however, students started learning together with friends who had had the alike issues such as language barriers and educational gaps. Thus, they felt less sense of inferiority than when NKMY in a regular school, and teachers (SP, T2) saw that students' growth with their friends.

Being with friends who had undergone in resemble environments with had let them to feel comfortable of their origin and identity (N1, SP). Some shared their own episodes they had struggled in the interactions with the local South Korean students in local schools before coming to the case school (N1, G1).

It was the first school (a regular school in South Korea) I entered as a North Korean student in the past, so I lost a lot of self-esteem there. Because sometimes they (students at that school) reacted strangely to what I said, and they came up to me and said something because they were curious about something, and it was so annoying. (G1)

In ordinary schools in South Korea, time to time, they had to bear unpleasant experiences due to their background. On the other hand, in the case school, the students' home and family situations, country and cultural settings were comparatively akin with friends, it was contrasted to the previous experience in the South Korean ordinary schools. Then, students gained more comforts and a sense of belonging with their friends at the case school (N1, N3, and G1). Finally, living with friends in the dormitory had been a burden for some of students to have no independent space, but it was still venue for students to practice their relationship with their friends (N1, N3).

Dormitories were an alternative place for students to build a sense of belonging to students who had no family in South Korea, such as at home (N1, G1), where students develop memories, and relationships with their dorm supervisor teachers and friends (N1, N2, G1, G3). Not all students in the school got to stay at the dormitory (T1). Students with family ties lived at home with their family (N4), and particularly those in other provinces where commuting distances were far or students with no family networks in the South were assigned to live in the dormitories (G1, T1). On the other hand, there was a response to the discipline of dormitory life that students felt somewhat stuffy during their adolescence (T1).

The dormitory supervisors looked after the students and treated them in the parents-like manner (N1, T1). They served as assistants to students' meals, communicate about school lives with them, and to handle the challenges of daily necessities needed (T1).

She (the dormitory supervisor) did a lot of delicious things, they were funny, yes, it was good. (N2)

The school allocated a small number of students to one dormitory supervisors. The dormitory supervisors, in like manner, tried to take care of students individually.

They (the dorm supervisors) think of your students as granddaughters, grandchildren, [...] or like daughters or sons. So, in one dormitory, five people at least, ten people at most. [...]

That way, they can have any real conversation (with students), yes, so instead of their real parents [...], they're constantly being cared for and were paid attention to, then, when they grow up, they change a couple of years later." (T1)

While sometimes there were the burden of group life and discipline (N1, N3, T1), some students recalled that the dormitory life gave them pleasant relationship with their friends with these efforts of the school and the consequent dorm life of the students (N1, N3, G1, G3).

6.2.2 Faith

Faith was the second factor that affected students' self-esteem in the school after the first factor, relationships. Since the beginning of its establishment, the school was founded by Christian values, and so was its educational values. The principal of this school likewise had clear Christian values for the education ideology of the school. Accordingly, having worship time was one of the school programs and were two school chaplains. Meanwhile, both students with faith and without attended the school together because having Christian faith was not compulsory condition, and faith was simply a choice of the students (SP, T2). As a result, two of N group participants affirmed that faith was the most critical factor for their self-esteem in school (N1, N4), and rest of the respondents in N and G groups except on participant (N3) narrated their having been indirectly influenced by faith. Precisely, *worship time* in the school, *prayer* from school teachers, and *school chaplains* were analysed as sub elements that overall linked to faith factor.

Worship time was confirmed that it had been evident strength of mind for certain students (N1, N4). These students felt the given worship time at the school had been times and the opportunities to change their minds positively, and the time was most closely relate to their self-esteem.

Before that, the school (that I attended) was a Buddhist school, and since it is a Christian school (that I am attending now), there are probably many programs (related to Christian faith) [...] I worshiped and praised (during the worship time at this school), and it was so fun, I really enjoyed that time, and it was so, so, so much, so much, so much strength. (N1)

I do not think I am afraid of anything at least during the worship time (at school), I think again (during the worship times), and that there is nothing to be afraid of. (N4)

The two participants, however, revealed that not all students feel alike. Because the school also had students without faith, so even if the school had not forced them to have faith, such students did not enjoyed the service (N1).

Prayer from the teachers gave students a sense of security and comfort. When they were in adversity, teachers prayed for them, which let them to open their minds and to promote self-esteem (G1, G3).

There were a lot of friends in the school who were nervous because they did not know about their family after their migration. But, whenever they felt like that, the teachers took care of them a lot. At that time, [...] the teachers pray and say that 'God will protect them'. 'Do not worry'. (G1)

Teachers in the school always had prayer meetings for school and students before starting their day-to-day school schedule every morning, and this may left meaningful results on students' self-esteem (G3).

School Chaplains spent time with students on meal and sports, serving students, and also gave life advice and words for them (N1, N2, G2). In case of a student (N2) who did not have faith, he still expressed that he was happy to received virtuous influence from them.

I get a lot of help from the pastors, and I do not go to church, [...] but the pastors (in the school) still believe in God, I do not believe in God and I believe in the pastors. [...] (Through the pastors I thought), there are people (in South Korea) who help us, too. In North Korea, we contribute to the nation each day, every day -- rather than the country gives help to us. (N1)

Some students had built intimacy with the school pastors, received practical aid from them. They were also impacted by the setting of values needed for life.

There was one teacher I like. He used to be a teacher at the school, but now he is a pastor. [...] (If I did not know him), life might have changed. This is what I'm thinking, the values of life, the values that I think about right now, I could have lived with different values and gone the other direction (in my life). (G2)

Finally, teachers (T1, T2, SP) overall emphasized faith as the foundation and importance values of the school. They said that through faith, teachers try to love students (SP) and pay attention to each individual as much as they could notice (G2). In addition, the principal stressed the influence of faith on students' self-esteem, and that faith could be a positive force for students to interpret their adversities. Likewise, teachers replied that they counsel students by praying (T1),

and guide them how to live altruistic lives (T2). Since they could have completely opposite values which harshly persecute other faith except their official state leader, some of the students did not feel easy with the school's faith-related programs (N1, G1), and the school apparently made efforts to convey it with interest and love for students as all the teachers in general had faith (T1, T2, SP). Consequently, it was analysed that the teachers' love, interest, and support toward the students based on the teachers' individual faith had catalysed the students' self-esteem both directly and indirectly.

6.2.3 Education

Education, the third factor that follows relationship and faith, acted as a valuable reward for students' self-esteem (N2, N4, G3, T2, SP). Students studied in the school and thus prepared for the future after graduation (N1, N2, N4, G3).

As soon as I came to Korea, I thought I succeeded. Because I have my identity. Yes, and I have freedom. Because I can study at school. (N2)

Because of the poor educational situation that they missed during the post migration and during the migration, getting the educational opportunity back in South Korea itself became a useful source for students to experiment with their own abilities and potentials (N2, G3, T2). They could find their own possibilities then it resulted in their self-esteem (G3, T2, SP).

I had the greatest pleasure of learning. [...] Because I could not study at all in the past, but while I was studying there (the case school), I would get to see a possibility, right? Oh, I can do my best and go to college and graduate school? And when I see that possibility, [...] Oh, it's working. It's a positive thing to think about it. (G3)

In the first place, there were student who chose to enrol in the case school for the reasons of preparing college entrance, and career guidance in South Korea (N4, G1). Based on the students' interviews, it was interpreted that the school's well-established *career education* was salutary for their self-esteem as it functions as a channel for students to have certain level of assurance for their future life in the South Korea.

Career education led student to understand in general what they can study in the college in the future and what fields they can try to live in. Therewithal,

some students also described that they were able to confirm teachers' interest and cares toward them through teachers' career counselling for them (N2, N4).

I started to think about what to do and how to do that a lot. [...] I have a dream, too. [...], my homeroom teacher tells me a lot about my career and I miss that. [...] If I had not been to the school, I would have had no progress now doing things like hard labour. [...] But after graduating from school, I got to know a lot about myself, and I also liked that I learned a lot about (South) Korean society. (N2)

I think teachers try to persuade students well (reflecting South Korean societal background) and assist to draw a career path that suits them. [...] It is good at the school. It (career education and counselling) is well-organized like that. (N4)

For the students who were about to go to college, the former graduates were invited to hold mentoring sessions for college life, and there were also opportunities to hear and share stories about life and their identity when associating with South Korean students at the university (N1, G1). It was observed that the school made active efforts in career area of students after graduation while inviting outside lecturers, including the principal of the school, to provide career counselling (N2, N4, SP). The teachers interviewed shared a sense of mission and responsibility for the students' careers (T2, SP).

The most important thing for the senior students is career paths. Parents or students, teachers and schools alike. It is never acceptable for the school to just throw students into (South Korean) society without a set of career path. [...] Whether they are going to college, getting jobs, learning skills, having clear goals, something like that, [...] there is a sense of mission that we (as teachers) have to teach them out (before their leaving the school). (T2)

With that, the school provided a platform for preparing and developing in advance for students' out-of-school life after graduation, including approved higher education courses by the Education Office (T2), supportive measures for college entrance (N1, N4, G1, G3), other additional educational support such as scholarships (T1), outside lecturers, field experiences and career education (SP). Correspondingly, students felt confident by checking their potential for their skills while studying with the similar backstories of friends. Furthermore, when they were received timely and appropriate solutions by both physical and psychological ways through outside cooperation and considerate career counselling through the school, it was regarded that students were able to increase their self-esteem.

6.2.4 Extra Activity Programs

Extra activity programs such as *volunteering*, *counselling*, and other special school events were also relevant source for students' self-esteem. *Volunteering* actually made some students realized that they can also contribute to others' lives in South Korea (N2). This ultimately paid off in the minds of the students, and one respondent said that volunteer as one of the school extra activity programs played the most significant role in his self-esteem (N2).

Because the teachers always said, every time (they were) in class, 'You (NKMY students in the school) do not just get help (from others) rather, because you guys are also helping (others) now [...] I feel proud when I hear that. Yes, that is how I feel. (N2)

Among the school programs, it has been said that there had been a lot of volunteer work at home and abroad (SP). Whereupon, the students could saw other people in different situations when they thought they were the only one had adversities (N2, SP). Subsequently, students could feel that they are not only getting help in South Korea, but also are able to help other people in need (N2, SP). In this sense, it was evaluated that volunteer correlated with the students' self-esteem in that it gave the students the recognition that they can partake in South Korean society and are necessary for society.

Counselling became a device for students to express their feelings and regain their psychological stability step by step (N1, N4). The school invited outside professional counsellors to afford counselling programs through psychological or art therapy for the students who volunteered to receive counselling.

I was also a little defensive and not very open-minded to my counsellor, so she kept trying to release me. As time went by, I felt better. My self-esteem has recovered a lot. (N1)

When the psychotherapist complimented me, (I liked it.) [...] I think it was good. (N4)

Students who took counselling programs at the school may be limited by those applying for the program. Nevertheless, those who have experienced it had responded positively and it spawned their self-esteem.

Besides volunteer work and counselling, special school events such as presentations, school trips, exchange activities with South Korean students were also been mentioned as beneficial sub factors. Despite that addressed elements has been appeared only limited to a certain participants (N1, N2, N4), still it was noted that these promoted the students' self-esteem as the last factor.

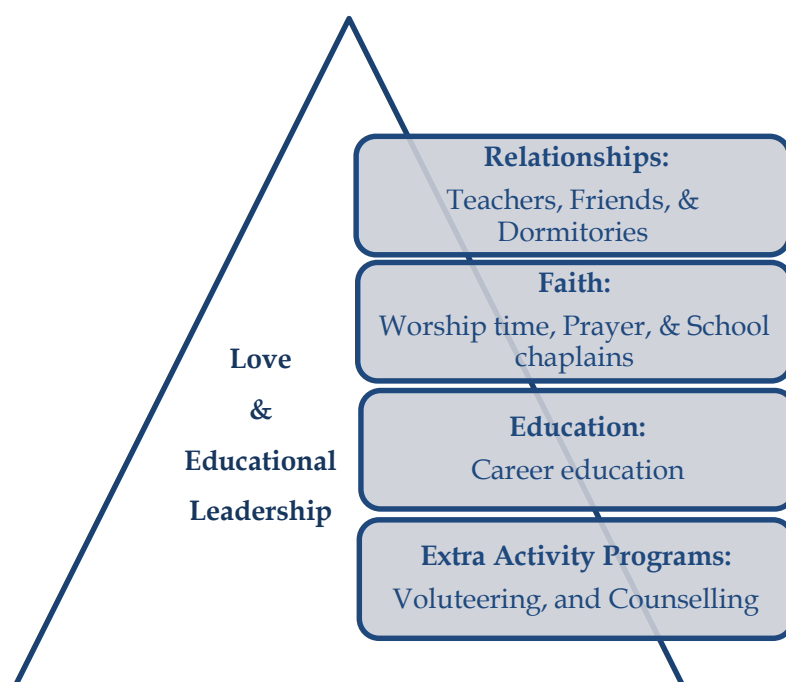


FIGURE 4. Themes supporting NKMY' self-esteem in the case school

6.3 The Essene: Love and Educational Leadership

The most critical indicator that contributed the students' self-esteem in the case school was love and educational leadership. Students were able to foster their self-esteem through love, the core educational value pursued by the case school that underlay the overall school components such as school educators, curriculum and programs, and directly or indirectly through educational leadership that realized love. Along with that, in all but one (N3) of the individual interviews in N and G groups, personal anecdotes entailed with the school principal and the

vice-principal. Then, they were depicted as an impact factor for their self-esteem directly.

Educational leadership that exerted through the official school leaders and shown by the teachers overall attitudes toward the students were closely nourished the students' self-esteem. Distinctively, the respondents particularized their narratives linked with the school vice-principal.

The vice-principal teacher [...] who played some decisive role, she was always interested in us [...] Because she is busy, [...] so she was sick in between, but [...] I was crying and she suddenly asked me to eat, and she suddenly took me and asked me what I wanted to eat. So [...] while eating, the vice principal asked me "How am I doing?" said to me that "you had a hard time staying." (N1)

The students considered the vice principal's interest and care for each of these students special. Other respondents also raised that they received particular help from the vice principal when they were in adversities.

The vice-principal thought it was too bad that [...] I could not go to college because of the tuition. The vice-principal also said that because of tuition fees, you might be able to get very special scholarship, so she called (somewhere else) and found out something else. (N2)

It (the case school) was not fun for me, so I quit in about three months. I had been working and making money (after quitting the school). The vice-principal came back (to me) and said, "Still graduate high school." [...] the teacher knew that I needed money because I was working. [...] (She gave) a scholarship and (she said,) "just come and study." (G2)

Not only teacher but also school principals devoted themselves to the needs of their students (G1). It has been noted that Even after students graduated from the school, the vice principal ran around a lot for trying to help the graduates in college and employment when they had issues (G1).

The students remembered the principals' love for them, which often shown to the students as hug from the principals perceived as parental love (G3), or their horizontal leadership structure tailored to the students' standards felt as friends-like relationships (G1, G3). Students described that they could feel these principals' attitudes from unauthoritative leadership to friend-like comfort and love and care like their parents through them (N1, N2, G1, G3).

When you go to other schools, regular schools, principal, vice principal, it is hard to see them. We do not have many chances to meet up close, but that is not the case in our school. The vice principal is really playful, too. I think she makes a lot of fun jokes. (N1)

The one hug from the vice principal is very helpful to those who are lonely because they (some students in the school) did not have a family (together in South Korea) right now, and the vice principal knew it, [...] she approached first to the students and hugged them. The vice principal is a very dedicated person and made an effort (for the students). (G1)

The school leaders' perspectives toward the students continued with the school teachers. They encouraged the school teachers to serve students a lot (T1). At the same time, they worked with the equal mind and thoughts as all the other school teachers, rather than asserting their authority as school leaders (G3). School teachers were uniformly aware that their roles were crucial to the students (T1, T2).

All of the teachers have faith (in this school), so basically all of them have a heart of prayer for their students, and they have anticipation for their future that these students are not all about how they are today. I know that there are things that children get from these teachers' attitudes, and from those unspoken attitudes. (T2)

Correspondingly, educational leadership through school teachers was naturally delivered to students. All students cited teachers, including principals, related to their self-esteem rather than specific educational devices or programs in the school.

Just without hesitation? [...] I just feel like she (the vice principal) just looks at me as a person as if she understands everything, it seems that she is looking at me with that kind of heart, so after seeing the vice-principal teacher, I am reminded of the influence of the school. So do teachers, I think. (N1)

I got so much love after coming here (the case school). I really, it is very. [...] It was about having interest (in students), and that is love. The [...] school was a different. It is just a school established in principle with the Christian concept, [...] also there were teachers who are not only interested in me, but are interested in all the students. (G2)

They remembered the love and growth they gained at the school through the educators there, which was interpreted that this stems from the educational leadership of overall educators in the case school. The teachers had their own faith and value of love toward the students, which were in line with the educational value of the school. (T1, T2, SP).

God has created man, and self-esteem lies in the fact that God loves us humans and values one person by one person. There will also be a sense of self-esteem in that faith aspect. (SP)

The values, the passion for life? and moving forward for virtue? Because (we) teach a lot of these things, it cannot be without influence. Because it teaches something to lead them (students) to a certain altruistic life in this society, rather than in my own interest. (T2)

The school was founded based on 'love' the value underlying the school. Resultantly, it was inductively identified that the educators' leadership that directly carries the value, and the core educational mission that most basically pursued of 'love' at the school in its backbone, were the most crucial for promoting students' self-esteem.

7 DISCUSSIONS

7.1 Changes in NKMY' self-esteem

When students first entered the case school, most of them did have high self-esteem. As for the reasons for the low self-esteem, each student had differing stories and grounds (cf. Jeon, 2000), but the causal factors were discovered to be their previous incidents that they had undergone in their migration processes (cf. Baek et al., 2007), in regular South Korean schools (cf. KHF, 2015; Kim, J. et al., 2015; Chae, J., 2016; Lee, E. et al., 2019), in family relationships and environments that changed around the migration (cf. Lee, SH. a & Lee, SH. b, 2013), and ignorance and uncertainty of life in South Korea (cf. Shin, 2020; Yang, 2018; Chae, K., 2017; Shin & Kim, H., 2015).

Conversely, students came to apprehend the fruitful changes and growth of self-esteem on their own by the time of their graduating from the case school, also after the finishing the school. It was concluded that educators' love-based leadership, namely, *servant leadership* which manifested through rest of the other school elements was the most crucial impact factor for NKMY' self-esteem. The school prioritized love as a central educational value, in congruent with the value, the school mission for the recovery of students and vision was set up to foster people who loves others. The school value served as compass, which geared up for the orientations of organizational mission and vision (cf. Alava, Halttunen & Risku, 2014). Standing on the value, the educational leadership of teachers and principals facilitated the mission and vision of the school (cf. Hallinger, 2011; Macneill, Cavanagh, and Silcox, 2005). Consequently, their servant leadership rendered students' self-esteem change.

Servant leadership, coined and first discussed by Greenleaf (1970 as cited in Greenleaf, 2007; Parris & Peachey, 2013), indicates a type of leadership that emerges from the leader's initiative that he or she themselves wants to serve and become a servant first. Since servant leadership pays attention to building mem-

bers and flourishing the group in which they are included, thus the leader's authority is distributed for the sake of the members as though the group functions in a democratic manner (Greenleaf Center for Servant Leadership, 2016). As a consequence, servant leadership can lead to overall development by respecting and meeting the needs of people first, rather than fulfilling the leader's own goals. Matterson & Irving (2006) presented the conceptualizing figure of servant leadership into three facets in conjunction with Spears (1998), Laub (1999), and Patterson (2003)'s theoretical ideas on servant leadership.

The following (Figure 5) is originated from Matterson & Irving (2006, p. 40-41)'s the "Three Dimensions of Servant Leadership" table and circular model,

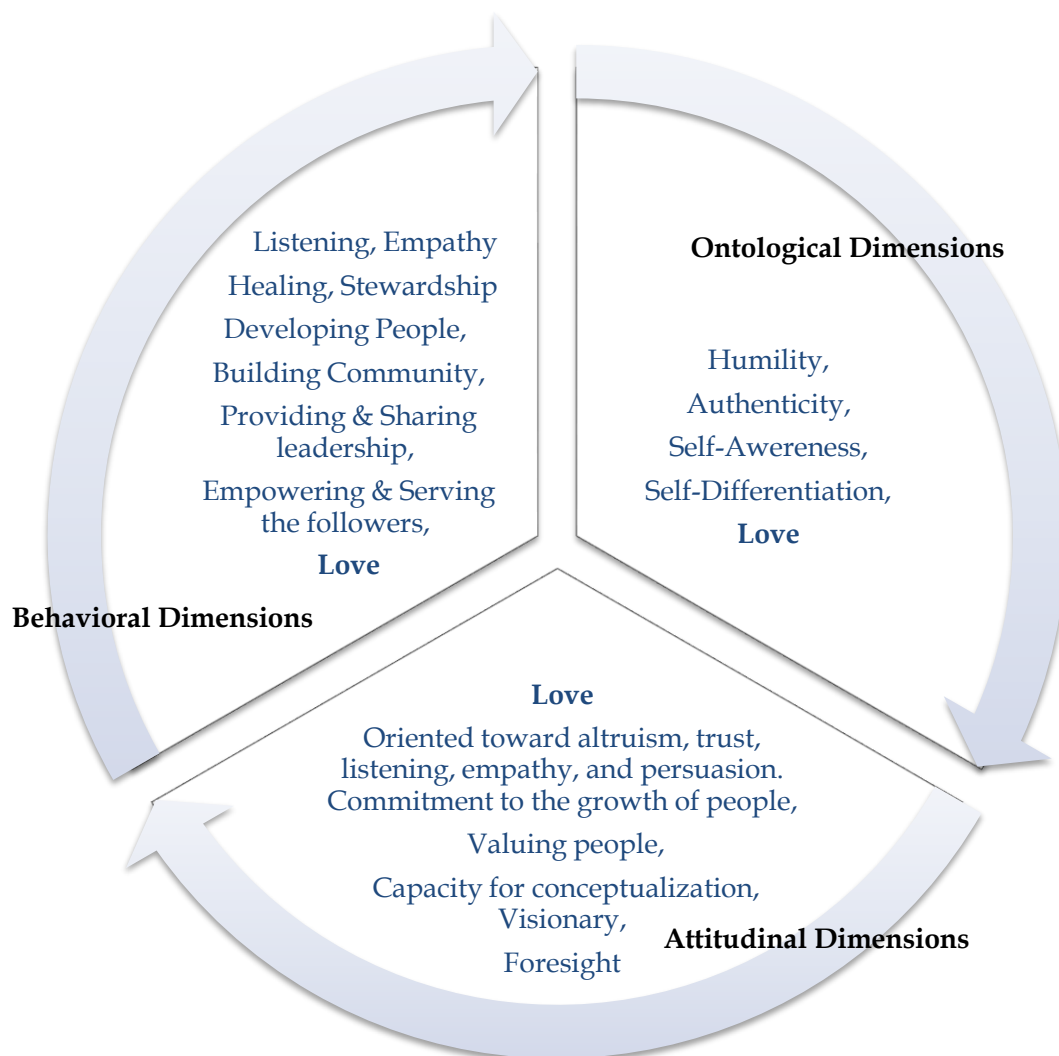


FIGURE 5. The three dimensions of servant leadership (Matteson & Irving, 2006 p. 40-41)

then modified into a merged version in this study. In accordance with (Matteson & Irving 2006)'s integrated model, the three that underpin servant leadership are summarized by ontological, attitudinal, and behavioral aspects, and all dimensions are anchored in love (Patterson, 2003). Each of the three dimensions sequentially represents the being, thinking, and doing of a servant leader, and servant leadership is manifested with the three functioning in a virtuous cycle.

7.2 Servant Leadership in Fostering Factors for Self-Esteem

Students were able to sense educators' love through their servant leadership, which embedded in other four supportive factors of relationships, faith, education, and extra activity programs. Then, all the factors combined and worked collaboratively, cultivated students' self-esteem.

7.2.1 Relationships

Relationships that had taken place through teachers and students in the case school were the noted supportive factor that all participants agreed on. These relationships formed in school allowed students to feel parental care, acceptance, and belonging to each other. With these emotional support (cf. Chae, K., 2017), thus, the experience of attachment within the school people led students' self-esteem to be nourished (cf. Harter, 1986 as cited in Luke & Coyne, 2008).

First, *teachers* were most inspirational people in students' lives after their parents. They had been discovered to be the ones who are in a relationship that can determine a students' self-esteem through a research between student self-esteem and teacher effectiveness. Equivalently, students demonstrated that teachers paid more attention to their existence prior to their students' academic performances, and played the same role as their parents. Their help did not end with emotional support. School teachers were relatively more familiar with South Korean society and culture than the students. Students thought that they were sufficiently supported by teachers through necessary domain-specific assistance throughout their life in South Korea, in consequence, this was linked to students'

self-esteem. The importance of teachers in supporting students' self-esteem had been noted as also by several authors supporting the findings (cf. Kim, JM., 2014; Brooks, 1993 as cited in Kim, JM., 2014; Ryan, Stiller & Lynch 1994; Lee, C. & Kim, S. G., 2019; Emler, 2001; Coopersmith, 1967 as cited in Choi, K., 2007; Harter, 1982, 1983 as cited in Luke & Coyne, 2008).

Second, *friends* enhanced students' self-esteem through peer acceptance (cf. Birkeland, Breivik & Wold, 2014) and friendship in the school (cf. Bishop & Inderbitzen, 1995). Friendship itself is evaluated as the greatest stimulating factor for one's both psychological, physical well-being (cf. Robin Dunbar, 2018 as cited in Critchlow, 2019). Staying with friends from a similar backstories in the case school added a sense of normality and inclusion to students, which resulted in burgeoning their self-esteem (cf. Harter, 1986, as cited in Luke & Coyne, 2008). Instead of quantitative friendships, qualitative and mutual relationships among the peers are key, and these reciprocal friendships have the effect of regarding one's self-worth optimistically (cf. Sullivan, 1953). Along with this, third, each *dormitory* environment with a small number of students, as in the school, created conditions for students to form relationships with friends and foster that they could be cared for by dorm supervisors.

7.2.2 Faith

Faith was a significant factor manifested among respondents after the relationships factor. At the same time, some NKMY and graduates also added that there was actually a gap in students' reactions at the school. Regarding that, it was connected that there had been conflicting studies on the impact of faith on North Korean migrants' adaptation, with some research evaluated religious tendencies and activities themselves appearing to have no sound impact (cf. Baek et al., 2007, p. 5). However, regular and long-term support through such groups with faith were examined to breed a positive aftermath for them (cf. Gil & Mun, 2003; Jeon, 1997 as cited in Baek et al., 2007, p. 5).

Concerning this, the principal of the case school particularly had noted the faith factor in students' self-esteem, which had been coincided with the Saussy's

(1988) “Faith and self-esteem” that God has a plan for every person, and loves them unconditionally, which gives rise to one’s self-esteem. Identically, it was linked with that prayer have the effect of enhancing one’s value in that praying for someone or praying with people increases one’s self-esteem (cf. You, 2018 p. 45). Accordingly, some students expressed there were directly assisted by faith factor through school worship time, while others were interpreted as being indirectly influenced by the teachers’ prayers, and chaplains’ words, serving, and fellowship.

7.2.3 Education

Education system specifically customized for NKMY in the case school enabled students to experience individual possibilities while studying with the peers who had had comparable academic gaps, language, and cultural challenges. In relation to Marsh(1987)’s “The big-fish-little-pond effect on academic self-concept”, it was figured that NKMY who had shown low performance and inferiority due to differences in skills with local Korean students in ordinary South Korean schools had had synergistic effects in their education and self-esteem in the case school. While studying with peers of relatively akin academic grounds, students realized their self-efficacy, which is one of the components with self-respect that build self-esteem (cf. Branden, 2001). It ultimately brought on students’ self-esteem.

Career education supplied the practical means and ways that students can sustain their lives after graduation in South Korea (cf. Lee, JM., 2020). The school had carried a great sense of mission for students’ future career, hereby the school actively supported them with mentoring, on-site experiences, and education linked to graduates so that they could maintain their lives in a self-reliant way in South Korean society after graduating from the school. Students affirmed the cooperation and guidance of the school and teachers’ support and affection in career education. While designing career paths that consider South Korean context in career counseling with teachers, they allayed anxiety about the future, overall

career education shown to have effect on self-esteem (cf. Niles, Jacob & Nichols, 2010).

7.2.4 Extra activity programs

Volunteering provided source for student to feel self-efficacy. By encountering people who actually needed help in the local South Korean community, they were able to change their perspective that they could contribute and help this society instead of merely receiving the help. Furthermore, it reminded them up their meaning and values in the society. Serving is part of life and it eventually rewarded with the life of a volunteer (cf. Jennings, 2017). There had been a study that volunteer work not only improves the health of students, but also their academic performance, interpersonal relationships, attitudes to life, accountabilities, and citizenship (cf. Astin & Sax, 1998 as cited in Jennings, 2017). For this reason, the experience of serving someone had led them to confirm their self-efficacy, and it cultivated their self-esteem.

Counseling gave time for students to open their hearts and get resilience from the previous adversities that they had been through. Gradual time was required for students to get healed, but the students were encouraged by their counseling sessions from counselor's feedback and compliment. Reached from a study which found that psychological counseling alleviates students' depression and anxiety and fosters self-esteem (Hwang & Lee, JM., 2020; Koutra, Katsiadrami & Diakogiannis, 2010), the same effect was identified for NKMY students at the case school.

Therewithal, the case school had operated other extra programs, the exchange program with South Korean students, annual school presentation where students can show off their talents, and school trips with friends and teachers. These were cited as the last factors to stimulate self-esteem.

7.3 Servant Leadership as the Conclusive Factor

Educators' leadership in the case school was a byproduct of loving their students (cf. Donehey, 2019). As the followers always own their freewill to be led favorably or not, leaders' job was never to ruthlessly impose them to follow him or her, rather was to implement the respectful means to love and serve the followers for the sake of the ultimate common goal for all. In congruent with this, it has been consecutively researched that the self-sacrificing aspects in leadership stretches a notable impact on the followers (cf. Choi, Y & Mai-Dalton, 1998; Yorges, Weiss & Strickland, 1999; De Cremer et al., 2009). The outcome of devoted features of educational leaders and its capability had proved the idea that self-sacrificing traits in leaders results in students' growth (cf. De Cremer & Van Knippenberg, 2004).

Servant leadership was linked to fostering the other's self-esteem. In practice, there have been studies disclosing the influence of servant leadership on followers' self-esteem, and the two factors appear to be positive stimuli (cf. Verdorfer & Peus, 2014; Tischler et al., 2016; Lacroix & Pircher Verdorfer, 2017). Its efficacy has been maintained in education fields as well, in particular, when teachers apply servant leadership, it leads to empowering students' capacity (cf. Hays, 2008; Noland & Richards 2015). No detailed research and studies have been found on the probable effects of servant leadership on NKMY' self-esteem. Nonetheless, given the fact that students developed their self-esteem through the interaction between evaluating themselves and mirroring their parents, teachers, and peer groups' perception toward them (cf. Bishop & Inderbitzen, 1995; Birke-land, Breivik & Wold, 2014; Kim, J.M., 2014; Lee, C & Kim, S.G., 2019), educators' servant leadership in the case school was likely to have extensive influence on the self-esteem of NKMY, especially on those self-esteem who settled in South Korea alone without any parents or family ties.

■ Relationships ■ Faith ■ Education ■ Extra Activity Programs



FIGURE 6. Factors supporting NKMY' self- esteem

Love is the cornerstone of servant leadership, acting as anchor for manifesting servant leadership in all dimensions (cf. Patterson 2003 as cited in Matteson & Irving 2006). In like manner, Cho, M. (2015), an educator who has instructed NKMY more than a decade and currently holds the position of education leader at one of the schools for NKMY in South Korea, stressed that the value of educators' pouring out love and affectionate devotion to the students as if the teachers for NKMY play a dominant role as individual servant leaders for them to realizing their worth and values in them. Accordingly, educators as servant leaders loving, caring, and serving NKMY to the extent that they could in their position is understood as the invaluable contribution to NKMY' growth and lives.

NKMY as descendants of North Korean Diasporas, they get to live with the growing pain in such inevitable situations where they cannot either go back to their home country again or maintain their own cultures and customs, but they become to live with the innovations within them that begin (Juhn, 2019). Growth after adversities has the power to bring about a remarkable positive change for

an individual (Jay, 2017; Maercker & Zoellner 2004). For instance, studies of post-traumatic growth in refugee children and adolescents have found growth in them, such as trust in themselves, gratitude for life opportunities, new possibilities for the future, and change-oriented attitudes (Copelj et al. 2017, Sleijpen et al. 2016; Sleijpen et al. 2016 as cited in Yang 2018). This represents post-traumatic growth in refugee children and adolescents can lead to qualitative changes in their lives beyond just a recovery to the previous state (Maercker & Zoellner 2004) which is accompanied by, first, the inner growth of an individual associated with a change in his or her perception of oneself, secondly, relational growth in his or her relationship with others, and thirdly, he or she discovers new possibilities for oneself, and finally, all of these lead to spiritual and philosophical growth of an individual's life (Yang 2018)

With their own innovation derived accordingly from the things that they have fused in the process of adapting new places (Juhn, 2019), NKMY may bloom in the midst of adversities. At the same time, if they meet the servant leaders in their lives who affirm and embrace these inner values in them and love them consistently with faith, they will be blooming even in the midst of such adversities. At last, Cho, M. (2015) remarked on heart of keep loving NKMY with persistent attitude even if these educators' dedication could remain merely a one-sided effort in the relationship with the students at that moment. As it would eventually contribute NKMY' belief in themselves as "I am also a precious person who was loved by someone" (Cho, 2015, p. 180), such memories in them of being dearly cared for by the teachers shall be an invaluable foundation in the end for their lives in South Korea.

I as an author of the study believe these North Korean migrant youths are students who have special potential to live in a society where they migrate. I think they are the ones who can most practically empathize and help others pain through their lives and experiences in many corners in and outside of South Korea.

7.4 Generalizability and Limitations

All NKMY does not mean that they do have the same experience and share the similar response. Depending on their migration process, post-migration, adaptation, family backgrounds, and individual tendencies, it all can be variable. As Jeon (2000) also argued that each North Korean migrant should be taken into account individually as a result of his qualitative research (see 2.3.2 *Challenges in Adaptation*), thereof this study had sought to do participant-sensitive research in respect of each independent case from the beginning. Consequently, there could be a definite limitation to generalize for the wide range of NKMY cases. As of the 2018 KHF (2019) survey, 86.7% of NKMY attended regular South Korean schools, and about 13.3% of NKMY attended schools customized for NKMY education such as the case school, thus the results of the study for factors affecting self-esteem can only be examined reflecting the components of the case school.

Limitations are probable in terms of the confined number of data. Prioritizing ethical solutions (see 5.6 *Ethical Solutions*), the study conducted only for students who volunteered and agreed to the purpose of using the research data. In this sense, collected data were in a condition where the number could be limited to generalization. Although RSES survey was initially implemented for 19 NKMY, if neither consent nor signature were confirmed, ten of the collected data were invalidated. Contrariwise, it was possible to explore each individuals' distinctive opinion for what had contributed to their self-esteem in case school as per participant-sensitive qualitative research method. At the same time, it was available to derive that servant leadership that appeared in the case school could have a meaningful connection with NKMY' self-esteem through the corresponding responses among different participants.

7.5 Challenges for Further Research

The three critical issues faced by NKMY and the teachers that required realistic systemic support were detected in the course of the study. First, it was based on differential welfare treatments for NKMY born in third countries and NKMY

born in North Korea in accordance with the South Korean government policy. Second, it was about the students' soft landing educational system. Third, it was related to the burn out of teachers who instruct NKMY and welfare support for them.

First, the South Korean government had applied legal definition to NKMY, guaranteeing college welfare-related benefits only to students directly born in North Korea at the time of the research. In other words, for students born in a third country and moved to the South, even if one of their parents was from North Korea, the students could have been judged to have different nationalities during the immigration investigation. After all, the benefits available for college admissions in South Korea did not apply the same as those from North Korea for students who were recorded as third-country births among NKMY. As a result, even from the standpoint of a school in high education curriculum, which prepares NKMY students for college admission, was inevitable to guide students differently based on their background of origin. This was interpreted as a possible cause of dysentery among students at the same school.

In practice, the proportion of NKMY born in third countries exceeded 60% as of 2019 than North Korean-born NKMY in South Korea, and the number of them has been increasing (Lee, JM 2020). Since they had been specifically excluded from educational support, unlike the children of North Korean defectors born in the North, they had to compete directly with South Korean students, had no college tuition exemption, and it was too tough them to catch up South Korean education system (Lee, YC., 2019). It had been known that many North Korean women flee for economic reasons and survival, and then engage in human trafficking while in a third country, thus, a number of NKMY get to born in the third countries(Shin, 2019). The national Assembly introduced a revision bill to allow NKMY born in third countries to receive the same support as North Korea-born NKMY, but it was not yet legislated as of 2019. NKMY born in third countries and reside in South Korea are in dire need of practical systemic measures (Lee, YC., 2019), which is why intensive research is required for them in the future.

Second, educational system is needed for NKMY to make soft landings (Shin, 2020). This means that if only NKMY gather together to continue their studies such as in the case school environment, they can build relationships with friends from similar backstories, recover and grow together before they start their lives in South Korean society in earnest. Vice versa, the situation could be discrepant for students who have to adapt to regular schools in South Korea. It is questionable whether NKMY students attending ordinary schools in the South will be able to receive the similar support and assistance as the case school. In the case of NKMY, who graduated from schools customized for NKMY education or attend South Korean ordinary schools, the place where they should be integrated and live on their own is ultimately South Korean society. In this sense, it is essential to contrive educational soft landing system to assist their social integration in South Korea, particularly at regular schools or universities in South Korea, where NKMY attend.

Kirmayer et al (2011) had asserted the significance of welcoming community and special classes for the stable settlement of migrated students. For instance, when the refugee crisis broke out in 2015 in Finland, Finnish local schools set up special classes for the children of refugees and asylum seekers, creating an environment for them to become familiar with local school culture and language while attending the same schools with local school students. In addition to classroom teachers, extra assistant teachers and special education teachers were also assigned to such special classes to focus on local language education first for children (European Trade Union Committee for Education, 2016), and in classes where comparatively less language barriers such as physical education, math, and cooking classes could be done with the local students, the local schools came up with measures to integrate these students there by allowing them to study with local students. Likewise, it is required to be studied that the educational soft landing system for effective integration of NKMY who will adapt to the mainstream classes in local schools and universities in South Korea.

At last, problems regarding the burn out and welfare of teacher at schools for NKMY emerged. Teachers at the school were with children who needed love

and care, so they were paying a lot of attention to them (Sung, 2018). In consequence, they were found to have not enough rest during the vacation, in line with school administration and student management. For students, teachers have taken a qualitative and key role in contributing important and practical assistance as though NKMY' parents, but it turned out that they needed administrative support so as to rest, have welfare and get recovery from their dedication. Teachers are bound to be in the position of a care-giver who can have a direct influence on NKMY after their parents (Kim, JM., 2014), thus, capabilities of teacher are truly connected with the well-being and growth of students (Brooks, 1993 as cited in Kim, JM., 2014). In this respect, it is regarded that research relevant to well-being and welfare advancement of NKMY school teacher will be needed.

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APPENDICES

Appendix 1 RSES Survey (Original version implemented in Korean)

자아존중감 설문지.

2018. 12. 23.

안녕하세요,
이 설문지는 학생들의 자아존중감 향상을 위해 학교에서 어떠한 요소들이 가장 도움이 되는지 알아보기 위해 시작하게 되었습니다. 이 설문지에 응답 내용은 연구 목적으로만 사용됩니다. 학생 및 연구에 동참한 응답자의 개인신상 정보는 기밀로 지켜질 것을 알려드립니다.

※ 설문 작성요령:

객관식 문항에서- 본인에게 해당되는 칸에 “V” 표시해주세요.
주관식 문항에서- () 안에 답을 써야 하는 경우, 자신의 생각과 그 이유에 대해 자유롭게 표현해주세요.

본 설문에 협조해주셔서 감사합니다.

2018년 12월.

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‘자아존중감 척도’ 자료출처_ 원판: Rosenberg, M. (1965b). Society and the adolescent self-image. Princeton, NJ: Princeton University Press.

한국판: 전병재(1974), 자아개념 측정가능성에 관한 연구, *연세대학교대학원 학회지*, 11(1), 107-130.

자아존중감 척도 (Rosenberg Self-Esteem Scale, RSES)

	매우 그렇지 않다	그렇지 않다	그렇다	매우 그렇다
1. 나는 다른 사람들처럼 가치 있는 사람이라고 생각한다.				
2. 나는 좋은 성품을 가졌다고 생각한다.				
3. 나는 대체적으로 실패한 사람이라고 느낌이 든다.				
4. 나는 대부분의 다른 사람들과 같이 일을 잘 할 수가 있다.				
5. 나는 자랑할 것이 별로 없다.				
6. 나는 내 자신에 대하여 긍정적인 태도를 가지고 있다.				
7. 나는 내 자신에 대하여 대체로 만족한다.				
8. 나는 내 자신을 좀 더 존경할 수 있으면 좋겠다.				
9. 나는 가끔 내 자신이 쓸모 없는 사람이라는 느낌이 든다.				
10. 나는 때때로 내가 좋지 않은 사람이라고 생각한다.				

2, 5, 6, 8, 9 번은 반대로 점수가 매겨진다. 매우 그렇지 않다: 1 점, 그렇지 않다: 2 점, 그렇다: 3 점, 매우 그렇다: 4 점.
각 문항의 합산 점수는 자아존중감 지수를 나타낸다.

Appendix 1 Open-ended questions for the pilot study (Original version implemented in Korean)

서술형 문항 1-1) 이 학교에서 특별히 무엇이 자아존중감 회복에 도움이 되었다고 생각하는 것은 무엇인가요? (예를 들면, 기숙사-공동체 생활, 선생님들의 특정한 표현 방법, 미술 치료, 심리 치료, 학교 제도, 선생님들과의 관계, 친구들과의 관계, 예배, 기도 시간, 학교에서 제공하는 프로그램 중)

서술형 문항 1-2) 그 이유는 무엇이며, 그것이 자존감 회복에 어떠한 변화를 주었나요?

서술형 문항 2-1) 학교에서 어떤 때 가장 수용 받고 있다고 느끼게 되었나요?


서술형 문항 2-2) 특별히 학교 선생님들의 표현 중에 어떤 표현들이 자존감 회복에 영향을 주었나요? (예를 들면, 칭찬, 선물, 포옹, 쓰다듬어 주실 때, 그저 같이 시간을 보내주실 때, 실질적으로 필요한 부분들을 도와주실 때)

응답자에 관한 기초문항:

1. 이름: _____ (응답자의 이름은 각 설문지를 구분하기 위해 사용되며, 해당 연구에서 응답자의 이름은 가명으로 표시될 것입니다.)
성별: _____
2. 학교 재학 기간: _____
3. 재학기간 동안 생활 형태_기숙사 생활 경험 여부: 예. _____ / 아니오.
4. 학교에서 '예술심리치유(미술치료 및 전문심리치료 프로그램)' 참여 경험 여부: 예. _____ / 아니오.

본인은 해당 연구: '새터민 학생들의 자존감 회복과 학교 역량(가제)'을 위해 사용될 다음 설문 자료의 이용 범위와 자료 수집 활동에 협조할 것을 동의합니다.

날짜/장소 _____ 학생 서명 _____

날짜/장소 2018. 12. 23. Jyväskylä, 연구자 서명 

Appendix 2 RSES Survey (Translated version in English)

Self-esteem Survey

23.12.2018.

Hello,

The questionnaire was launched to find out which factors are most helpful in the school to improve students' self-esteem. The responses to this questionnaire are for research purposes only. This is to inform you that personal information of students and participants in the study is confidential.

※ How to fill out the questionnaire:

In multiple-choice questions- Please mark "V" in the box that applies to you.
In the open-ended questions- if you need to write an answer in (), please feel free express your thoughts and why.

Thank you for your cooperation in this survey.
December. 2018.

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'Self-Esteem Scale' Data Source_ Original Edition: Rosenberg, M. (1965b). *Society and the adolescent self-image*. Princeton, NJ: Princeton University Press.
Korean Edition: Jeon, B. J. (1974), *Self-esteem: A test of its measurability*, [*Journal of Yonsei University Graduate School*]
연세대학교대학원 학회지, 11(1), 107-130.

Rosenberg Self-Esteem Scale, RSES

1. I feel that I am a person of worth, at least on an equal plane with others.
2. I feel that I have a number of good qualities.
3. All in all, I am inclined to feel that I am a failure.
4. I am able to do things as well as most other people.
5. I feel I do not have much to be proud of.
6. I take a positive attitude toward myself.
7. On the whole, I am satisfied with myself.
8. I wish I could have more respect for myself.
9. I certainly feel useless at times.
10. At times I think I am no good at all.

	Strongly Disagree	Disagree	Agree	Strongly Agree
1. I feel that I am a person of worth, at least on an equal plane with others.				
2. I feel that I have a number of good qualities.				
3. All in all, I am inclined to feel that I am a failure.				
4. I am able to do things as well as most other people.				
5. I feel I do not have much to be proud of.				
6. I take a positive attitude toward myself.				
7. On the whole, I am satisfied with myself.				
8. I wish I could have more respect for myself.				
9. I certainly feel useless at times.				
10. At times I think I am no good at all.				

No. 2, 5, 6, 8, 9 are scored conversely. Strongly Disagree: 1 points, Disagree 2 points, Agree 3 points, and Strongly Agree: 4 points. The combined score of each question represents the self-esteem index

Appendix 2 Open-ended questions for the pilot study (English version)

Descriptive Question 1-1) What do you think particularly at the school helped restore self-esteem? (e.g., dormitories-community life, teachers' specific expressions, art therapy, psychotherapy, school system, relationships with teachers, relationships with friends, worships, prayer time, programs provided by the school)

Descriptive questions 1-2) What is the reason, How has it changed your self-esteem?

Descriptive questions 2-1) When did you feel you were being accepted in most in the school?

Descriptive questions 2-2) in particular, what expressions of the school teachers have influenced your self-esteem recovery? (e.g., compliments, gifts, hugs, petting, just when you spend time with them, when they help you with what you really need)

Basic questions about respondents:

1. Name:

(The name of the respondents in the research is used to distinguish and to identify each questionnaire, and your name will be displayed under an alias in the study.)

Gender:

2. The period of attending this school:

3. Life style during the school year_ Dorm life experience: Yes. / No.

4. Whether you have participated in "Art Psychology Healing Programs (Art therapy and Professional Psychotherapy Program)" at the school: Yes. / No.

I hereby agree to cooperate with the scope of use and data collection activities of the following surveys to be used for the study: "Restoration of North Korean migrant students' self-esteem and school capabilities (tentative title)."

Date/Place _____ Signature of Participant _____

Date/Place 2018. 12. 23. Jyväskylä, Signature of a Researcher *Gee Hae Kang*

Appendix 3 Consent form for semi-structured qualitative research interview (Original version implemented in Korean)

연구동의서

'탈북학생들의 자아존중감 증진과 학교 역량 (가제)'

2019. 01. 19.

안녕하세요,

이 인터뷰(면담)는 탈북학생분들의 자아존중감 향상을 위해 학교에서 어떠한 요소들이 가장 도움이 되었는지 알아보기 위해 시작하게 되었습니다. 면담의 내용은 학생들 스스로 생각하는 자신의 자아존중감과 본인의 자아존중감 향상에 (혹 향상되지 않았다 하더라도) 본인의 자아존중감에 학교로부터 어떠한 도움과 영향을 받았는지에 대해서 이루어집니다.

정확한 기록을 위해 면담 내용은 녹음될 것을 알려드립니다. 이 면담 내용은 연구 목적으로만 사용되며 연구 활동과 관계 없는 제 3자에게 자료를 공개하지 않습니다.

면담 중 녹음된 오디오 자료는 연구 목적으로만 사용된 이후 모두 폐기될 것을 알려드립니다.

응답자가 원하지 않을 경우 응답자는 어떠한 이유와 결과에 상관 없이 언제든지 다음 연구에 필요한 자료수집 과정 (면담 및 오디오 녹음) 에서 참여를 중단할 자유가 있습니다.

이 연구에 참여한 응답자의 개인신상 정보는 기밀로 지켜질 것을 알려드립니다. 해당 연구에서도 응답자의 이름은 익명 혹은 가명으로 유지됨을 알려드립니다.

아래 본 연구 동의서에 서명된 응답자의 이름은 응답자들의 구분하기 위한 용도로만 사용됩니다.

강 지 혜

석사과정 / Faculty of Education & Psychology

University of Jyväskylä, Finland

전화번호: +358 46 560 9949 / 이메일 (전자우편): gehakang@student.jyu.fi

나는 해당 연구: '새터민 학생들의 자아존중감 증진과 학교 역량 (가제)'을 위해 사용될 다음 면담 자료의
이용 범위와 자료 수집 활동에 협조할 것을 동의합니다.

날짜/장소 _____ 학생 서명 _____

날짜/장소 _____ 연구자 서명 _____

Appendix 3 Semi-structured qualitative interview questions (Original version implemented in Korean)

질적 면담 (인터뷰) 질문_ 2019년 1월 16일, 강지혜

“북한이탈학생들의 자존감 증진과 학교 역량” (가제)

연구 질문:

1. 학생들 스스로 본인의 자존감에 대해 어떻게 느끼는가?
2. 학생들의 자존감은 어떻게 지지 받는가? (도움을 받는가?)
3. 학교의 어떤 요소들이 학생들의 자존감을 증진시키는 데 결정적이었는가?

자아존중감: 자신이 사랑스러운 사람이라는 믿음이며 언제나 새로운 도전을 할 수 있다는 믿음 - 자신에 대한 긍정과 신뢰를 갖고 상황에 요동하지 않고 한결같이 자신을 존중하는 것이 자아존중감 (자존감) (조세핀 김, 교실 속 자존감, 71 쪽)

면담 질문:

1. 스스로 본인의 자존감에 대해서 어떻게 느끼고 있나요? (생각하고 있나요?)
 - 1.2. 어떤 상황에서 그리고 언제 그렇게 느끼죠?
2. 학교의 오기 전에 스스로 본인 스스로에 대한 느낌이 어떠했나요?
(자신의 자아존중감에 대해서 어떻게 느끼고 있었나요?)
 - 2.2. 어떤 종류의 것들이 본인의 자아존중감에 영향을 줬다고 생각하나요?
 - 2.3. 학교로부터 어떤 변화가 자신의 자존감에 영향을 주었다고 생각하나요?
3. 어떠한 것들이 가장 결정적으로 자신의 자아존중감 증진에 영향을 끼쳤다고 생각하나요?
 - 3.2. 학교로부터
 - 3.3. 그 이유는 무엇인가요?

Appendix 4 Consent form for semi-structured qualitative research interview (Translated version in English)

Consent form: 'Promoting North Korean migrant students' self-esteem and the School Capabilities (Tentative title)' 19. 01. 2019.

Hello,

The interview was initiated to find out what factors helped North Korean migrant students the most in the school to promote their self-esteem. The content of the interview is about how students think about their self-esteem and how their self-esteem has been helped and influenced (even if not improved) by the school.

This is to inform you that the contents of the interview will be recorded for accurate records. This interview is intended to be used only for the research purposes and does not disclose data to third parties unrelated to research activities.

Any audio recordings recorded during the interview will be discarded after being used for research purposes and activities only.

If the respondent does not want to, he or she is free to stop participating in any of the following data collection courses (interviews and audio recordings) at any time, regardless of the reason or outcome.

This is to inform you that personal information of the respondents who participated in this study will be kept confidential. In this study, I as researcher inform you that the names of the respondents remain anonymous or alias.

The names of respondents signed in this study consent form below are intended to only distinguish between respondents.

Kang, Gee Hae
in Master's degree program / Faculty of Education & Psychology
University of Jyväskylä, Finland
Phone: +358 46 560 9949 / Email: gehakang@student.jyu.fi

I hereby agree to cooperate with the scope of use and data collection activities of the following interview data and materials to be used for the study: "Promoting North Korean migrant students' self-esteem and the School Capabilities (Tentative title)."

Date/Place _____ Signature of Participant _____

Date/Place _____ Signature of the Researcher _____

Appendix 4 Semi-structured qualitative interview questions (Translated version in English)

Qualitative (Interview) Questions_ 2019 on January 16, Kang, Gee Hae

“Promoting North Korean adolescent refugee’s self-esteem and School Capacity” (Tentative title)

Research questions:

1. How do the students feel/evaluate their self-esteem?
2. How the students’ self-esteem is supported?
3. What kind of factors in school have been critical for promoting students’ self-esteem?

Self-Esteem: “the belief that you are a lovable person and you can always take on new challenges - having affirmation and trust in yourself and respect yourself consistently without fluctuating in the situation.” (Kim, JM, 2014, Self-Esteem in the Class room, p. 71)

Interview questions:

1. How do you (does the student) feel / think about your self-esteem?
 - 1.2. What kind of situation & When?
2. Before coming to the school, how did you feel about yourself? (about Your self-esteem?)
 - 2.2. What kind of things have affected your self-esteem?
 - 2.3. What kind of changes from the school have had influence on your self-esteem?
3. What kind of things have been most influential to you for promoting your self-esteem?
 - 3.2. From school
 - 3.3. Why (reason)