



Enhancing Cultural Competence in Teaching – An Intervention to secure the Right to Quality Education of Minorities: A Case Study of the Hmong in Vietnam

Dissertation

submitted
for the academic degree of Doctor of Philosophy
at the Rostock University, Germany

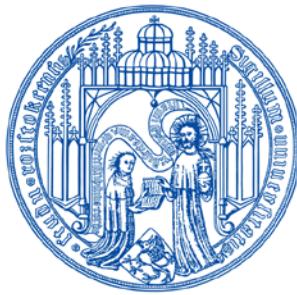
by
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Rostock, 2015

**Enhancing Cultural Competence in Teaching –
An Intervention to secure the Right to Quality Education
of Minorities: A Case Study of the Hmong in Vietnam**

Dissertation

zur
Erlangung des akademischen Grades
Doctorphilosophiae (Dr. phil.)
der Philosophischen Fakultät
der Universität Rostock



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Rostock, 2015

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Datum der Einreichung: 25. March 2014
Datum der Verteidigung: 30. January 2015

ERKLÄRUNG

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ACKNOWLEDGEMENTS

It has been a joyful and meaningful journey that started from scratch. Much hardship and challenge emerged on this road. However, I met people and received a lot of their encouragement, supports and guidance. They strongly motivated me to achieve my passion on and commitments of securing the right to quality education for minorities. I would like to take the opportunity to express my gratitude and thanks to all.

First, I would like to extend a very special thank to Professor Wolfgang Nieke, my supervisor. I owe him a great debt of gratitude for his insightful and constructive advices and guidance. With his pivotal orientations, dedicated supports and encouragement, I could complete this significant research work.

I would also thank Professor Joan DeJaeghere, Department of Organizational Leadership, Policy and Development at the University of Minnesota (USA), for her reviews on the research articles and contributions to my research presentation at the International Conference on Redesigning Pedagogy in Singapore (2013).

I am deeply indebted to all the local officers, educational administrators, teachers, Hmong students and their parents and community in Lao Cai and Ha Giang provinces for their strong supports and participation in the study during my field trips.

A number of colleagues at Vietnam National Institute for Education Science and Ministry of Education and Training helped me to prepare the introduction letters to the grassroots agencies, to make the research arrangements in the field and to update the educational statistics in Vietnam. I am greatly grateful to their supports and helps.

The field research could not achieve its rich data without Dinh Thanh Huong, my research assistant, during my first field trip in 2011 in Lao Cai and Ha Giang. She assisted me to prepare the teaching tools with the experimental teachers, to take video recordings of the instructional periods and to transcribe all the in-depth interviews and focused group discussions so that these transcriptions could timely be sent back to the participants for their clarity and accuracy during the field trip. Without her responsive supports, the intervention design could not effectively be made and the experiment could not be fulfilled within its three month duration. I highly appreciate and thank for her great devotion and endless assistance.

Dr. Trinh Thang, Phan Viet Nga, Dang Thuy Hanh, Nguyen Thi Thanh Huyen, James Conroy, Christopher Fulton and Chris Banes made their significant effort in editing the language of this dissertation. I would gratefully recognize their contributions to this research.

I am deeply indebted to German Academic Exchange Service (DAAD) which awarded me a research scholarship for the four-year period (2010-2014) that enabled me to conduct this research.

I greatly appreciate the kind supports of academic and general staff at the University of Rostock and especially, the staff of the Institute of Education Science and Social Pedagogy. Their assistance was very important for my progress in professional knowledge, information technology skills, language skills, and cultural integration in a culturally different environment. Especially, I gratefully acknowledge the assistance from Dr. Constanze Berndt who helped me a lot to get familiar with the life in Rostock. She also supported me to collect the related information at the beginning of my research.

A deep sense of gratitude would be expressed to my parents, my husband and two small children for their continuous encouragement, immense love and care. The pride they have had in me instilled my inner great strength. They have been my biggest inspiration and motivation to overcome all the difficulties and challenges. Their support, encouragement and sacrifices for my study have been boundless.

Sincere thanks to all my friends and family who have given me love and support throughout my life.

ABSTRACT

Most countries throughout the world today are culturally diverse. Shape and nuance of culturally diverse environment in a society originate from the history of its ethnic groups and vary across countries. In the growing diversity, rights of people from culturally different backgrounds need to be equally recognized and exercised in all multi-ethnic nations. Among a variety of rights, the right to education is emphasized as a pivotal right. Numerous researchers have addressed ways to provide quality education for all students of different ethnic groups. On this journey, the focus on cultural competence in teaching has generated a great deal of responses from pedagogues and researchers. This research investigates the minority status of the Hmong in Vietnam and argues that their subordination in the society generates the sense of inferiority in social interaction. This subsequently results in their disproportionately poor academic outcomes (Luong and Nieke, 2013). On this basis, it extends the paradigm of '*recognition*' from the philosophy and sociology to pedagogy in the process of examining cultural competence in teaching as an intervention to secure the right to quality education for Hmong students. The research used two complementary perspectives of politics of '*recognition*' from the well-known philosophers. Specifically, Fraser (2003) proposed to conceive recognition as a matter of 'justice' along with subordination status of an ethnic group. In her argument, social injustice was formulated by the "system factors" known as institutionalized patterns of cultural values. Meanwhile, Taylor (1994) and Honneth (1992, 1995) viewed recognition to be a matter of 'self-realization'. Two scholars attributed the impaired subjectivity and damaged self-identity to misrecognition or non-recognition. These two perspectives of '*recognition*' ground the prerequisite conditions for attaining full partners and full, undistorted subjectivity so as to have a full capacity to get access to quality education.

The research used the mixed research method with the grounded theory approach. It examined the conditions for building cultural competence in teaching through an ethnographic study. Besides, the conceptualization of cultural competence in teaching and its impacts on interaction in classroom were developed and investigated through an experimental study on the basis of video-analysis of the instructional periods supported by Transana software (version 2.51). The field study was conducted in two phases (three months in 2011 and two months in 2013) in Lao Cai and Ha Giang provinces in which a high proportion of the Hmong population is settled.

The ethnographic study was conducted by nine in-depth interviews, eight focused group discussions and observations of three Hmong classes. The target groups of this study were the Hmong teachers, non-Hmong teachers, Hmong students, Hmong parents and community, educational administrators and an expert in the Hmong culture. The findings indicated the minority status of the Hmong and its significant influences on their disproportionately poor academic outcomes (Luong and Nieke, 2013), cultural characteristics and challenges in teaching and learning for Hmong students. These findings provided valuable inputs for designing the interventions of the experimental study for four teachers. The project interventions included the contextualization of instructional contents, visualization of learnt concepts through local living practices, adaptability of patterns of communication, engagement of local resources in the teaching and so on. These interventions aimed at enacting equal social status and making Hmong students regard their ethnic culture and identity in the classroom through the paradigm of 'recognition'.

The experiment study was conducted in Lao Cai in 2011 with 12 instructional periods in the subject of Nature and Society in three Grade-3 Hmong classes instructed independently by one Hmong and two Kinh teachers in two primary schools. The preliminary results of the first field trip were achieved from the analysis of video recordings by the grounded theory method. The results were consolidated and validated through the second field trip in Ha Giang in 2013. The research addressed the process of developing cultural competence in teaching for educators in culturally diverse educational environment. The results of the experimental studies described the specific manifestations of cultural competence in teaching with the paradigm of 'recognition'. Notably, along with the evidence of the development of cultural competence in teaching of three teachers, the results also showed how the cultural competence in teaching fostered the sense of self-confidence, self-concept and self-respect and conversely, how the cultural incompetence worsened the sense of 'inferiority' for the Hmong students in these classrooms. Moreover, the results also suggested the factors of cultural competence in teaching that might have caused the differences in the patterns of interaction between these classrooms.

With the constructivist, participatory and pragmatic approach, the research involved the selected teachers in the ethnographic study that helped them to understand the needed conditions (including the minority status, cultural characteristics, challenges in teaching and learning of the Hmong students) for the development of their cultural competence in

teaching. These conditions underlay the solid knowledge base for designing and delivering the culturally responsive instructions. The cultural competence in teaching is conceptualized through the experimental study with five major components including cultural assessment, diversity valuing, management of dynamics of cultural differences, cultural adaptability and institutionalization of cultural knowledge. The cultural assessment is made in two categories. On the one hand, it emphasizes teachers' inquiry of students' minority status, cultural characteristics, learning and communication features and living practices. On the other hand, it requires teachers to make self-reflection on their language sensitivity, understanding of alien concepts in the mainstream generic curriculum to students' cultural frame of reference. Subsequently, the diversity valuing is made on the basis of this knowledge base. Accordingly, teachers recognize and respect students' culturally different perspectives and minority culture in their instruction. The cultural differences in terms of cultural perspectives and patterns of communication are managed with the relativistic and transformative approach. Two types of cultural adaptability are described here namely, adaptability of educational environment and adaptability of individual teachers. Adaptability of educational environment to students refers to adjustments in task development and knowledge constructing method in which teachers mainstream students' experience, living world and cultural characteristics in instruction. Meanwhile, adaptability of individual teachers refers to recognition and accommodation of patterns of communication. Such adaptability secures the equal status for Hmong students in schools while fostering their sense of self-confidence, self-concept and self-respect. The institutionalization of cultural knowledge is deemed to legitimize cultural identity and minority cultures of students from culturally diverse backgrounds in school organization, policies and regulations, procedures and engagement of parents and community in the educational process.

On the basis of these parameters, the development of cultural competence in teaching showed that all three teachers obtained the significant improvements after their participation in the experiment. As a result, it positively changed in the students' interaction in the classrooms. Noticeably, the Hmong teacher achieved the best cultural competence in teaching compared with her Kinh colleagues. The students in her class interacted actively and confidently in the classroom. The results also showed that the Kinh teachers more often valued students' perspectives and culture, recognized their different perspectives and adapted to their patterns of communication. Therefore, the students participated more keenly and actively in contributing and sharing their ideas or feedback.

The research makes a significant contribution to the provision of a heuristic conceptualization of cultural competence in teaching and a specific process of developing cultural competence in teaching for educators. Among a variety of approaches to, and perspectives on the pedagogy for multicultural or intercultural education, this research outlines a holistic rights-based approach to cultural competence in teaching in which the conventional paradigm of ‘recognition’ is adopted as the basic building blocks for its conceptualization and development process.

TABLE OF CONTENTS

Acknowledgements	ii
Abstract	iv
Table of content	viii
List of tables	xi
List of figures	xiii
List of abbreviations	xvi
Chapter 1. Introduction	1
1.1. The importance of the research	1
1.2. The research purposes and research questions	11
1.3. The structure of the thesis	15
Chapter 2. Literature review and theoretical framework	16
2.1. Fundamentals for the right to quality education of minorities	17
2.1.1. Philosophical fundamentals for the right to quality education of minorities	17
2.1.1.1. Rationale of rights in multicultural societies	18
2.1.1.2. Recognition of diversity as core of rights	19
2.1.2. Legal framework for the right to quality education of minorities	25
2.2. Pedagogy of empowerment to secure the right to quality education of minorities	29
2.2.1. Foundations for the pedagogy of empowerment in education for minorities	29
2.2.1.1. Minority status and schooling	29
2.2.1.2. Rights-based education in multicultural societies	34
2.2.2. The pedagogy of empowerment in education for minorities	37
2.2.2.1. Empowerment framework of education for minorities	37
2.2.2.2. The pedagogy of empowerment in education for minorities	43
2.3. Theory of pedagogical action competence – A foundation for development of cultural competence in teaching	61
2.3.1. Building cultural competence in teaching as a strategic intervention in education for minorities	61
2.3.2. Conceptualization of cultural competence in teaching	63
2.3.3. Theory of pedagogical action competence in culturally diverse educational environment	67
2.3.3.1. Construction of knowledge base of teaching	70
2.3.3.2. Development of professional actions	76
2.4. Situating cultural competence in teaching in global and Vietnam contexts	87

2.4.1. Situating cultural competence in teaching in the global context.....	87
2.4.2. Cultural competence in teaching in Vietnam context	91
Chapter 3. Methodology	95
3.1. Rationale for a mixed methods research.....	96
3.2. Data collection strategy and type of design	96
3.3. Research Design.....	101
3.3.1. Research questions	101
3.3.2. Setting and participant selection	104
3.3.3. Development of data collection tools.....	109
3.3.4. Reliability and Validity	119
3.4. Data collection	121
3.5. Data analysis	124
3.6. Report writing	131
3.7. Ethical Considerations	131
Chapter 4. Results and Discussion.....	134
4.1. Context of the experimental study	135
4.1.1. Minority status of the Hmong	135
4.1.2. Cultural characteristics of the Hmong.....	136
4.1.2.1. Leader-based decision making patterns	136
4.1.2.2. Sense of autonomy and sense of responsibility	138
4.1.2.3. Trust and respect-based communication patterns	139
4.1.2.4. Strong sense of self-esteem.....	143
4.1.2.5. Sense of subordination in social interface	145
4.1.2.6. Sense of collective identity and community	149
4.1.2.7. Nature-oriented life activity	151
4.1.3. Challenges in teaching and learning	152
4.1.3.1. Common challenges.....	152
4.1.3.2. Challenges in teaching	158
4.1.3.3. Challenges in learning.....	161
4.2. Results of the experimental study	168
4.2.1. Conceptualization of cultural competence in teaching	168
4.2.1.1. Cultural assessment.....	169
4.2.1.2. Diversity valuing.....	193
4.2.1.3 Management of dynamics of cultural differences.....	202

4.2.1.4. Cultural adaptability.....	213
4.2.1.5. Institutionalization of cultural knowledge	234
4.2.2. Development of cultural competence in teaching and its impacts on interaction in classroom	238
4.2.2.1. Development of cultural competence in teaching of the Kinh teacher 1 (Ms. Ngoan) and its impacts on interaction in classroom	239
4.2.2.2. Development of cultural competence in teaching of the Kinh teacher 2 (Ms. Nga) and its impacts on interaction in classroom	256
4.2.2.3. Development of cultural competence in teaching of the Hmong teacher (Ms.Tau) and its impacts on interaction in classroom	269
4.2.2.4. Comparative analysis of cultural competence in teaching and interaction in classroom among three classes	283
4.3. Discussion	294
4.3.1. Minority status and the right to quality education of minorities	294
4.3.2. The emerging theory of cultural competence in teaching in relation to security of the right to quality education of minorities.....	297
Chapter 5. Conclusion.....	304
5.1. Contributions of the research	304
5.2. Implications for developing cultural competence in teaching	305
5.3. Limitations of the research.....	308
5.4. Future research.....	310
References.....	311
Appendices.....	336
Appendix A.1. Questions for the ethnographic study	337
Appendix A.2. Sample of an instructional design	348
Appendix A.3. Field trip schedule in Vietnam	358
Appendix A.4. Table of categories and patterns of pedagogical actions through initial coding.....	366
Appendix A.5. Categories tree of cultural competence in teaching through focused coding.....	398
Appendix A.6. Relationship between one core categories and the other categories through axial coding	404
Appendix A.7. List of codings of cultural competence in teaching.....	405
Appendix B. Curriculum Vitae	416

List of tables

Table 3.1. A brief description of the teacher participants and settings	108
Table 3.2. Academic results of students at the beginning and mid-first semester of the school year 2011-2012	109
Table 3.3. Tools of qualitative data collection in the ethnographic study.	110
Table 3.4. Quasi-experimental & time-series designs using switching replications (Oct.-Dec.2011).....	112
Table 3.5. Treatment variables and their categories for the experiment.....	113
Table 3.6. Experimental manipulation of treatment variables by lesson for the experimental classes	114
Table 3.7. Timetable of the video recorded lessons for three classes of the experiment in the Phase I (October – December 2011).....	123
Table 3.8. Interactional codes of students in classroom by Grounded theory method.	129
Table 4.1. Parameters of cultural competence in teaching of Ms. Ngoan by lesson	241
Table 4.2. Parameters of cultural incompetence in teaching of Ms. Ngoan by lesson	244
Table 4.3. Specific indicators of cultural inadaptability of Ms. Ngoan by lesson.....	246
Table 4.4. Parameters of cultural competence in teaching of Ms. Nga by lesson	258
Table 4.5. Parameters of cultural incompetence in teaching of Ms. Nga by lesson	261
Table 4.6. Specific Indicators of Cultural inadaptability of Ms. Nga by lesson.....	261
Table 4.7. Parameters of cultural competence in teaching of Ms. Tau by lesson.....	271
Table 4.8. Specific indicators of cultural inadaptability of Ms. Tau by lesson	272

Table 4.9. Parameters of cultural incompetence in teaching of Ms. Tau by lesson.....	275
Table 4.10. Some key indicators for enhancement of the sense of self-confidence, self-concept and self-respect of students by teacher	288
Table 4.11. Some key indicators for erosion of the sense of self-confidence, self-concept and self-respect of students by teacher	289
Table 4.12. Indicators of interaction in classroom in three classes by lesson	291

List of figures

Figure 1.1. Net enrolment rate by educational level of ethnic groups, 2009	14
Figure 2.1. Empowerment Framework of education for minorities (on the basis of empowerment framework by Cummins, 2001&2009a; cultural ecological theory by Ogbu, 2003)	39
Figure 2.2. Conceptual Framework of Cultural Competence in teaching (With reference to the pedagogical action competence by Nieke, 2012 and the elements of cultural competence by Lindsey et al., 2009).....	69
Figure 3.1. Steps in the process of conducting the Mixed Methods Study.....	95
Figure 3.2. A framework of interconnection of worldviews, strategy of inquiry and types of design	97
Figure 3.3. Sequence of data collection, types of design, and forms of collected data	99
Figure 3.4. A framework of research design.....	103
Figure 3.5. Data analysis process with Grounded theory method (Creswell, 2009; Charmaz, 2012)	124
Figure 3.6. Grounded theory coding from initial coding to axial coding (Creswell, 2012) ..	127
Figure 4.1. Development of cultural competence in teaching of Ms. Ngoan by lesson	239
Figure 4.2. Components of cultural competence in teaching of Ms. Ngoan by lesson	240
Figure 4.3. Components of cultural incompetence in teaching of Ms. Ngoan by lesson	243
Figure 4.4. Criticizing, mood exposing time of Ms. Ngoan in teaching by lesson.....	245
Figure 4.5. The unoccupied time of students by lesson in Ms. Ngoan's class	249
Figure 4.6. Interaction in classroom of Ms. Ngoan by lesson	252

Figure 4.7. Relationship between cultural competence in teaching and interaction by lesson in Ms. Ngoan's class	253
Figure 4.8a. Unoccupied time (%) of the poorly performed students by lesson in Ms. Ngoan's class.....	255
Figure 4.8b. Frequency of hand-raising (times) of the poorly performed students by lesson in Ms. Ngoan's class	255
Figure 4.9. Development of cultural competence in teaching of Ms. Nga by lesson	256
Figure 4.10. Components of cultural competence in teaching of Ms. Nga by lesson	257
Figure 4.11. Components of cultural incompetence in teaching of Ms. Nga by lesson	259
Figure 4.12. Unoccupied time of students in Ms.Nga's class by lesson.....	263
Figure 4.13. Interaction Chart in classroom of Ms. Nga by lesson	265
Figure 4.14. Relationship between cultural competence in teaching and interaction by lesson in Ms.Nga's class	267
Figure 4.15a. Unoccupied time (%) of the poorly performed students by lesson in Ms. Nga's class.....	268
Figure 4.15b. Frequency of hand-raising (times) of the poorly performed students by lesson in Ms. Nga's class	269
Figure 4.16. Development of cultural competence in teaching of Ms.Tau by lesson.....	270
Figure 4.17. Components of cultural competence in teaching of Ms. Tau by lesson	271
Figure 4.18. Components of cultural incompetence in teaching of Ms. Tau by lesson.....	274
Figure 4.19. Unoccupied time of students in Ms. Tau's class by lesson	277
Figure 4.20. Interaction Chart in classroom of Ms. Tau by lesson.....	278

Figure 4.21. Relationship between cultural competence in teaching and interaction in the classroom of Ms. Tau's class by lesson	280
Figure 4.22a. Unoccupied time (%) of the poorly performed students by lesson in Ms. Tau's class.....	282
Figure 4.22b. Frequency of hand-raising (times) of the poorly performed students by lesson in Ms. Tau's class	282
Figure 4.23. Development of cultural competence in teaching by teacher by lesson.....	284

List of abbreviations

BOET	Bureau of Education and Training
DOET	Department of Education and training
FGDs	Focused group discussion(s)
GW	Group work
IDIs	In-depth interview(s)
L19	Lesson 19
L26	Lesson 26
L30	Lesson 30
MOET	Ministry of Education and Training
GSO	General Statistics Office
MOLISA	Ministry of Labour, Invalids and Social Affairs
UNICEF	United Nations Children's Fund (formerly United Nations International Children's Emergency Fund)
UNESCO	United Nations Educational, Scientific and Cultural Organization

CHAPTER 1. INTRODUCTION

The introduction presents *the importance of the research* and *the research purposes*. The importance of the research establishes the rationale for the research. It includes the background of the research and the identified problem. ‘The research purposes’ consists of the research purposes and questions, the significance of the research and selection of the research location and target group. Finally, the structure of the thesis outlines five major chapters that construct the thesis.

1.1. The importance of the research

Background of the research:

At the international sphere, the migration strongly happens along with the globalization process. The developed countries like the United States, Canada, Australia and European countries such as Germany, UK, France, etc are the ideal destinations of resettlement for people from the developing countries. The recent immigration to the United States, to Canada and to Germany comprised around 13%, 20% and 13% of its population in 2010, respectively. However, these proportions were lower than (27%) in Australia (OECD, 2012). In response, the provision of quality education for different ethnic groups in these countries has been given increasing attention. Each country has elaborated its own policies on education for multi-ethnic groups. Three models including multiculturalism, interculturalism, assimilation and differential exclusion stand as different options for each country in the process of the provision of education for immigrant groups. Several countries secure the citizenship rights by enhancing the inclusion of immigrants through recognizing the cultural heritage of this group in their culturally diverse society. Others promote the assimilation into the host culture, while immigrants are incorporated into certain areas of society. Yet, a clear boundary remains existing between the native and migrant populations (Castles and Miller, 2003).

It is commonly recognized that the United States, Canada, Australia pursue the model of multiculturalism in their educational policies (Joshee and Johnson, 2005; Nieto, 2009; Kymlicka, 1995; Castles and Miller, 2003; Inglis, 2009; Hill and Allan, 2004). Historically,

the policy responses to racial and cultural diversity in schools were initiated in the United States since 1930s. The multiculturalism has targeted at removing the prejudice and discrimination and at making democracy real or exercising civil rights and equality for culturally diverse groups. In the other words, the pluralism and the unity underlay the development of multicultural education in the United States. The multicultural education policies were developed on the basis of the models developed by multicultural theorists such as Sleeter and Grant (1989) and James Banks (1988). The conceptual framework with five approaches of Sleeter and Grant (1989) (specifically, the exceptional and culturally different teaching, the human relations approach, the single-group studies approach, the multicultural education approach and education as multicultural and social reconstructionist) and Banks' typology of four approaches to multicultural education (including contributions, additive, transformative and social action) laid the foundation for the following educational policies of the states that promoted racial and cultural diversity in the curriculum and staff development. These initiatives have been valued as crucial resources for multicultural education in the United States and other countries (Joshee & Johnson, 2005; Nieto, 2009). Meanwhile, the official Multiculturalism Act (1988) has been the basis for the Canadian educational policies that were embedded with tolerance and diversity when they confirmed the right of aboriginal peoples to self-government. The specific policy of Canada is reflected in the statement of Kymlicka (1995): "*Canada, with its policy of 'multiculturalism within a bilingual framework' and its recognition of Aboriginal rights to self-government, is one of the few countries which has officially recognized and endorsed both polyethnicity and multi-nationality*". The multiculturalism is deemed to cover three components: civic participation, identity development, and promotion of social justice (Department of Canadian Heritage, 2002). The citizenship rights are executed by the participation throughout the educational process and specifically, in the curriculum development, in the teaching and learning process in school and in its monitoring and evaluating process. The identity discourse emphasizes on the linkage of multicultural education with valuing and developing particular ethno-cultural identities. Multiculturalism serves as "source of shared national identity" and hence enhances the pride in immigrants' native identity (Kymlicka, 2012a). The social justice component implies both the recognition and rights. The recognition refers to the need for all members of the society to include people from different groups in social life with high respect of their cultural identities. The rights discourse "is closely linked to the notions of human rights and therefore sees social, cultural, and economic justice, rather than economic benefit, as the

rationale for supporting diversity" (Joshee, 2009). Likewise, Australia increasingly called for a policy of multiculturalism by the 1970s in the Parliament. The development policy of the country directed at a nation of unity, composite, and "a voluntary bond of dissimilar people sharing a common political and institutional structure" (Koleth, 2010). The educational policies have been elaborated in the philosophical position that each person has a right to his or her cultural identity and heritage and to being understood and respected for differences. This said that he or she should have the positive feelings of both his or her own heritage and the heritage of others. In this spirit, apart from the community language education and ethnic studies at the large-scale scope, Australia has regulated intercultural education and multicultural perspectives to the curriculum as mandatory components for all schools (Hill & Allan, 2004; Inglis, 2009).

In Europe, although France used to be the typical case that supported the assimilationist model with its French republican ideology of refusing the institutional recognition of cultural or group differences, its Government has recently made effort of driving back the ethnic discrimination for the purpose of securing the social cohesion (Koleth, 2010). However, the majority of European countries excluding United Kingdom, the Netherlands, and Sweden prefer the term *intercultural education* to *multicultural education* (Tomlinson, 2009; Leeman, 2008; Allemann-Ghionda, 2009; Koleth, 2010). This response criticizes multiculturalism for its risk of promoting the separation and/or segregation when it highlights the distinct cultural communities and divisive policies possibly encouraging immigrants to maintain their own culture rather than integration. In contrast, interculturalism promotes the intersectionalities and interaction among groups from different cultures (European Commission, 2013). Yet, the policy of permanent settlement of migrants and the emerging development as multi-ethnic societies make these countries to enhance the integration support for these migrants (Koleth, 2010). Therefore, the educational policies of the countries in EU focus on the cultural diversity and intercultural education with its conceptualization through three dimensions: (i) *learning about cultural diversity in order to develop tolerance and respect among pupils, in some cases enhancing the fight against racism and xenophobia*; (ii) *the international dimension, which should provide for an understanding of contemporary cultural diversity in its historical and social context*; (iii) *the European dimension, which should enable pupils to develop a sense of European identity* (European Commission, 2004).

Like the other multi-ethnic countries, Vietnam, as a multi-ethnic nation (54 ethnic groups) with about 90 million people, of which, Kinh group accounts for nearly 86% and 53 minority groups with a proportion of 14%, particularly up to 16% of the whole school-aged population coming from the minority groups (Vietnam population and housing census, 2009), is continuously making every effort to improve its education services to all of its ethnic groups. The Government of Vietnam respects and secures the right of minorities to quality education through a series of legal documents. Its commitments are reflected in the highest legal document, specifically in the Article 5 of the 1992 Constitution of the Socialist Republic of Vietnam that "*Ethnic minorities have the right to use their own languages and scripts, maintain and develop their traditions, practices, custom and culture*". This policy is further concretized in the Article 7.2 of the Education Law 2005 that Government creates "*conditions for ethnic people to learn to speak and write in their own language to maintain and develop their ethnic culture, and easily grasp knowledge in the schools and other educational institutions*". The enforcement system, however, has not yet integrated the ethnic and cultural diversity in the curriculum and teacher training at the educational institutions, although Government agencies have issued some priority policies to facilitate the minority groups' access to the education. Those policies include Instruction No.8114/BGD&DT-GDTH dated 15 February 2009 on improving the quality of teaching Vietnamese language for ethnic minority students, Instruction No.896/BGD&DT-GDTH dated 13 February 2006 on adjusting the teaching and learning content for primary students, Decision No.1210/DQ-TTg by Prime Mister on the national program of education and training for the period 2012-2015 dated 5 September 2012 in which teachers at primary level are supported to learn local language in order to improve the quality of their teaching and minority students' learning. In practice, the same curriculum and textbook are applied for all students including Vietnamese native speaking students (Kinh group) and Vietnamese as second language speaking ones (minority groups). The teaching for ethnic minority students is also the same for Kinh ones so it challenges minority ones in their learning (World Bank and MOET, 2009; UNICEF et al., 2008).

The culturally diverse environment in schools has been becoming globally witnessed and a great concern for the policy makers of both multi-ethnic developed and developing countries. The selection of either multiculturalism or interculturalism oriented policy essentially needs to secure the right to quality education for all minority groups under the existing development context.

The identified problem:

Quality education and learning have been becoming the emerging central to the current educational and the post 2015 agenda world-wide (Burnett and Felsman, 2012; UNESCO, 2014, Education International, 2010). It is asserted that equitable education enables all people to access democracy that ensures the development benefits for all citizens. And teachers are recognized to play a crucial role in the process of gaining equity in education for all. The Global Monitoring Report 2013 emphasizes on the importance of teaching and learning for development in which equity in education is placed at the centre of the post 2015 development agenda. It also addresses the types of policies and programs to secure the equitable learning with particular attention to teacher reforms. The questions are currently of great concerns including: (i) what constitutes the relevant and quality learning in different contexts and how to foster it? (ii) What about teachers' knowledge and pedagogy most affects learning? (iii) How to improve educational outcomes among the most marginalized? (UNESCO, 2014).

In 2006, around 75 million children did not attend school. Notably, most of them originated from cultural minorities and indigenous or nomadic populations (UNESCO, 2008). The comprehensive picture of education for minority groups throughout the world shows that the ethnical diversity countries have been facing with the challenges of attaining educational parity between minority groups and the dominant one. "*The tendency for minority students in these societies to perform poorly in comparison with the dominant groups is worldwide*" (Ogbu, 1992). Much research has explained this phenomenon from the different perspectives. Nieto (2010) systemically indicated a number of theories to explain under-achievement of students of diverse cultural, linguistic, and racial backgrounds such as genetic and cultural inferiority; structural inequality, racism and poverty; cultural difference and cultural deprivation, social status, and care and social capital. Specifically, some recently salient research can take into consideration such as language deficit (Hart and Risley, 1995), cultural deprivation (Ladson-Billings, 1999; Deschenes et al. 2001; Gee, 2004), non-recognition of cultural capital (Yosso, 2005), cultural difference (Gay, 2000) and minority status or unbalanced power relation (Ogbu, 1987, 1992). The problem remains that the majority of research tend to attribute academic success and failure of minority students to individual characteristics or disadvantaged conditions of learners instead of reviewing competence of

teachers and institutions (Hattie, 2009), socio-economic factors and “institutional discrimination” (Gomolla & Radtke, 2002).

Ogbu explained the differences of academic performance among minority groups on the basis of his typology of minority status. According to his argument, castelike minorities such as African American and Mexican American suffered from structural racism and discrimination in society and consequently came up with sense of peoplehood by their oppositional response to mainstream values and cultures (Ogbu, 1987, 1999). Ogbu (2003) also asserted that significant changes within cultures and communities of castelike minorities could bring about academic success of these groups.

Payne (2005) argued that “the unspoken cues and habits of a group” were tied to economic classes and that, for the poor class, the “present as most important and decisions are made for the moment based on feelings or survival”. Whereas for the middle class, the “future is most important and decisions are made against future ramifications”. The “driving forces” for people living in poverty were “survival, relationships and entertainment” while “work and achievement” were the driving forces for the middle class. Hence, she asserted that understanding how the “culture of poverty” affected the daily lives of the poor would enable teachers to give good teaching for her target students.

Many scholars assert that educators play significant roles in improving minority students’ under-achievements. They argue that understanding the background and culture of immigrant children is essential for teachers in order to provide a good teaching for these students (Banks, 2006b; Gay, 2000; Sleeter, 2000). Sleeter (1992, 2000), Gay (2000, 2010), Irvine (2003) worked on multicultural teacher education and addressed a culturally responsive teaching or pedagogy in diverse classroom. With a focus on pedagogical practices for students of diverse backgrounds, culturally responsive teaching or pedagogy is an effective response to the underachievement of these students.

In Vietnam, the gap of academic achievements between the dominant group (Kinh group) and the remaining ethnic minorities is witnessed at all educational levels and larger at the upper educational levels. Although the completion rate at the primary educational level extensively increased for the ethnic minorities from 14 percent in 1992 to 78 percent in 2008, the minorities consistently displayed the lowest rates compared to Kinh and Chinese (at 92

percent in 2008). And a slight above half of the total number of minority students at the lower secondary level completed this educational cycle (52 percent) in 2008 while enumerated much higher for the Kinh and Chinese group (80 percent). Worse, the completion rate at the upper secondary level of the minorities was one third that of the Kinh and Chinese group (World Bank et al., 2011a). The statistical figures also showed that the learning outcomes of the minorities were much lower than those of the dominant group. For example, more than 37% minority students were below the standards of Vietnamese language meanwhile this rate was 14.3% for the Kinh group. Similarly, these rates were almost 30% and 9% for mathematics subject, respectively (Ministry of Education and Training, 2008 – the Study on Grade-5 students). There have been several reasons for this huge gap such as the economic and financial barriers, poor access to quality learning and teaching conditions, backward cultural traditions and inadequate perceptions of importance of education and poor quality of the teaching and learning in schools (UNICEF et al., 2008; World Bank et al., 2011b). It is explained that the minority status or the unbalanced power relation between the minority culture and the dominant one in the society has, to a great extent, been resulted from their poor economic power (World Bank et al., 2011b). Up to 39% of all poor people come from the minorities despite they make up only 14% of the country's population (World Bank and MOET, 2009). In turn, the poverty challenges the minorities to suffice their children's education both in terms of their time for learning and conditions for learning (UNICEF et al., 2008). Yet among the above mentioned causes, teachers' capability in teaching is attributed to as one of the crucial factors influencing minority students' academic achievements in schools. Observably, almost all schools of minority students are prevalently governed by teachers and administrators coming from the majority group (the Kinh group) and the proportion of primary school teachers from the minority groups is below 10% countrywide (World Bank and MOET, 2009). For example, in Lao Cai province, almost 80% of teaching staff were from the Kinh group while solely 35% of the provincial population came from the Kinh group. Similarly it was nearly 60% and 13% respectively in Ha Giang province (*DOET Lao Cai and Ha Giang, 2011*). This practice poses four major constraints on participation of minority students in classroom; engagement in and provision of supports of students' parents and their community to schools.

Language deficiency is the first constraint that challenges the communication of educators and students and their parents. Although the minorities have their rights to learn in their

mother tongue language as stipulated in the legal documents, they currently have little access to genuinely bilingual education (Kosonen, 2004; UNICEF et al., 2008). Meanwhile, teachers' poor capability of students' ethnic languages along with students' poor knowledge and skills of Vietnamese language cause great stress for both teachers and students in the teaching and learning process, particularly at the first grades. In addition, limited literacy and capability of Vietnamese language skills prevents parents from helping their children with their study at home and also hinder parents' interaction with principals and teachers (World Bank, 2009; UNICEF et al., 2008).

Biased curriculum is another constraint that challenges the teaching for minority students. The curriculum itself neither includes the images nor represents the diversity of its target groups (Lewis & Little, 2007; Lavoie, 2011).

Inadequate teacher training has been considered as the greatest concern for the quality of teaching. The problem lies in the fact that the inclusive education is not integrated in the pre-service and in-service training (Lewis & Little, 2007) and the curriculum of teacher training does not secure the diversity of students from different groups. The intercultural sensitivity in education for minority group has been almost ignored in the teacher training curriculum. The training program mainly focused on the professional subjects given by would-be teachers and basic subjects such as philosophy, pedagogy, psychology, civic education and information science (Nguyen, 2008; Nguyen, 2011). The fact has proved the heavily biased and discriminated institutionalized system of the pre-service and in-service training. The training in the teacher training colleges at the central and grass-root levels often assimilate teachers into the dominant society's value system, separating them from resources of their community. Therefore, teachers are predominantly trained to adopt the transmission-oriented teaching. Consequently, they tend to strictly follow the textbooks without adjusting both contents and method in order to make their teaching relevant, communicable and absorbable to minority students. Moreover, the teacher training programs almost overlooked the development of the teaching or working skills with minority students, particularly the teaching of literacy for bilingual students. Obviously, a big gap in classroom communication prevents both teachers and students from developing an effective and friendly learning environment. With such training system, teachers tend to teach students from minority cultures in the same manner as they instruct the dominant one (the Kinh group) (World Bank, 2011a).

Poor resources challenge teachers to provide culturally responsive teaching to their minority students. The poor access to internet and information resources such as books, materials and newspapers and so on poses a difficulty for teachers in updating their teaching (Lavoie, 2011). Meanwhile, students' parents and community hardly involve in supporting school activities due to their limited knowledge of Vietnamese language and their self-perception of poor qualification and also due to schools' poor policy of community mobilization.

These four major constraints confront teachers to give culturally relevant teaching to students from culturally various groups. *Firstly*, shortage of a cultural knowledge base including minority group history, minority language capability, communication style, learning style, value, beliefs, customs and traditions and more drives teachers into treating minority students in the same manner that they respond to the Kinh ones (MOET & UNICEF, 2009). The fact proves that teachers teach what they know, what they have and what they must follow as regulated in the curriculum rather than what students need, what students already know and what students are interest in. The majority of teachers adopt the traditional teaching method. They use didactic, lecture centered approach that requires students to respond in public when being called upon, that is observably uncomfortable for minority students (UNICEF et al., 2008). A lesson normally happens in the discourse that “the basics” in a textbook will be directly provided by teachers; and then students drill, and memorize them with more exercises before they can engage in more academically demanding learning activities. Students hardly have any opportunity to share their prior knowledge and experience or their living practices related to learnt concepts in lessons. Meanwhile, “*child brings to his or her learning prior knowledge of learning, expectation, degree of openness to experience, emerging beliefs about the value and worth to them from investing in learning, engagement and ability to build a sense of self from engagement in learning and a reputation as a learner*” (Hattie, 2009). In such classroom, they have observably become bored, passive and rarely interacted during the lesson.

Secondly, teachers usually lack cultural sensitivity to minority students' cultures and alienate themselves from community. Schools have mostly not engaged students' parents and community in the educational process because of poor literacy of this group. Additionally, the minorities usually suffer from stereotypes that depict them as backward, superstitious, and conservative. Worse, the minorities are often linked with inferior development and low power

ranking in comparison with the majority (Kinh group) (ADB, 2002). Many educators exclude minority communities despite their efforts to create environment congruent with learning needs of the minorities (World Bank, 2011a). In reality, teachers are often unaware of specific ways of communicating and disciplining children of minority communities. Hence, they imposed their own ways on minority students, which inevitably caused cultural shocks for minority students, especially at the first grades. Furthermore, the unfriendly relationship between teachers and students that is manifested in physical distance, teachers' harsh punishment and abusive behaviors and shortage of teachers' praise and encouragement made many minority students dropped out (UNICEF et al., 2008). The mismatch between students' learning style and teachers' teaching style, the differences in their patterns of communication, and low expectations for minority students as well as disregard of minority cultures in teaching practices have discouraged minority students in their learning. The language barrier usually seen as one main obstacle prevents them from the participation in lesson. In fact, the root cause lies in teachers' stereotype of minority students' incapability, their disrespected attitude towards their ethical origins and particularly their poor competence in students' cultures.

In the strategy and plan to narrow the inequality of quality education between the minority groups and the majority in Vietnam, it has been clearly stated out that one of the key policies to solve this problem is to build capacity for educators who give teaching to their minority students in public schools. Accordingly, great attention needs to be paid to culturally sensitive teaching practices for minority students, for example, by giving instruction in their mother tongue language, allocating more teaching positions for local people and educating local languages for teachers (World Bank et al., 2011a, World Bank and MOET, 2009; Government of Vietnam, 2012).

Under the aforementioned global and local context, cultural competence in teaching has emerged as a pivotal issue for education for minorities, particularly for fulfillment of the right to quality education of minorities.

1.2. The research purposes and research questions

Statement of the research purposes:

Three major purposes of the research were: (i) to understand the conditions for developing cultural competence in teaching; (ii) to conceptualize cultural competence in teaching; and (iii) to address how cultural competence in teaching secures the right to quality education for minority students. On this basis, the implications for concerned stakeholders (including teachers, teacher educators and policy makers) were also put forward so as to improve cultural competence in teaching for teaching staff.

The research purposes were developed with reference to works of some key scholars. Firstly, the fundamentals for the Right to Quality Education of Minorities were developed with the paradigm of ‘recognition’ (Taylor, 1995; Fraser and Honneth, 2003). This established a sound foundation for both ethnographic and experimental research. Secondly, based on previous studies on cultural competence (Cross et al., 1989; Lindsey et al., 2009; Lum, 2010; Diller & Moule, 2011), pedagogical action theory (Nieke, 2012), the research oriented its ethnographic research. Thirdly, with the empowerment and transformative pedagogy for minority education (Cummins, 1987, 1999, 2000, 2001; Cummins et al., 2007, 2011) along with culturally responsive teaching (Gay, 2010b) and approaches of integrating ethnic cultural contents in multicultural education (Banks, 2004b, 2010a), the pedagogical interventions for its experimental study were designed in combination with the findings of the ethnographic research. The parameters of teachers’ cultural competence in teaching and the relationship between cultural competence in teaching and students’ interaction in classroom were addressed by using the Grounded theory method (Bryant and Charmaz, 2010; Charmaz, 2010).

Research questions:

The research investigated the four following questions.

- 1) What are conditions for the development of cultural competence in teaching?
- 2) How is cultural competence in teaching conceptualized?

- 3) How does cultural competence in teaching influence on minority students' interaction in classroom?
- 4) What are the implications for concerned stakeholders to enhance teachers' cultural competence in teaching?

To have a more explicit research direction, the focus of inquiry was defined by the following issues: (1) the history of a minority group and its socio-economic and political context so as to understand its minority status and patterns of response in social interaction and schooling; (2) minority students' cultural characteristics, their learning and communication features; (3) challenges in teaching and learning for minority students; (4) the types of lessons selected for the experimental study; (5) the needed supports for teachers to design and deliver the culturally competent teaching to the selected minority students; (6) teachers' cultural competence in teaching, and students' interaction before and after the intervention, (7) potential resources of students' parents and community to support the teaching for minority students; (8) implications for the teacher pre-service and in-service training programs.

The information of three first issues (1-3) that was collected from the ethnographic research was used as the inputs for designing and delivering the experimental study. They gave the answer to the first research question. Three remaining research questions would be investigated and analyzed in the experimental study with the five following orientation issues (4-8).

Significance of the research:

The research defines the conditions for developing cultural competence in teaching, the parameters of “cultural competence in teaching” and its impacts on students' interaction in classroom. This will make significant contributions to designing the policies and programs in the global effort to secure the quality teaching, relevant and quality learning in the post 2105 education agenda at both policy and grassroots levels (UNESCO, 2013). On the one hand, the research puts forward the implications for concerned stakeholders at both the global and national levels in terms of designing pre-service and in-service training programs to improve the quality of teaching for minorities. On the other hand, it guides concerned stakeholders including school leaders, teachers and students' parents and community in multi-ethnic schools to provide effective educational services under the culturally diversified context.

Further, it clearly describes the process of developing cultural competence in teaching for educators.

The research is particularly important and significant for education of minorities in Vietnam because no previous research has been done on the influence of culture on education, particularly minority cultures and education, although there have been several studies on education of minorities. However, they mainly focused on the disparity in education and the gaps of achievements among the ethnic groups (World Bank, 2004, 2009; Dang and Glewwe, 2008; Dang, 2010; Rew, 2009; UNFPA, 2011), the educational policies for minority children (Truong, 2009; World Bank, 2011a; Pham et al., 2011; MPI, 2011) and the rights to education of minority groups (VCHR, 2012). The findings from the research will be useful for the policy makers such as Ministry of Education and Training and Vietnam National Institute of Educational Science in terms of the elaboration of educational reforms, development strategy, policies and programmes, for example, the curriculum compilation for the primary level by 2015. It also provides the valuable inputs for a reform on teacher training in the teacher training institutions of Vietnam. Finally, it is a good resource for teachers and local leaders to build their cultural competence in teaching in schools of minority students.

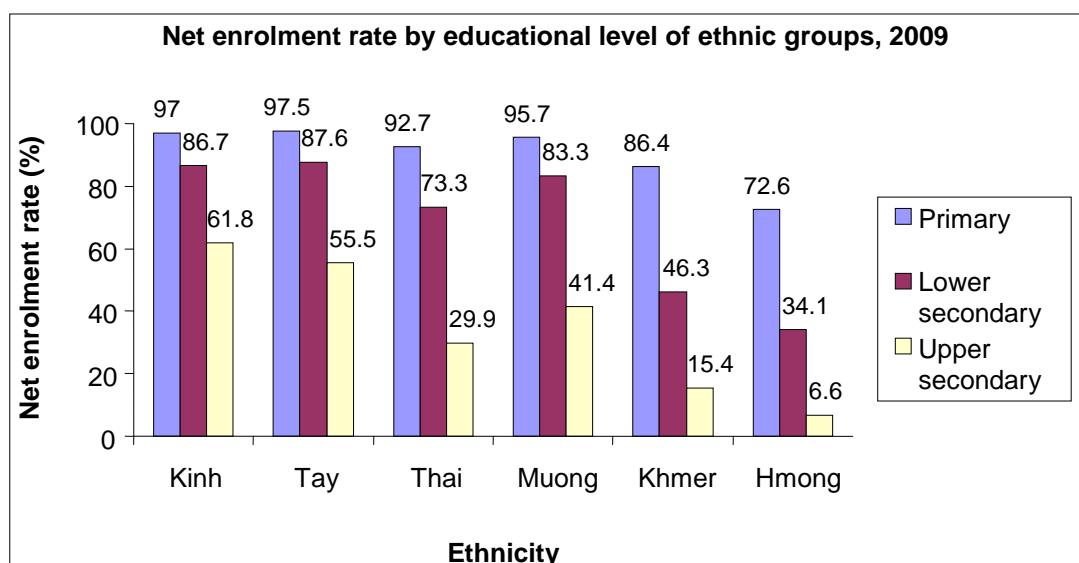
Research location and group:

Vietnam is chosen as a field of the research for several reasons. First, Vietnam is a multi-ethnic group country with 54 ethnic minority groups, of which the majority group (Kinh) accounts for up to 86% of the country population while the minorities enumerated a smaller proportion (14%) including Tay (1.9%), Thai (1.8%), Muong (1.5%), Khmer (1.5%) and Hmong (1.2%) and more (Vietnam population and housing census, 2009). Second, there exists a big gap in the academic achievements between the minorities and majority. The reasons for this big gap were often stated such as the language deficiency, irrelevant curriculum, alien instructional content, traditional teaching method and poor learning conditions (UNICEF et al., 2008, World Bank, 2011b). Some research also addressed that the majority of teachers and administrators in schools for minority students came from the Kinh group so it challenged communication between teachers and students in the teaching and learning process (UNICEF et al., 2008; World Banks, 2011a; Lavoie, 2011). Third, stereotypes and prejudices on lower civilization for minority groups are prevalent in Vietnam

society. It results in the situation that “*on the one hand, policymakers cannot avoid planning and implementing development activities ‘taking the majority culture and thinking model as the center’. On the other hand, ethnic minorities tend to accept ‘development from outside’, giving up their traditional culture values and neglecting their own strengths and resources*” (ADB, 2002). From this practice, it is important to raise the policy-related questions about whether the learning of minority students will be improved when the government focuses on building the cultural competence in teaching for educators in schools of minority students.

Among 53 minority groups, the Hmong group is selected as the target group for this research for some main reasons. Hmong students have the disproportionately poor academic achievements in comparison with the other minority groups (Luong and Nieke, 2013). The literacy rate of Hmong group is the lowest with only 38% while it is around 96% for the majority groups (Kinh and Chinese). Remarkably, the proportion of non-school attending population of this group (nearly 48%) is sixteen times that of about 3% of the majority (Kinh). Similarly, the net enrolment rates of the Hmong at the different educational levels are recorded much lower than those of the other groups. They are approximately 73%, 34% and 7% of the Hmong group in comparison with those of the majority group (Kinh) of 97%, 87% and 62% at the primary, lower secondary and upper secondary levels, respectively. Recognizably, the gaps at the higher educational levels are much higher (Vietnam census, 2009).

Figure 1.1: Net enrolment rate by educational level of ethnic groups, 2009.



Source: Vietnam Census, 2009

Moreover, the Hmong group is considered as the most vulnerable minority group. The language and cultural barriers faced by Hmong student group are reportedly and observably bigger than in the other groups (Lavoie, 2011). The socialized activities of the Hmong are much more limited. So educators encounter more difficulties in accessing this group than they do with the other groups in the teaching process. Equally important, the Hmong population accounts for one of the largest minority groups in the northern region of Vietnam. However, they hold the worst minority status and lowest academic outcomes in schools (Luong and Nieke, 2013). Last but not least, the researcher has gained her long-time working experience and great passion on working with the Hmong while being involved in improving the quality of education for the minorities in Vietnam.

1.3. The structure of the thesis

The thesis consists of five chapters. Specifically, Chapter 1 gives an overview of the research, including the importance of the research, the research purposes with the main issues of the focus of inquiry and the structure of the thesis. Chapter 2 provides literature review and theoretical framework that underlies the arguments of the research and orients how to undertake it. Particularly, the literature is analyzed and reviewed to establish the rationale for the empowerment pedagogy with cultural competence in purpose of securing the right to quality education of minority students. In this chapter, the situation of cultural competence in teaching and the right to quality education of minorities is also comprehensively reviewed at the global sphere and under Vietnam context. Chapter 3 describes the methodology for conducting this project, an intensive set of case studies in an experimental design. The specific process of the research is also presented in this section. The research findings are reported, analyzed and discussed in relation to the research questions in Chapter 4. Chapter 5 indicates key contributions of the present research, some implications for developing cultural competence in teaching for concerned stakeholders, limitations of the research and future research.

CHAPTER 2. LITERATURE REVIEW AND THEORETICAL FRAMEWORK

Chapter 2 presents the literature review and a theoretical framework for the research. It consists of 4 sections.

- Section 2.1. Fundamentals for the right to quality education of minorities - answers the two questions: What are the philosophical fundamentals for the right to quality education? What are the legal frameworks for securing the right to quality education of minorities?
- Section 2.2. Pedagogy of empowerment for securing the right to quality education of minorities - describes the foundations for the pedagogy of empowerment with an emphasis on understanding of minority status of students' ethnic groups and rights-based education model in a multicultural society. Four orientations for the pedagogy of empowerment are also clarified in this chapter.
- Section 2.3. Theory of pedagogical action competence - a foundation for development of cultural competence in teaching - portrays the theory of pedagogical action competence as underlying the development of cultural competence in teaching for teachers. It orients the field research with the grounded theory approach to ethnography.
- Section 2.4. Situating cultural competence in teaching in the globalization context and in Vietnam context - addresses the global and national context in which cultural competence in teaching is positioned and promoted.

2.1. Fundamentals for the right to quality education of minorities

2.1.1. Philosophical fundamentals for the right to quality education of minorities

It is universally recognized that a dominant culture in a nation governs its education system and this dominant social culture controls both the access to and value of knowledge (Lucey et al., 2010). Those who hold more power in the political and economic arenas in society directly and indirectly set the standards for all other aspects of social life (Giroux, 2001). It is visibly true in education when school curriculum, its methodology and testing are primarily embedded in dominant cultural values and beliefs (Renner, Brown, Stiens & Burton, 2010). In multicultural societies, minority students and even minority teachers usually have no choice rather than following regulations, operation and institutional mechanism in public schools that are stipulated in educational policies elaborated by policy makers who predominantly represent the majority. Will Kymlicka (1995) developed a liberal theory of minority rights with an emphasis on liberal values of autonomy and toleration in securing equal respect and equal dignity for minorities in social life. Yet, from the perspective of equal human rights, it has been increasingly agreed with an argument that “*Mere toleration of group differences is said to fall short of treating members of minority groups as equal citizens; recognition and positive accommodation of group differences are required through ‘group differentiated rights,’ a term coined by Will Kymlicka (1995)*” (Song, 2010). In this spirit, the research takes the liberal political philosophy of Taylor (1994), Honneth (1995) and Fraser & Honneth (2003) on the paradigm of “recognition” and of Kymlicka (1995) on “theory of minority rights” in multicultural society as the fundamental strands for its argument. It argues that the provision of education to minorities secures rights of its target group, provided that: (i) their cultural identity/particularity is properly valued through being recognized and accommodated in policies and regulations by policy makers and in the educational process by administrators and teachers; (ii) a minority’s representation is recognized in both the decision making and implementing process of provision of educational services; (iii) and dominant patterns of representation and communication that marginalize minority groups are radically changed.

2.1.1.1. Rationale of rights in multicultural societies

Kymlicka (2007, 2010b, 2012a) described the liberal multiculturalism as the way to achieve the human right revolution. It develops new models of democratic citizenship with shared commitments on human rights. Preserving minority cultures in a multicultural society is seen as a pivotal constituent in the framework of theory of justice. This framework consists of universal rights, assigned to individuals regardless of group membership, and certain group-differentiated rights or ‘special status’ for minority cultures (Kymlicka, 1995). Of Rawls’s list of the primary goods to be governed by theory of justice, Kymlicka emphasized culture as a primary good for shaping meanings of individual lives. He justified that people held a deep bond to their own culture and it was difficult and painful for them to leave their own culture. The liberal theory of minority rights asserts that the cultural membership decides people’s well-being for two reasons. First, culture shapes beliefs of people about the value of social practices that they must make choice of. Second, culture underlies the formation of people’s self-identity. He stated that “*the cultural membership has ‘high social profile’, in the sense that it affects how others perceive and respond to us*”. Taylor (1994) also affirmed that the respect for one culture enhanced the dignity and self-identity of its members.

The cultural diversity contributes to the richness of people’s lives and expands cultural resources of a society. So the heritage of minority cultures ensures not only interests for minorities but also those of the majority. The cultural diversity provides more alternative options for their adaption to new circumstances. Given a wide range of choices, it also provides the aesthetic and educational benefits for all groups in society (Kymlicka, 1995). Yet, the maintenance and development of minority cultures need a certain amount of political guarantees and protection. This ensures their cultural heritage, equal opportunities and access to the means of life. Habermas (1994) argued that “*in multicultural societies, the coexistence of forms of life with equal rights means ensuring every citizen the opportunity to grow up within the world of a cultural heritage and to have his or her children grow up in it without suffering discrimination because of it*”. The mentioned opportunity here can be interpreted as the opportunity to get involved in perpetuating and transforming one’s own culture. Accordingly, members actively promote the recognition of other cultures and accommodate differences. The development and enrichment of one culture are really promoted once the equality in power is achieved in its interaction with other cultures. Kymlicka (1995) also

stated that “the accommodation of differences is the essence of true equality”. He elucidated three forms of group-differentiated rights to realize the recognition of difference. The self-government right focuses on claiming the “political autonomy or territorial jurisdiction”. This right ensures the best development of one culture as well as best interest of its members. The polyethnic right demands “various forms of public funding of their cultural practices”. This right enhances integration into the larger society. Furthermore, it fosters their cultural particularity, pride and success in the mainstream society. The special representation right is understood to have representatives of a minority group in the legislature. It guarantees the marginalized or minority group’s view and interests to be effectively present in the political process.

The research examines the polyethnic rights with two parameters “internal restrictions” and “external protections”. The internal restrictions involve intra-group relation. It focuses on the desire to protect cultural practices in front of internal dissents. The external protections involve inter-group relations. It refers to demand to protect the distinct existence and identity of a minority group by reducing its vulnerability to the decision of the larger society. The internal restriction aims at maintaining culture with mitigating a danger of individual oppression. The external protection rectifies a danger of inequality suffered by a minority group (Kymlicka, 1995).

2.1.1.2. Recognition of diversity as core of Rights

Social justice covers both recognition of and accommodation to cultural diversity in multicultural societies. This secures rights and freedoms for both minorities and the majority (Maclure & Taylor, 2011). There have been two salient complementary perspectives of paradigm of ‘recognition’. First, Fraser (2003) conceived recognition as a matter of justice. Non-recognition and misrecognition are construed as “*unjust that some individuals and groups are denied the status of full partners in social interaction simply as a consequence of institutionalized patterns of cultural value in whose construction they have not equally participated and which disparage their distinctive characteristics or the distinctive characteristics assigned to them*” (Fraser, 2003). Hence, recognition, in her perspective, is the remedy for injustice when institutionalized patterns of cultural value constitute actors as peers, capable of participating on a par with one another in social life or in other words, obtaining status equality. Second, Taylor (1994) and Honneth (1995) took recognition to be a

matter of self-realization. Taylor (1994) analyzed Rousseau's thought of the importance of equal respect and authenticity as voice of nature within us. This has been considered as a constituent of freedom and indispensable element in the discourse of recognition. He also stressed the role of equal recognition as the foundation for building a healthy democratic society. The refusal of recognizing a certain culture explicitly hindered or even damaged the development of its members. Worse, recognition might be recorded in legal system but wrong recognition with inferior and undignified images on other cultures contained implicit oppression. Because these wrongly recognized images were gradually internalized and destroyed its members' self-identity. Hence, Taylor conceded that cultural misrecognition and non-recognition implied a form of disrespect and that the withholding of such recognition likely disabled a person from finding value in his or her identity: "...non-recognition or misrecognition can inflict harm, can be a form of oppression, imprisoning someone in a false, distorted, and reduced mode of being" (Taylor, 1994).

Similarly, in Honneth's perspective, the denial of recognition and misrecognition as forms of disrespect designate behaviours that represent injustice "*not simply because it harms subjects or restricts their freedom to act, but because it injures them with regard to the positive understanding of themselves that they have acquired intersubjectively*" (Honneth, 1995). More specifically, Honneth described three groups of experience of disrespect with regards to physical abuse, cultural denigration and social devaluation that destroyed basic self-confidence and brought with it a loss of moral self-respect and loss of personal self-concept of those with such experience. The sense of humiliation and shame that is reinforced by the disrespect through mis-recognition or non-recognition is a form of serious violation of human rights. Particularly, he also noted that those forms of personal disrespect structurally excluded the individuals from the possession of certain rights within a society.

"For the individual, having socially valid rights claim denied signifies a violation of the intersubjective expectation to be recognized as a subject capable of forming moral judgments. To this extent, the experience of this type of disrespect typically brings with it a loss of self-respect, of the ability to relate to oneself as a legally equal interaction partner with all fellow humans." (Honneth, 1995)

Basing on this, it can be deemed that the promotion and security of the sense of self-confidence, self-concept and self-respect of a person is considered as a precondition for the foundation of universal Human Rights.

Both two complementary perspectives of recognition are adopted as the theoretical orientation for this research. The securing of equal social status known as ‘social justice’ goes hand in hand with the securing of self-realization known as ‘fundamental rights’ through the paradigm of recognition. On the one hand, recognition demands good institutionalized patterns of cultural value. This emancipates the oppressed to act on equal status with their peers. On the other hand, it ensures conditions for them to make self-realization in claims of their rights.

How to make ‘recognition’ while certain public norms are applied to all citizens despite cultural differences? The norm of reasonable accommodation is meaningful in this case. “*It is natural that certain public norms should be rooted in the attributes and interests of the majority... These norms are not illegitimate, but inasmuch as they indirectly favor the majority, measures of accommodation must sometimes be taken to reestablish equity within the terms of social cooperation*” (MacLure & Taylor , 2011). In this case, accommodation can be preceded by adoption of minority rights. This remedies the disadvantages suffered by minorities caused by the difference blind norms (Kymlicka & Norman, 2000).

Conceptualization of cultural recognition:

Fraser (2003) denoted recognition as “upwardly revaluing disrespected identities and the cultural products of maligned groups; recognizing and positively valorizing cultural diversity; or transforming wholesale societal patterns of representation, interpretation, and communication in ways that would change everyone's social identity.” This perspective acknowledges subordination status of some groups in culturally diverse societies. Therefore, in order to achieve an equal status for these groups in social interaction, it advocates a transformation in institutionalized patterns of cultural value.

Meanwhile, Honneth (1995) designated recognition as the taken-for-granted respect. Accordingly, respect is manifested in three specific aspects. First, the autonomous control of one's own body provides emotional support as part of the socialization process. Second, the

cognitive regard for the status of moral responsibility is seen in the interactive processes of socialization. Third, the social approval of a form of self-realization encourages the group solidarity. Likewise, Taylor (1994) defined recognition that “we all recognize the equal value of different cultures; that we not only let them survive, but acknowledge their worth”.

Within the notion of “cultural recognition”, Taylor also addressed two opposite philosophical doctrines “universal/particular”. He used the terms “politics of universalism” and “politics of difference”. In his argument, the former emphasizes the equal dignity of all citizens and the equalization of rights and entitlements. In contrast, the latter focuses on the unique identity and distinctness of an individual or a certain cultural group. “The universal demand powers an acknowledgment of specificity”. Specificity is deemed to be the distinct nature of different cultural groups that nurtures the individual identity. Therefore, a genuine recognition requires an acknowledgment of the way in which one’s identity is constituted by a specific group’s cultural identity (Taylor, 1994). Two politics are based on equal respect so a conflict may exist between them. It is explained by Taylor that the politics of universal dignity requires treatment without difference. However, the politics of difference drives us to foster the particularity. “The reproach the first makes to the second is just that it violates the principle of nondiscrimination. The reproach the second makes to the first is that it negates identity by forcing people into a homogeneous mold that is untrue to them” (Pg.43). In practice, it is a puzzle to evaluate a nature of an action if it is of discrimination or homogeneity if the principle of equality is not clearly defined and properly taken. This principle needs to take the universal norms as well as the cultural context and potential competence of minority students into account. The suppressors can sometimes make use of this subtle distinction to sophisticate their actions.

How does recognition function?

Taylor (1994) and Kymlicka (2007, 2010a) emphasized on the recognition and accommodation of identity and cultural differences. It was shown through a range of multicultural policies and minority rights.

“...policies of recognizing and accommodating ethnic diversity can expand human freedom, strengthen human rights, diminish ethnic and racial hierarchies, and deepen democracy” (Kymlicka, 2007).

Taylor also put an emphasis on equal respect and equal dignity among cultures and within culture as the principles for the cultural recognition. The principle of equal respect requires a treatment for diversified groups in a difference-blind fashion for the generality. The fundamental implication of such human demand highlights what is the same in all. The principle of equal dignity commands a treatment in a difference-responsive manner for the particularity. The affirmation of uniqueness ensures equal opportunity of development and empowerment of minorities' voice. For example, the appropriate enlargement and revision of curriculum that recognizes the culture of the insofar excluded as Taylor discussed goes beyond the significance of expanding the coverage of cultures of minorities to everyone. More importantly, multicultural curricula enable us to radically *revise the images of inferiority* in the oppressed that tends to be enhanced by the dominant groups in order to maintain their hegemony. So the recognition extends to the claim of minority's self-image that underlies the self-respect, self-confidence and self-esteem for the identity of its group and members. A positive self-image can be built only when a positive attitude of the "significant others" is exposed in intercultural dialogues.

As equal citizens, two forms of respect are addressed in full public recognition: "(1) respect for the unique identities of each individual, regardless of gender, race, or ethnicity, and (2) respect for those activities, practices, and ways of viewing the world that are particularly valued by, or associated with, members of disadvantaged groups" (Taylor, 1994). Several ways have been addressed to seek respect for cultural distinctiveness in the politics of recognition. For example, exemptions from generally applicable law that penalize or burden cultural practice; assistance to do things that the majority can do unassisted, representation of minorities in government bodies, recognition of traditional legal codes by the dominant legal system, and symbolic recognition of the worth, status or existence of various groups within the larger state community (Kymlicka & Norman, 2000; Song, 2010).

When such politics of recognition are adopted in education, it needs to secure a balance between diversity and unity in both policies and practices. On the one hand, the provision of education must provide opportunities for all cultural and ethnic groups to entrench their community culture. On the other hand, it has to construct a national shared education in which diverse groups are structurally included and to which they feel allegiance. Each ethnic group has its own cultural pattern of orientation, interpretation and behaviors. Therefore, the

differing learned ways of ethnic groups are not inherently superior or inferior to one another. They are just differences. This is called the perspective of cultural relativism (Nieke, 2012; Erickson, 2010). Nieke (2012) also suggested embedding the paradigm of ‘recognition’ in intercultural education discourse that:

“Eine mögliche Alternative kann in der Amplifikation des Diskurses über kulturelle Pluralität auf den Diskurs der Anerkennung von Differenz und Diversität liegen... Dabei geht es nicht nur um die Anerkennung von Individuen, sondern auch von Sozietäten, also sozialen Einheiten, deren Mitglieder kollektive Identitäten ausbilden, die individuumsunabhängig im kollektiven Gedächtnis als kollektiv geteilte Orientierungsmuster kommuniziert und tradiert werden... Die Anerkennungen von Pluralität bedeutet jedoch keine schrankenlose Freiheit und impliziert auch keinen Wert- und Kulturrelativismus” (P.129).

“A possible alternative may lie in the amplification of the discourse on cultural plurality through the discourse of recognition of difference and diversity... It focuses on not only the recognition of individuals, but also the social unity of partnerships, whose members form collective identities that are independently communicated and passed on in the collective memory as a collectively shared patterns of orientation... the recognitions of plurality, however, do not mean unlimited freedom and do not imply relativism of value and culture” (Translated by the researcher).

In practice, cultural recognition is made in certain educational multicultural policies. Specifically, it is adoption of multiculturalism in school curriculum; funding ethnic institutions to support cultural activities; funding bilingual education or mother-tongue instruction (Kymlicka, 2010b). In reality, minority children grow up in a complex cultural environment. This may cause them some contradicting senses of the value of their ancestral cultural identity. If teacher treats them in a mere attachment to their original cultural community without taking into account of the evolution of their culture as well as the already accommodated or integrated culture, misrecognition will happen. As a consequence, it might cause negative psychological effects for minority students, possibly a sense of disrespect. Taylor affirmed that minority cultures survived and flourished by reinforcing children's ancestral cultural identities. His statement is correct if minority students closely cling to his ancestral culture that is inculcated in their mind. Nevertheless, a minority child grown up in

multicultural environments is affected by not only their group culture but also the mainstream one and others. Teacher needs to acknowledge the identity of minority students that is constituted not merely by a sole cultural framework inherited from their ancestors, but by the diversified and complex multicultural environment surrounding them (Waldron, 1996).

The educational practices with respect for minority students should genuinely recognize their cultural identity for the purpose not only of ensuring the survival of an existing cultural community, as Taylor (1994) desired, but also of building the multicultural citizenship through accommodation of diversity in culturally diverse environment as indicated by Kymlicka (1995, 2007, 2010a&b, 2012a). The challenge for minority group is that their ancestral culture is threatened by negative ways of life, skewed perception and response held by outsiders. Meanwhile, education that is supposed to enable them to secure their own identity is guided by the same outsiders. Therefore, cultural competence building for both the outsiders and insiders is likely an optimal option. Minority students are first aroused & cultivated with a sense of pride in their inherited cultural traditions. They are subsequently enabled to scrutinize appropriate external cultural opportunities in their integration. This is partially conducted in the educational process by culturally competent teachers who share cultures of their students.

2.1.2. Legal framework for the right to quality education of minorities

The right to education is considered as one of the basic human rights. The right to education enables children to have their other rights fulfilled. So long as the right to education is guaranteed, right to life, survival and development, right to participation, right to protection and more are enhanced. Owing to its special value, universal right to education is clearly enshrined in a series of international legal documents. The right to education of minorities is specifically stipulated in some key documents.

First of all, universal right to education is stipulated in the Article 26 of Universal Declaration of Human Rights (1948). It states that

“Everyone has the right to education... Education shall be directed to the full development of the human personality and to the strengthening of respect for Human Rights and fundamental freedoms. It shall promote understanding, tolerance and

friendship among all nations, racial or religious groups and shall further the activities of the United Nations for the maintenance of peace” (Article 26).

This right to education is repeatedly emphasized in the Article 13 on the right to education of International Covenant on Economic, Social and Cultural Rights (1966). It is subsequently transcended in the “Education for All” program at the World Conference on EFA (Jomtien, 1990) with the Goal 4 about securing quality education for all people. *“Every child has a right to an education that empowers him or her by developing life skills, learning and other capacities, self-esteem and self-confidence. The provision of a quality education demands attention to the content of the curriculum, the nature of the teaching and the quality of the learning environment”*. It implies a need for an effective and respectful learning environment that is responsive to the needs of all children.

The right to education of minorities is also recognized in some global documents and programs. For example, the framework for action of EFA recognizes that *“traditional knowledge and indigenous cultural heritage have a value and validity in their own right and a capacity to both define and promote development”*. More remarkably, the Convention on the Rights of the Child (CRC) (1989) acknowledges the primary importance of culture through a series of its articles, particularly the *“importance of the traditions and cultural values of each people for the protection and harmonious development of the child”*. The Article 20 also announces the *“due regard shall be paid to the desirability of continuity in a child's upbringing and to the child's ethnic, religious, cultural and linguistic background”*. Further, the right to education of minorities is asserted in the Article 29 that *“States Parties agree that the education of the child shall be directed to: (c) The development of respect for the child's parents, his or her own cultural identity, language and values, for the national values of the country in which the child is living, the country from which he or she may originate, and for civilizations different from his or her own”*. It is reinforced by the Article 30 for recognition of rights of children of minorities and indigenous group to enjoy their culture, use their language and the Article 31 for a child's right to participate in cultural life. The right to education of minorities is further strengthened in General Comment No. 13 on the Right to Education (1999) issued by UN Committee on Economic Social and Cultural Rights (CESCR) and General Comment No.1 on the Article 29 ‘Aims of Education’ (2001) by UN Committee on Right of Child. The General Comment No.13 describes that *“education*

has to be flexible so it can adapt to the needs of changing societies and communities and respond to the needs of students within their diverse social and cultural settings” and that States must: “*fulfill (facilitate) the acceptability of education by taking positive measures to ensure that education is culturally appropriate for minorities and indigenous peoples, and of good quality for all*”. Meanwhile, the General Comment No.1 on the Article 29 specifies that: “*Part of the importance of this provision lies precisely in its recognition of the need for a balanced approach to education and one which succeeds in reconciling diverse values through dialogue and respect for difference. Moreover, children are capable of playing a unique role in bridging many of the differences that have historically separated groups of people from one another*”

Apart from these universal legal documents, the right to education in cultural diversity for indigenous groups has recently been stated in the Article 14 & 15 of the Universal Declaration on Indigenous Rights (2007), for example, “*Indigenous peoples have the right to the dignity and diversity of their cultures, traditions, histories and aspirations which shall be appropriately reflected in education and public information*” (Article 15).

More specifically, ‘quality’ has recently emerged at the top priority and center in the concept of ‘Right to education’. In *World Declaration on Education for All* (EFA) in Jomtien (UNESCO, 1990), the need to make education both universally available and more relevant was highlighted. “Quality” was identified as a prerequisite for achieving the fundamental goal of equity. A decade later, the *Dakar Framework for Action* (UNESCO, 2000) positioned “Quality” ‘at the heart of education’ and emphasized “access to quality education” would be right of every child. In 2005, the *EFA Global Monitoring Report* asserted the significance of quality education as a new approach to an inclusive education and achievement of EFA by 2015. Accordingly, the definition of quality education was expanded to cover ‘the desirable characteristics of learners (healthy, motivated students), processes (competent teachers using active pedagogies), content (relevant curricula) and systems (good governance and equitable resource allocation).’ So the need for more relevant education is one of the three key components of quality education, in conjunction with greater equity of access and outcome and proper observance of individual rights (UNESCO, 2009a). The provision of quality education requires the quality of teaching responsive to needs of all children. Quality of teaching secures delivery of relevant curriculum and positive learning environment. In the

Convention on the Rights of the Child (1989), a philosophy of respect for children recognizes a child as “unique in characteristics, interests, abilities and needs” so its article 29 asserted “the need for education to be child-centered, child-friendly and empowering” (UNESCO&UNICEF, 2007). The right to quality education means the eligibility of all children regardless of their race, ethnicity, religion, gender, social and economic status, living places to access to a positive learning environment and to an education that supports their personal distinction and secures “equality, opportunity and excellence for all”. A positive learning environment must “enable every child to acquire the core academic curriculum and basic cognitive skills, together with essential life skills”. So it needs to be welcoming, emotional safe, fun, self-confident, belonging and empowering to enhance students’ interaction in classroom (UNICEF & UNESCO, 2007; Ridley & Wather, 1995). In order to build a positive learning environment, curriculum and teaching “must be of direct relevance to the child’s social, cultural, environmental and economic context, and to his or her present and future needs and take full account of the child’s evolving capacities” (UNESCO and UNICEF, 2007).

Governments need to elaborate the relevant policies and strategies for their own countries. They should make proper preparations for creating equal development opportunities for all ethnic groups. Vietnam is one of the active memberships of the global legal framework. Although the right to education of minorities is clearly stipulated in a series of its legal document such as the national convention (1992), education law (2005), the implementation is another story. A greater effort requires policy makers of Vietnam to concretize and improve the implementation of these policies. And educators are affirmed to act as effective social changing agents of this process.

2.2. Pedagogy of empowerment to secure the right to quality education of minorities

2.2.1. Foundations for the pedagogy of empowerment in education for minorities

2.2.1.1. Minority status and schooling

Minority cultures are usually deemed as cultures of “marginalized or vulnerable groups who live in the shadow of majority populations with a different and dominant cultural ideology” (UNESCO, 2006). Minority position does not always derive from the numerical weakness. But it is shaped by the quality of power relation among ethnic groups that reflects degree of being autonomous or oppressed by the dominant ideology and power. An ethnic group is defined as minority if it holds a subordinated power position in relation to another population in a society (Ogbu, 1983). Minority status is manifested in the group development history, cultural and socio-economic status and political representation (Ogbu, 1998). The value systems and life styles of a minority group are shaped by such qualitative dimensions. They are different from or even incompatible with those of dominant groups in society (UNESCO, 2006).

Why do minorities usually suffer from school failure? This question has been examined for the last decades by educational anthropologists. The anthropological studies of education for minorities systemically began in mid-1960s. They focused on addressing the culturally concerned causes of under-achievements of minorities. In the 1960s, the genetic deficit with racist explanation was gradually replaced by the cultural deficit. According to this argument, deficiency in students, their families and communities rather than failures of systems to respond to poorly performed students was blamed for minority students’ academic failure. The shortage of “cultural capital” (Bourdieu, 1986) that is affirmed to be valuable assets by schools for academic success is considered as the major reason for minority students’ failure. Previous research indicated that teachers tended to attribute their students’ underperformance to students’ inferior ability, attitudes and dispositions and their poor home background and inadequate working conditions of schools. Teachers hardly recognized it as their incapability or responsibility (Erickson, 1987; Bishop et al, 2001; Hattie, 2009). With the deficit theory, students were considered as problem. In order to attain success, students had to change. In the

late 1960s, socio-linguistically oriented anthropologists justified cultural differences in cognitive style, dialect and communication style, motivational style, classroom social organization and social relations, interaction style between teachers and students as the major factors resulting in minority students' failure. With this explanation, misunderstanding in classrooms due to "cultural blind spots" of both teachers and students was blamed. Teachers from this perspective might try to improve academic achievements of minority students without recognizing that their teaching needed to recognize and accommodate students' cultures in order to create a cognitively stimulating environment (Erickson, 1987; Foley, 1991; Ogbu, 2003). This explanation could not possibly justify good performance of some minority groups despite their similar cultural gaps like the other groups. In this case, the cultural-ecological theory of minority schooling that took into account the historical, economic, social, cultural, and language or dialect situations of minority groups in the larger society in which they existed made a significant contribution to persuasively explaining the root cause of this phenomenon. The theory gave out two sets of factors, namely the treatment patterns of society and its institutions towards minorities and the response patterns of minorities against such treatment system known as *community forces* (Ogbu, 1999, 2003). Ogbu's argument asserted that treatment system of society and community forces on the basis of minority status of certain ethnic groups had crucial impact on educational achievements of their children (Ogbu, 1983, 1987, 1992, 1999, 2003). However, he emphasized that the treatment or mistreatment system of society alone was not the cause of low school performance of all minorities for two reasons. First, some minorities still performed well in their schooling though they also suffered from discrimination. Second, there were differences in school performance of subgroups of minorities who belonged to the same ethnic or racial group and shared the same cultural and linguistic background. On this ground, he firmly concluded that differences in community forces primarily resulted in differences in school performance among minorities.

Typology of minorities:

Ogbu preliminarily categorized minority groups into three types of minority status including *autonomous, immigrant and voluntary, and castlike and involuntary groups* (Ogbu, 1983, 1987, 1992). He merged them into two main types namely *immigrant or voluntary, and non-immigrant or involuntary minorities* (Ogbu, 2003).

* Immigrant or voluntary minorities: they are voluntary immigrants to a country with hope of taking benefit of greater economic well-being, better future opportunities for children, and greater political freedom. These minority groups usually deal with language barrier and cultural differences. However, they obtain good academic performance in schools. Their acculturation strategy is the additive one, namely “accommodation without assimilation”. They learn the dominant group’s language, learn to adapt to the cultural host society while they still maintain their language and cultural system. By times, they can fully integrate into mainstream society. In any case, this group has options of their settlement if they do not want to live in the existing migrating country; either to return to their country of origin or emigrate to other countries which their educational knowledge and skills can be made used of.

* Non-immigrant and involuntary minorities: they are involuntary immigrants as slavery in the past or people whose land was conquered or colonized by another group. These minorities were forced to become a part of a dominant society, often held a subordinated position and dealt with prolonged discrimination. They usually possess little or no political power and normally suffer from more poorly economic conditions, partly owing to fewer employment opportunities granted for them. Structural subordination makes these groups develop appropriate cultural features to assert their position. They do not necessarily accept the rationalizing ideology but do not totally escape influence of the ideology. They make a continuous effort to struggle for political, social and economic equality with the dominant group. Their cultural and language differences with the dominant group are regarded as markers of identity to be maintained. Hence, they resist certain forms of behavior, symbols and meanings of the dominant group and see them inappropriate or undesirable. This is understood as a cultural inversion that forces minority members to choose either their own group’s model of behaviors or the model of the dominant group.

Ogbu argued that different modes of incorporation into society of immigrant and non-immigrant minorities drove them to come up with differences in perception of their minority status, adaptations to society, and their beliefs about and responses to economic, social, cultural and language barriers and their sense of collective identity. The *patterns* of collective behaviors or responses to their collective problems in society at large and in education have been formed by the ways of their *interpretation* of history (of being minorities voluntarily or involuntarily), and their *perception* of societal treatment or mistreatment. As such, the

collective identity and the cultural and language frames of reference of voluntary minorities in response to cultural and language barriers tend to be accommodation without assimilation. Meanwhile, the collective identity and the cultural and language frames of reference of the non-immigrants tend to be oppositional (Ogbu, 1992, 1999, 2003).

Collective identity:

Many critics misinterpreted the concept of “oppositional collective identity and cultural frame of reference” and translated Ogbu’s cultural ecological theory into the oppositional cultural theory. In order to correct the misinterpretation, Ogbu clarified the meaning of collective identity and cultural frame of reference with emphasis of putting the Black students’ behaviors in the historical and community context beyond only at the level of student-school transactions as his critics almost solely focused on.

“Collective identity refers to people’s sense of who they are, their “we-feeling” or “belonging.” People express their collective identity with emblems or cultural symbols which reflect their attitudes, beliefs, feelings, behaviors, and language or dialect. The persistence of a group’s collective identity depends on the continuity of the external (historical and structural) forces that contributed to its formation. It also depends on the continuity of responses of the group” (Ogbu, 2004).

He affirmed that collective identity was shaped and evolved through people’s collective experience and that the collective identity of an oppressed minority group was developed and maintained by two sets of factors: status problems and minority responses to status problems. Status problems are external forces and usually deemed as collective problems that specifically cover involuntary incorporation into society, instrumental discrimination, social subordination, expressive mistreatment. These problems are, to perception of members of a minority group, hardly solved within existing system of the majority– minority relations. In face of these status problems, oppressed minorities have no other choice than grievous acceptance of being driven into minority status and subjected to oppression. They gradually internalize the claims that the dominant group has to take responsibilities for their sufferings. In response, they tend to make separation from society and often make their oppositional collective identity against that of the dominant group in their perception (Ogbu, 2004).

Community forces:

“Community forces refers to the way members of a minority group perceive, interpret, and respond to education as a result of their unique history and adaptations to their minority status” (Ogbu, 2003). Variations in academic achievements among minorities root in the community forces with five aspects generated by adaptations in response to the “systems” factor. First, frame of educational comparison refers to comparing educational opportunities and benefits that a minority group gains against those of their respective group. Immigrant minorities compare them in the migrated country with those back home. Non-immigrants compare their educational opportunities and benefits with those of the dominant group. Second, beliefs about the instrumental value of school credentials are different among minority groups. Immigrant minorities strongly believe on education that it can enable them to achieve success in the dominant society. They believe that their effort in education will be later payoff. With this belief, they have a strong motivation to work hard in order to gain success in schools and develop their individual ability. As such, they make tremendous effort and time to do school work for the purpose of attaining good results. By contrast, non-immigrant minorities distrust on education because they see that very little evidence show rewards in their life gained by success in education. The institutional discrimination prevents them from advancing in the mainstream, although they may make a great effort in school or adopt the cultural practices of the dominant one. With this belief, these groups do not work hard enough in school to obtain good achievements that possibly enable them to get ahead. They spend very little time on academic tasks and tend to be satisfied with average grades. It is these different beliefs that drive different attitudes of two minority groups towards schooling. The voluntary group tends to trust in a good future for students once they are successful in school. Conversely, the involuntary one distrusts on it. Third, relationship with “the system” (school and school authorities) varies between two minority groups in three aspects such as: social distance or segregation, conflict and mistrust, and pragmatic trust. Segregation is not so concerned for immigrant minorities. However, it signals as “rejection and inferiority” for non-immigrant ones. Although both group experience conflicts and distrust with the dominant groups, these problems are more aggravated for non-immigrant groups. Similarly, the first group attaches great importance to teachers’ expertise on “knowledge and skills” that enables them to achieve their goals. Meanwhile, the second group pays much attention to how much teachers “care for” them. Fourth, expressive or

symbolic beliefs about schooling (for example, issues of identity, culture, language and ability) are of no concern for immigrant minorities. They do not consider language and culture that they acquire from schools as threat to loss of their group language and culture. As such, they treat them as opportunity for their success in the dominant society. On the contrary, non-immigrant groups have oppositional attitudes. They fear that language and culture of the dominant group transmitted through schools will replace theirs and that their success is solely attained at the expense of their own language and culture. Lastly, educational strategies of immigrant minorities constitute three main ones including: giving great trust on role of teachers on transmitting knowledge and skills for the sake of their success, making accommodation to school culture and holding children for their school performance. In opposition, non-immigrant groups' strategies show their doubts about teachers and schools, emphasize social relations and caring instead of teachers' expertise, nurture the behaviors to maintain their collective identity and hold teachers and schools responsible for their children's school under-achievements.

Ogbu's typology of minorities and clarification of two factors ("systems" and "community forces") make significant contributions to analysis of school performances of minorities from the perspective of power relations among ethnic groups in a multicultural society. The dichotomy is really useful when it is conceived as "*a theoretical construct that highlights important patterns of how power relations operating in the broader society find their way into the structures and operation of schooling*" (Cummins, 1997). With the cultural ecological theory, he persuasively explains minority groups' academic failure, and differences in social adjustment and academic performance in schooling among minorities. If educators are able to partially mitigate mistreatments of the "systems" factor such as involving students' parents and community in supporting the educational process and recognizing their symbolic beliefs and more, will positive changes in the "community forces" happen? How will minority students' school performance be improved thereof? It is strongly believed that empowerment pedagogy in education for minorities possibly brings about transformation in these two main factors.

2.2.1.2. Rights-based education in multicultural societies

In multicultural societies, power structure among ethnic groups is shaped by the socio-economic, political power in which cultural power is partially attributed to. Culture

influences a person's social interaction in a variety of institutions such as family, community, school and working place. It shapes our frames of reference, our beliefs and even our feelings, and orients our ways of thinking and acting. So culture reciprocally influences education. On the one hand, all stakeholders who involve in education – teachers and learners, school administrators, curriculum developers, policy makers and community members – contribute their cultural perspectives and cultural aspirations to what is taught, and how it is transmitted. On the other hand, education is also vital to the survival of culture. Apart from being a crucial means to achieve learners' full capacity, education also serves as an agent in promoting cultural heritage and obtaining cultural transformation. "As a collective and historical phenomenon, culture cannot exist without continual transmission and enrichment through education, and organized education often aims to achieve this very purpose" (UNESCO, 2006). The existence of a certain culture through interaction among diverse cultures in society can only be maintained and evolved on the basis of equal dialogue and mutual respect. So education embedded in politics of recognition and accommodation of diversity is acknowledged to be mandatory in multicultural environments in order to sufficiently fulfill rights of minorities to quality education. Rights-based education model with 4-A scheme (namely *available*, *accessible*, *acceptable*, and *adaptable*) developed by UNESCO targets at making duty bearers accountable for their human rights obligations while building capacity for rights-holders to claim their rights (UNESCO & UNICEF, 2007; Sandkull, 2005; Tomasevski, 2004). To do, it requires provision of relevant, inclusive and empowerment education.

First, *relevant* education "means finding more *flexible* and *socially responsive* solutions (i.e. adapted to changing societies and responding to the needs of students within their *diverse social and cultural settings*) and ensuring the *appropriateness* of education (i.e. culturally acceptable)" (UNESCO, 2009a).

Second, *inclusive* education "is a process of strengthening capacity of education system to reach out to all learners... a process of addressing and responding to the diversity needs of all children... through increasing participation in learning, cultures and communities, and reducing and eliminating exclusion within and from education" (UNESCO, 2003, 2005, 2009a&b). *Equity* and *quality* have emerged as two central factors of ensuring inclusive education. Accordingly, equity needs to be secured in curriculum design and teaching

methods must be adapted to students of culturally diverse backgrounds for the purpose of teaching students to respect and to value each other's abilities, and to be patient, tolerant and understandable with each other (UNESCO, 2009a).

Third, *empowerment* education is a process aimed at changing “the distribution of power both in interpersonal relations and in institutions throughout society” (Stromquist, 1995). “As Freire conceptualized, it involves much more than simply improving self-esteem or self-efficacy or other behaviours that are independent from social change”, ultimately targets at individual, group and systemic change (Bergsma, 2004) in order to make collective action for social transformation. Culture must be viewed in dynamic and continual evolution through its history. So recognition of fixed identities grounds stereotype, discrimination or stigmatism that hinders intercultural dialogues in schools and communities (UNESCO, 2009a). Hence, the most suitable philosophy for empowerment education is Reconstructionism because it sees education as cultural transformation while the others (progressivism, essentialism, and perennialism) emphasize on cultural moderation, cultural transmission, or cultural restoration, respectively. Moreover, Reconstructionism targets at two main changes. First, the change is made in structure of institutions. Second, the democracy in schools and society is achieved and enhanced (Thomas, 1994). These changes underlie recognition of equal dignity of all participants in education that is considered as key to successful intercultural dialogue (UNESCO, 2009a, 2011a, 2013).

The ultimate goal of rights-based education is to *learn to live together* through creation of understanding of, respect for and dialogue between different cultural groups within multicultural societies (UNESCO, 2009a; 2011a). As such, it requires educators to be able to provide an education in which different languages and cultures are recognized to be of equal value, equal respect, equal dignity (Taylor, 1994). In this spirit, intercultural education has become the relevant model with the development of multicultural societies including countries in strong support for multicultural education that should also take it as complementary thereof because “education *through* cultural diversity must go hand-in-hand with education *for* cultural diversity” (UNESCO, 2009a). Three major principles of intercultural education are known to set foundation to ensure the right to quality education for minorities. First, it respects for cultural identity of learners through provision of culturally appropriate and responsive quality education for all. Second, it provides every learner with

the cultural knowledge, attitudes and skills necessary to achieve active and full participation in society. Third, it provides all learners with cultural knowledge, attitudes and skills that enable them to contribute to respect, understanding and solidarity among individuals, ethnic, social, cultural and religious groups and nations (UNESCO, 2013b). So intercultural education requires educators to understand, appreciate and respect cultures of varied groups of population. That is essential to create equal educational opportunities available to all groups and thereby contributes to the enhancement of both democratic citizenship and respect for human rights (UNESCO, 2009a, 2011a). In short, “in order to further the process of learning to live together, there is a need to promote intercultural competencies, including those embedded in the everyday practices of communities, with a view to improving pedagogical approaches to intercultural relations” (UNESCO, 2009a).

2.2.2. The pedagogy of empowerment in education for minorities

2.2.2.1. Empowerment framework of education for minorities

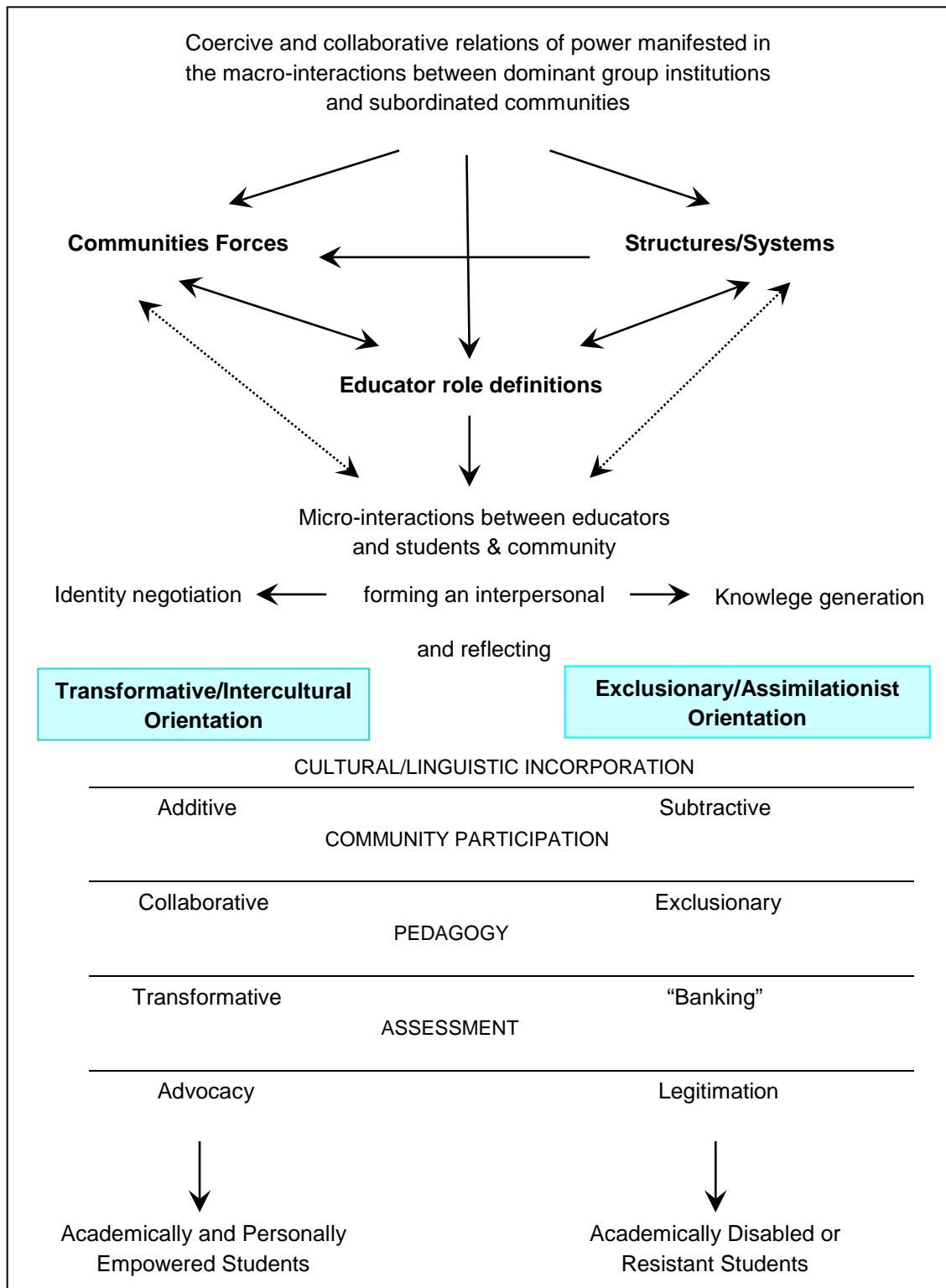
The social status of a minority group is determined by the *power relation* between it and the other groups (Schwartz, 1997; Ogbu, 2003). It affects the position and voice of this group in the social interaction that are usually supposed to be inferior in comparison with the dominant group. As a result of alienated feelings and cultural suppressions in schools, minority students often suffer from academic failures.

“These students often feel unwelcome and unwanted; they feel that they do not belong, do not understand the rules of classroom interaction, are not valued, and must give up their cultural identities to succeed. The realities are disproportionate failure and dropout rates, depressed achievement scores, negative attitudes towards education and schooling, and differential funding and educational spending related to the ethnicity of the students being taught” (Ogbu, 1992).

The systematic devaluation of culture and denial of access to power and resources by the dominant group shape patterns of interaction between minority students and their educators. Such patterns that subsequently affect conceptual development and cultural identity of minority students are seen as the major causes of their academic under-achievements rather than their surface fluency in the dominant language (Cummins, 1987, 1994, 2000, 2009b).

Two factors including “systems” and “community forces” make influence on students’ academic performance in schools (Ogbu, 2003). These factors are quite corresponding to two perspectives namely “sociopolitical”, “socio-cultural” described by Nieto (2010) which underlie the assumption that the social relationship and political realities are at the heart of the teaching and learning. “Bourdieu sees the educational system as the principal institution controlling the allocation of status and privilege in contemporary societies. Schools offer the primary institutional setting for the production, transmission, and accumulation of the various forms of cultural capital” (Schwartz, 1997). In order to reverse the failure of minorities in schools, the “systems” factor needs to function on the basis of equal recognition of, equal respect for, and equal dignity of all cultures that enhance the sense of cultural identity and create a caring environment for minority students (UNESCO & UNICEF, 2007). The “systems” factor can be deemed to be the educational structures that compose of policies, programs, curriculum and assessment in which educators are asserted to play a crucial role in empowering or disabling minority students through their interactions in schools as indicated in the following empowerment framework (Cummins 1986, 1987, 2001, 2009a).

Figure 2.1: Empowerment Framework of education for minorities (on the basis of empowerment framework by Cummins, 2001 & 2009a and cultural ecological theory by Ogbu, 2003).



The framework outlines two levels of interactions: macro-interactions and micro-ones under the coercive relations between the dominated group institution and subordinated communities.

Macro-interactions as reflection of power relations:

Gogolin and Krüger-Potratz (2006) asserted that

“...jede soziale Wirklichkeit gesellschaftliche Macht- und Herrschaftsverhältnisse beinhaltet, die auf die Gestaltung von Beziehungen und Interaktionen zwischen Menschen ebenso Einflussnehmen wie auf die Entwicklung individueller Identität” (P.122).

“... each social reality includes community power and authority context that exert influence on the formation of relations and interactions among peoples as well as on the development of individual identity” (translated by the researcher, P.122).

The disproportionate relations of power among ethnic groups in broader society affect three determinants including educational structures/systems, community forces and educator role definitions (Cummins, 2001, 2009a; Ogbu, 2003). First, the coercive relations shape the educational structures or “systems” in favour of the dominant group while depriving the benefits of subordinated groups (Schwartz, 1997). For example, the structural discrimination poses challenges for minorities in terms of educational opportunities such as language, curriculum, local teachers and resources for minority education and so on. Second, the treatment patterns of such “systems” or “structures” factor determine the “community forces”, in the other words, on the ways subordinated groups perceive, interpret and respond to education (Ogbu, 2003). Accordingly, the structural discrimination in the “systems” normally results in the oppositional responses from the “community forces”. Third, societal macro-interactions manipulate the ways in which educators define their roles in relation to culturally diverse students and communities, for example, mindset of assumptions, expectations and goals that educators bring to tasks of educating students (Cummins, 2001 & 2009a).

It is asserted that educators play a decisive role in school and social transformation despite constraints of existing structures or systems (Cummins, 2001&2009a; Nieto, 2010). They can

effectively work with students and communities in order to challenge the coercive process. Although educators work in conditions that are oppressive for them and their students owing to minorities - marginalized educational and social structures, they are never powerless and do have autonomy to make choices. They have certain freedom in structuring their interactions with culturally diverse students in classroom, and in determining the social and educational goals they want to achieve with their students.

“...legislative and policy reforms aimed at changing educational structures may be necessary conditions for effective change, but they are not sufficient. Implementation of change is dependent on the extent to which educators, both collectively and individually, redefine their roles with respect to culturally diverse students and communities. This is the deep structure of educational reform. ...reversal of the pattern of school failure requires that educator – student interactions be oriented towards empowerment, defined as collaborative creation of power. Creating contexts of empowerment in the classroom entails a direct challenge to the coercive relations of power operating in the wider society that are at the root of culturally diverse students’ school failure” (Cummins, 2001)

Cummins also clearly indicates that roles of educators are controlled by “broader policy and legal structure within which they operate, the institutional structure within which they have been trained, and the state and school structures that determine priorities for action on a day – to – day basis”. Additionally, “community forces” also help educators to clearly identify and adjust their roles in response to community’s needs; and fuel motivation and commitments of educators in their tasks. Nevertheless, they can reciprocally make changes or reforms in “Structures/Systems” to a certain degree through their pedagogical practices and advocacy efforts; make positive impacts on “community forces” in spite of the negative impacts of educational structures/systems if they recognize identity, culture of minorities with equal respect and equal dignity. Their positive attitudes towards minorities’ culture and identity can significantly move community forces into positive manners.

Micro-interactions as results of power relations:

Micro-interactions between educators and students and communities are directed by “Structures/Systems”; “Educator Role definitions” and “Community Forces”. These micro-

interactions structure “*an interpersonal or an interactional space within which the acquisition of knowledge and formation of identity is negotiated. Power is created and shared within this interpersonal space where minds and identities meet. As such, the micro-interactions constitute the most immediate determinant of student academic success or failure*” (Cummins, 2001).

Structures/systems set up a frame that regulates limits on the kinds of possible micro-interactions between educators and students. Recognizably, educational structure directly influences interaction between educators and students through its policies, programs, for instance, orientations of either cultural pluralism or cultural assimilation in schools that regulate staff development, curriculum, teaching method, socialization and partnership development.

Educator role definitions, to a great extent, significantly affect micro-interactions between educators and students, community. Teachers’ beliefs, assumptions or mental images towards minority students have been formed from their recognition of power relations among ethnical groups in society (Ogbu 1983, 1992). In turn, mental images and understandings that teachers hold about their learners drive their actions in their teaching practices (Bruner, 1996). Therefore, these determine students’ performance in classroom through mindset of assumptions, expectations or goals that teachers set up for them in their learning. Moreover, educators’ definition of their role as “civilizing”, “saving”, “assimilating” or “educating” cultural capitals for students orients and determines their instruction and interaction in classroom. This subsequently affects the reproduction of patterns of societal macro-interactions and shapes students’ capabilities to define and interpret their own realities and identities. Teachers’ negative attitudes towards and misperception of students’ culture cause identity conflict within students and make them internalized a sense of incapability or academic inferiority (Cummins, 2001). In contrast, teachers who recognize students’ language and identity with respect and show their strong beliefs in students’ capability with proper care can bring about great impacts on students’ participation and efforts in their academic performance (Cummins, 2001; Gay, 2010).

Educators’ patterns of treatment to minority students, in turn, form community forces. Subordinated communities and students do not passively accept negative treatments of the dominant group. They resist the process of subordination through oppositional behaviors

(Ogbu, 1992, 2003, 2004). In return, community forces, to a great extent, determine minority students' patterns of interaction with their educators and their educational efforts because parents pass on their cultural heritage to their children (Schartz, 1997; Ogbu, 2003)

The interactions between educators and students & communities are defined by the selection of either transformative/intercultural or assimilationist/exclusionary orientations that are reflected in the educational structures/systems and role definitions of educators, respectively. These orientations consist of four institutional dimensions of schools, specifically, language/culture incorporation, community participation, pedagogy and assessment. Hence, promoting the adoption of the empowerment pedagogy possibly brings about transformation in power relation between culture of minority students and that of the dominant group in schools. This greatly depends on the extent to which educators, both collectively and individually, redefine their roles with respect to minority students and communities (Cummins, 1986; 2001, 2009a).

2.2.2.2. The pedagogy of empowerment in education for minorities

The development history of pedagogies has undergone many models, for example, traditional pedagogy (Freire, 1970; Haberman, 1991; McGregor, 2008), constructivist one (Glaserfeld, 1989; Cummins, 2001; Hyslop-Margison & Strobel, 2008; Nieto, 2010; Pritchard & Woppard, 2010) and transformative one (Cummins, 2001; Bieasta & Miedema, 2002; O'Sullivan et al., 2002; Gardner & Kelly, 2008; Meyer, 2008; Cope & Kalantzis, 2009;), freedom pedagogy, 'emancipatory' or critical pedagogy (Freire, 2000; Morrow & Torres, 2002; Nieto, 2010; Dale & Margison, 2010; O'Shea & O'Brien, 2011). *Traditional pedagogy* emphasizes teachers' main responsibility of knowledge or skill transmission to students. Haberman (1991) described it as "pedagogy of poverty," that consists of "*giving information, asking questions, giving directions, making assignments, monitoring seatwork, reviewing assignments, giving tests, reviewing tests, assigning homework, reviewing homework, settling disputes, punishing non-compliance, marking papers, and giving grades*". Freire (1970) called it "banking education" in which learners are treated as blank receptacles; their experience are excluded, or effectively suppressed in the instructional process; and their learning is largely memorization. Teachers initiate, orient interaction towards achievement of expected instructional objectives. Curriculum is designed with prevalence of dominant culture, and textbooks are imbued with values and priorities of the dominant group. So it

suppresses minority students' experience. Students are expected to comply with expectations of the societal power structure. As a consequence, students hardly have opportunity to develop their *critical consciousness* that is prerequisite condition for making transformation in power relations in classroom. *Constructivist pedagogy* stresses that learning is collaboratively constructed through interaction with students and teachers. Teachers work with students so that they can reflect, theorize, and create knowledge. Knowledge is generated and constructed by both teachers and students under the form that new information acts as a catalyst for further inquiry (Glaserfeld, 1989; Cummins, 2001; Hyslop-Margison & Strobel, 2008; Nieto, 2010; Pritchard & Woppard, 2010) as Freire (1985) said "To study is not to consume ideas, but to create and re-create them". However, it barely concentrates on teaching and learning relationship rather than social realities. Although it also celebrates diversity and tolerance and acceptance of values in order to enhance self-esteem for students, it does not challenge inequalities of power and status distribution in the society (Cummins, 2001). *Transformative pedagogy* is assessed to go beyond *constructivist* one to deal with disproportionate power relations in society. Students are enabled to make referential relation of curriculum contents to their individual and collective experience and to analyze broader social issues relevant to their lives through collaborative critical inquiry. They are also given opportunities and encouraged to map out the ways to transform social realities by promoting the democratic participation and social action of concerned stakeholders. It highly attaches an importance to improving students' critical thought and analysis of social realities of their own lives and communities. Hence, this pedagogy challenges educators who need to possess sufficient courage and commitments to authentically address and tackle the ways in which the dominant group historically and currently retains their power. It necessarily raises awareness of students and community of the operation of coercive relation of power in their lives so as to make changes (Cummins, 2000a&b, 2001; Morrow & Torres, 2002; Dale & Margison, 2010; O'Shea & O'Brien, 2011).

Conceptualization of the pedagogy of empowerment:

Cummins (1987) defined that the pedagogy of empowerment "*explicitly sets out to promote the liberation of dominated minority children and communities from submissiveness, dependency and fear, i.e. from "learned helplessness"*". By doing this, it reduces or eliminates

the power of the dominant group to penetrate or control the formerly dominated minority group”.

In culturally diverse educational environment, the ultimate goals of the pedagogy of empowerment for minorities are to:

- provide students of all backgrounds opportunities to learn through an equitable and high quality education (Cummins, 2001; Gogolin & Krüger-Potratz, 2006; Nieto, 2010; UNESCO, 2009a&b, 2011a, 2013).
- equip them with capability and skills to “live together”, specifically, recognizing each others’ identity, dealing with conflicts, making use of resources and potentiality of pluralism, social integration (Cummins, 2001; Gogolin et Krüger-Potratz, 2006; Nieke, 2008; UNESCO, 2009a&b, 2011a, 2013).
- help students become critical and productive members of a democratic society (Cummins, 2001; Morrow & Torres, 2002; Nieto, 2010; Dale & Margison, 2010; O’Shea & O’Brien, 2011).

The achievement of these goals requires the pedagogy of empowerment not simply to incorporate cultural practices of students, and their community in curriculum or elaborate a relevant teaching method to their learning and communication styles, but to build students’ critical knowledge, attitudes and skills to transform the structural inequality, racism, and the injustices in society (Ladson-Billings, 1995; Cummins, 2001; Giroux, 2005; Gay, 2000, 2010; Wiggan, 2011).

UNESCO (2009) strongly underlined that recognition of cultural dimensions and adaptation of teaching method to requirements of everyday life of learners were considered as a central pillar of education for sustainable development. “Recognition of the diversity of knowledge must be placed on equal footing with recognition of the dignity of each knowledge system as a whole... Mutual respect among diverse knowledge systems fosters intercultural *dialogue* and mutual *understanding*, which in turn contribute to empowerment and self-development and a renewal of strategies for the enhancement of our ability to live together with our differences”.

Orientations of the pedagogy of empowerment:

Being embedded in the politics of recognition and accommodation of diversity, the pedagogy of empowerment functions on the basis of four major orientations including: (i) recognition of identity and experience, (ii) enhancement of critical thinking, (iii) promotion of cooperative learning, and (iv) building of trust and caring, in order to secure provision of rights-based education.

(i) Recognition of identity and experience:

In multicultural societies with unauthentic democracy, more socially powerful groups have devalued identities of less powerful groups for the sake of their best interests. Under these circumstances, subordinated groups often internalize ways they are defined or positioned by the dominant group and come to see themselves as inferior. In *Pedagogy of the Oppressed*, Paulo Freire (1970) called this process “cultural invasion”

“In cultural invasion it is essential that those who are invaded come to see their reality with the outlook of the invaders rather than their own; for the more they mimic the invaders; the more stable the position of the latter becomes. For cultural invasion to succeed, it is essential that those invaded become convinced of their intrinsic inferiority. Since everything has its opposite, if those who are invaded consider themselves inferior, they must necessarily recognize the superiority of the invaders”

The focus of Freirean philosophy highly stresses empowerment through concientization that is a process of overcoming the self/other contradiction as central to the transformation of reality (Freire, 1970; O’Shea & O’ Brien, 2011). Moreover, the mission of education is also argued to enable the oppressed to revise the images of inferiority in themselves that tends to be enhanced by the dominant groups in order to maintain their hegemony (Taylor, 1994; Honneth, 1995). So recognition extends to the claim of a minority group’s self-image that underlies the self-respect, self-confidence and self-concept for the identity of its group and members. A positive self-image can be built only when a positive attitude of the “significant others” is exposed in intercultural dialogues. Freire (1998) adamantly asserted that *“The struggle to bring dignity to the practice of teaching is as much a part of the activity of teaching as is the respect that the teacher should have for the identity of the student, for the student himself or herself, and his or her right to be”*. It is explicitly observed that educators who incorporate cultures, languages, and experience of all students in schooling activities,

and go beyond the simple transfer of knowledge, skills to enhancement of attitudes and critical, analytical abilities are able to empower students to have productive and meaningful lives (Cummins, 2001; Nieto, 2010; Dale & Margison, 2010; O'Shea & O'Brien, 2011; Wiggan, 2011). Learning is above all a social practice. The development and learning are firmly rooted in—and influenced by—society and culture. Learning impossibly occurs out of learners' context or without understanding of how culture and society influence and are influenced by learning (Vygotsky, 1978).

In practice, recognition of identity and experience of culturally diverse students needs, on the one hand, to strengthen their sense of self-respect and self-concept, on the other hand, to raise the sense of responsibility and commitments of educators to make authentic recognition thereof. This can be oriented to conduct through the following pedagogical actions:

First, students' cultures and languages need be shared rather than suppressed in classroom. Education needs to secure rights of all children to acquire language tools for their social interaction and to develop them within context of schooling for their equal development. Linguistic competencies condition school achievement, enhance access to other cultures and openness to cultural exchange (Cummins, 2000a, 2001, 2009a; UNESCO, 2006). Each child brings with him to school a certain cultural capital. Cultural capital is deemed to be values, norms, behaviors, language, ethnicity and more. Some cultural capitals have more social worth than others not because of its intrinsic value but of its stronger position in structure of societal power relations. So teachers' positive attitude and behaviors towards students' cultural capital affirm students' identity that is considered as crucial factor in empowering students' learning (Nieto, 2010). The recognition of students' language and culture reflects respect and affirmation of their identity that motivate them in their academic efforts. Teachers adopt this orientation by creating instructional contexts, by incorporating students' language and culture at appropriate time so that students can actively involve in learning. In another way, teachers position themselves as learners in the instructional process in order to learn from their students about students' culture, background and experience so that they can deliver an effective teaching (Cummins, 1986, 1987, 2001; 2009; Grant & Sleeter, 2007; Gay, 2010; Nieto, 2010; Wiggan, 2011). Educators need to perceive language diversity as a resource rather than a deficit. When a particular language is prohibited or devalued, voices of people from such ethnic group are also silenced and excluded. In order to facilitate students'

learning, educators need to use students' existing knowledge, experience, cultures and languages as basis for their learning. It primarily depends on educators' roles on converting *perception* of students' disadvantage of language and culture as deficiency or deficit into *recognition* of students' own language and culture as resources that need to be affirmed in schools (Nieto, 2010). Fránquiz and de la luz Reyes (1998) in their research concluded that teachers did not have to be fluent in the mother tongue languages of their students to support their use in classroom. More important than knowing the students' languages, they needed to motivate and offered opportunities for students to use their languages and cultural knowledge as resources for learning.

Teachers and schools recognize language and culture of students in their teaching and learning through varied ways, for example: (i) creating a community of learners engaged in active discovery; (ii) designing programs to develop both the instructional language and mother tongue language skills of language minority students; (iii) recruiting more local staff; (iv) keeping in contact frequently with parents in their native languages; (v) valuing the multicultural quality of the student population (Minicucci et al., 1995)

The recognition of students' language and culture shows the change in the structure of power relations in collaborative manner. The shift in power relations along with the recognition of identity on equal basis underlies active interactions of all participants and equal access to quality education (Cummins, 2001, 2009a; Nieto, 2010).

Second, students' prior knowledge and experience should be effectively incorporated and equally recognized in classroom. Prior knowledge and experience represent what children bring to learning of a certain concept. It is context-embedded and comprehensible input. Children learn by integrating new inputs into their existing cognitive structures or schemata. Hence, their prior experience and knowledge ground their patterns of perception and interpretation of new information (Dewey et al., 1997; Bransford et al., 2000). The pedagogy necessarily affirms and builds on students' prior experience in order to acquire new knowledge (Cummins, 2001; Grant & Sleeter, 2007; Bates et al., 2009; Gay, 2000, 2010b). Students' prior knowledge and experience significantly promote their participation and facilitate their acquisition of new knowledge. Foremost, it encourages students to actively engage in the cognitive process, and makes language and concepts more meaningful to students by enabling them to interpret new information in relation to their familiar knowledge

and experience (Gay, 2000, 2010b). In reading, for example, meaning is constructed by bringing learners' prior knowledge of language and of the world to the text. Particularly, prior knowledge plays a more significant role in helping second language learning students make second language input comprehensible. Moreover, an open learning environment in classroom where students are given opportunities to express, share and affirm their own cultural knowledge and experience strongly motivates them to invest themselves more fully in the learning process. A growing sense of self in a community of sharing in classroom actually encourages students to make a strong academic effort and to participate actively in learning. In contrast, when students' language, culture and experience are non-recognized or misrecognized, students tend to keep silent or passively participate in classroom. Consequently, teachers usually interpret these responses as lack of academic ability or effort. In turn, they will set low expectations for these students in their interaction with them. Additionally, teachers can understand their students better who are rich in their individually unique histories. On the basis of students' sharing of their prior knowledge and experience, teachers subsequently adjust their instruction to their needs and interests. Additionally, owing to understanding of what students know about learnt concepts, teachers can provide relevant concepts or vocabularies that students remain lacking (Cummins, 2001; Cummins et al., 2005).

The recognition of students' prior knowledge and experience can be made through:

- posing learnt concepts in a life-embedded context in order to seek inputs from students' prior knowledge and experience through brainstorming, or in small groups or pairs. This gives opportunities for students to use their mother tongue language in small groups or pairs when they have limited capacity of instructional language (Cummins, 2001)
- using visual aids and manipulative presentations to stimulate discussion, writing activities that focus on students' prior knowledge and experience (Schifini, 1994)
- selecting curriculum materials and texts that are relevant to students' cultural background and prior experience. The exclusion of students' cultural exposures in the texts or materials prevents students from sharing their prior knowledge and experience because it challenges them to relate new concepts to their extant frame of reference. Further, it also causes difficulties for teachers in exploring students'

background knowledge (Cummins, 2001; Nieto, 2010). UNESCO (2006, 2009a) elaborated a principle regarding the use of curricula and teaching and learning materials that were developed upon the diverse system of knowledge and experience of learners, use of local resources with high respects of students' cultural identity, language and values, different patterns of thinking.

- promoting the utilization of practical, participatory and contextualized learning techniques such as organizing study trips and visits to sites and monuments, productive activities that are linked to community's social, cultural and economic needs. For example, learning related to agricultural activities more effectively takes place in the fields or at home to learn about soil conditions, seed quality, field preparation or sowing time through practical activities and observation. Or learning involved in animal husbandry like grazing, grass identification, hygiene of cattle, animal disease and cures, etc should take place outside school (UNESCO, 2006, 2009a).

With such pedagogical techniques, the recognition of students' prior knowledge and experience are considered as valuable attributes to fostering students' identity and their cognitive functioning (Cummins, 2001; Cummins et al., 2005)

Third, community resource persons who can support teachers' instruction to minority students by provision of their cultural perspectives or viewpoints on learned concepts should openly be engaged and collaborated with in the educational process. Learning is evidently a social practice. Provision of necessary resources for all students to promote their full potential and healthy development covers not only material resources such as books, curriculum, financial support, and so on but also social emotional resources such as a belief in all students' ability and worth; care for them; high expectations and rigorous demands of them; and necessary social and cultural capital (Cohen, 2006; Grant & Sleeter, 2007; Nieto, 2010). With the participation of minority parents and community, it enables teachers to deliver culturally relevant instructions for minority students that build capacity for all concerned stakeholders and improves students' learning results (Banks, C.A.M., 2010; Diez et al., 2011). On the one hand, it motivates students in their learning once their sense of identity in school is reinforced through this process. Moreover, parents tend to have higher awareness of their children's education, create better learning conditions for their children and then

promote their academic progress both in home and school. On the other hand, the acknowledgement and validation of communities' participation in schools' activities underlies a genuine partnership between communities with schools. During this process, parents are further concientized about the potential of literacy to transform their lives and lives of their children (Cummins, 2001; Diez et al. 2011). *“This experience can be described as empowering, not because it made the parents or children feel good, but because it challenged and transformed the power relation that are embedded in more typical modes of school – community interactions”* (Cummins, 2001). Involvement of communities in schools' activities also reflects educators' respect for local people's ability. This gives opportunities for both educators and communities to conceptualize their lives. Moreover, communities take responsibility of their own empowerment and development through self-organizing dialogues. *“Participatory approaches provide a powerful lever for learners to take ownership and regenerate their learning spaces from a pluralistic perspective”* (UNESCO, 2009a). More significantly, a mutual understanding between communities and schools is achieved through the participatory process in education. It gradually removes prejudices against students that largely occur in shortage of accurate knowledge about and experience with a wide range of cultures (UNESCO, 2013b). As a result, community forces are then positively improved in favor of students' learning (Ogbu, 2003).

Several strategies that schools can promote the involvement of communities in the educational process are suggested as follows (UNESCO, 2006 & 2009a, Banks, C.A.M., 2010, Cohen, 2006, and Diez et al., 2011):

- considering schools as a centre for social and cultural activities, both for educational purposes and for the community;
- engaging local people in teaching as instructors; and
- decentralizing for the development of contents and methods to take into account cultural and institutional differences from groups to groups; and
- providing learning resources for parents to work with their children at home;
- promoting the participation of parents and other community members from different cultural backgrounds in school management, supervision and control, decision-making, planning and the implementation of education programmes, and the development of curricula and learning and teaching materials.

Teachers recognizably play key and multiple roles (facilitator, communicator, and resource developer) on engaging students' parents and their community in schools. To successfully involve them in school activities, teachers are recommended to go into the communities themselves in order to build trust with them (Grant & Sleeter, 2007). With great significance of parents and community's engagements on motivating both teachers and minority students in their teaching and learning process, an effective parent/community involvement program is essentially implemented (Banks, C.A.M., 2010).

(ii) Enhancement of critical thinking:

The pedagogy of empowerment must enable students to become transformative agents who can take actions to bring about social transformation. Therefore, it requires educators to develop critical thinking for students. Students are enabled to understand root causes of their so-called personal problems, for example, inferior self-concept and self-respect that are actually generated by the current historical, socioeconomic, or cultural context in which they are placed in subordinated position with the dominant groups. The critical thinking subsequently encourages both educators and students to challenge dominant discourses and conceptions of truth. As beings conscious of themselves and of their ability to influence the world, they are motivated to make changes in their existing life in order to live a different life in the future. In Freirean critical pedagogy, this is the 'conscientização' process that aims at promoting the recognition that personal and social change is possible by altering the ways a person understands, reflects, and acts in and upon the world (Dale & Margison, 2010). So educators need to facilitate students to reflect critically on both their own cultural background and on culture of the mainstream society in order to identify and resolve contradictions. "*This process will bring alternative perspectives into the open for both the teacher and students and enable them to understand their world and their identities more coherently than if only one perspective were presented as valid*" (Cummins, 2001). In the inquiry process, teachers and students are co-learners. The transformation in education depends on both teachers' and students' ability to reconcile the inequitable subject positions. If teachers predominantly control over and insist on their absolute power in classroom, they tend to oppress students' culture, and reduce opportunities of both teachers and students for critical thinking. In contrast, teachers in education for liberation who give more autonomy to students and

encourage them to be curious, to question, and to seek their own answers effectively empower students with the development of critical thinking (Nieto, 2010).

The critical thinking will be starting from understanding the situation related to concepts in which students have opportunity to share or reflect their experience, their culturally imbued conditions of existences. Thereby students can come to “*see the world not as a static reality, but as a reality in process, in transformation*” (Freire, 1970). Specifically, the critical literacy situates reading and writing within a particular social context and power relations. It focuses on specific social practices validated in text such as ideologies and considers social consequences of messages conveyed to students. Teachers and students review the reality or praxis so as to evoke the new analysis for both teachers’ and students’ critical thoughts. Therefore, students need to read multiple sources so as to evaluate the truthfulness and social impacts of transmitted messages. Additionally, teachers facilitate an open discussion in order to collect different viewpoints with a series of oriented questions such as how knowledge presented is selected, whose interest it serves, and how it might function to privilege or disadvantage some groups over others, and so on. With such questions, both teachers and students come to realize that conveyed knowledge and values mostly serve interests of the dominant culture (Dale & Margison, 2010; Nieto, 2010). Thereafter, both teachers and students elaborate educational actions in response to the analysis of reality. Through the pedagogy of ‘problem-posing’, students raise their real questions and work together with teachers to make knowledgeable answers. The transformation in classroom interaction is achieved with the activity of reflection and action (Freire, 1970).

Teachers with the pedagogy of empowerment need to ensure that students whose voices are usually unheard have chances to participate in classroom discussion and their views are fairly and adequately considered, and recognized. They are allowed to freely express their thoughts or question others’ perspectives. Furthermore, they are encouraged to listen critically to views of others, and respect their peers’ perspectives that might be contradicted with theirs. Teachers do not impose their ideas instead they facilitate students’ discussion through dialogues that promote the conscientization for both teachers and students and underlie their critical thinking. Subsequently, their critical perspectives can be developed to challenge the equities in schools and in society as well (Ladson-Billings, 1995, 2006, 2009).

(iii) Promotion of cooperative learning:

In culturally diverse classroom, minority students have to deal with an unfamiliar and challenging environment that may cause difficulties for them in their behaviors and learning. The pedagogy of empowerment needs to create a cooperative learning so as to motivate students' academic efforts, narrow achievement gaps, enable friendships and social relations and to enhance their socialization and difference management (Kagan & Kagan, 2009; Gundara & Sharma, 2013) and particularly to initiate transformative actions (Freire, 1970; Gundara & Sharma, 2013). Above all, it is firmly proved by hundreds of research/studies that cooperative learning boosts academic achievements and closes achievement gaps between minority students and their majority peers. In cooperative learning settings, students actively question, answer, support peers, explain ideas, express opinions, argue, debate, and negotiate. Grant and Sleeter (2007) described cooperative learning with four characteristics, specifically: heterogeneous grouping; careful planning to make sure each student has a role; work that requires interdependence of group members; and students are taught cooperation and group process skills. Phelan et al. (1992), in their research on students' perspectives concerning school, addressed that both high- and low-achieving students of all backgrounds preferred working in groups because it helped them generate ideas and participate actively in class. Cooperative learning secures space for students to freely express their views with peers in their native language owing to their constraint of instructional language (Cummins et al., 2005) and freedom or autonomy to argue and exchange their cultural ideas. Particularly, cooperative learning techniques and group-work are used to promote racial and ethnic integration in classroom (Ladson-Billings, 1995; Grant & Sleeter, 2007; Banks, C.A. 2010; Gay, 2010b). Through dialogues and debates, students have the sense of connectedness, collaboration and community that are enabled to share new knowledge and give their feedback in instruction. In cooperative learning, teachers design tasks that each group member has opportunity to do his or her share upon his or her ability, thereby create conditions that help students of different backgrounds and abilities have equal voices and be respected by their peers (Sharan, 2010). Recognizably, through cooperative learning, students from minority groups freely disclose their views with others on equal status, and make true integration in schools. Students actually scaffold each other in their learning through the group-work. As such, it strengthens their perception of successful chances (receiving more tutoring and peer support), and expectation of success (Kagan & Kagan, 2009). In addition,

cooperative learning develops social and emotional skills (i.e. high sense of self-respect and internal locus of control), notions of belonging and enhances the attitudes of children to interact constructively with others from different backgrounds in order to achieve common goals. The degree of emotional bonding that exists among students has a profound effect on students' behaviors. Hence, improvement in the race relationship is recognized in cooperative learning. Through group learning activities and team spirit, students get to know, come to understand and empathize with their teammates regardless of race. So friendship and teamwork is enhanced in their social relations (Kagan & Kagan, 2009; Grundara & Sharma, 2013). The more positive relationships among students and between students and teachers it builds, the lower absenteeism and dropout rates and the greater commitment to group goals, feelings of personal responsibility to the group, motivation and persistence in working towards goal achievement students hold (Johnson & Johnson, 2008; Grundara & Sharma, 2013). Importantly, cooperative learning can enable students to deal with situations of inequalities, conflicts and competitions, and turn them into positive interactions through adaption to the context. Learners gradually acquire different management skills and learn the values of cooperation in culturally diverse environment (Grundara & Sharma, 2013). More notably, cooperation in learning acts as fundamental basis of dialogues between teachers and students as well as among students in communication. "*Dialogue, as essential communication, must underlie any cooperation*" (Freire, 1970). On the one hand, cooperative learning attaches great importance to roles of teachers as good professionals who are knowledgeable and competent, especially if students encounter challenges in classroom. On the other hand, teachers need to be aware that they might not know everything. Through dialogues, both teachers and learners should be open to critical thinking as well as being able to learn from each other (Gundara & Sharma, 2013). Freire argued that cooperation was a core of revolutionary action that was really human, empathetic, loving, in order to be liberating (Freire, 1970). Cooperative learning, to a certain extent, brings about changes in two major injustices. First, it advances social and academic integration and greater equality in educational experience and outcomes for minorities. Second, it decreases segregation among communities due to collaborative efforts of educators (Hertz-Lazarowitz, 2008).

In order to promote cooperative learning, educators select one or more options out of five distinct types of cooperative learning methods, namely peer tutoring, cooperative projects, cooperative/individualized, jigsaw, and cooperative interaction. With cooperative learning of

any type, one common feature is that it motivates students to have responsibility and interest in their co-work and have equal opportunities to express their ideas. The factors of cooperative learning that contribute to academic and social gains for minority students can be examined in five constructs of an instructional process including: academic task structure, academic and social reward structure, teacher roles and behaviors, student roles and behaviors, and cultural compatibility of classroom structure (Kagan, 1986; Kagan & Kagan, 2009). One problem during promoting cooperative learning is that cooperation is poor when pupils find tasks very difficult and interaction emerges under domination of one leader in a group while other students have a limited overall picture of the task solution process. The role of teachers as facilitators of class activities secures equal participation and opportunities for all students through building cooperative learning in classroom. Teachers need to design cognitive and social skills stimulating and challenging activities including questions and problems that students understand their tasks. Students are subsequently entitled to have space given by their teachers to work on these tasks, to learn and reflect through their interactions in classroom. Teachers therefore facilitate students to expose their cultural perspectives or ideas. They only intervene in strategic terms which possibly provide elicitations for students in resolving problems that they encounter while interacting in cooperative learning (Grundara & Sharma, 2013).

(iv) Building of caring and trust:

Discontinuity between home and school culture challenges minority students to feel safe in schools. They often suffer from the feeling of being isolated, unwanted, anxious and unsure about how to behave and whom to trust. The pedagogy that focuses on ethics of caring, builds positive, trusting relationships in classroom enables students to obtain safe and motivated feelings (Noddings, 2002; Grant & Sleeter, 2007). Care and trust require the building of safe, caring, participatory, responsive school system and home. By care and trust, good social-emotional competence and ethical dispositions effectively empower students in learning. Being cared for and loved are prerequisite conditions and foundations for students' successful learning, healthy development, and well-being (Engster, 2005; O'Brien, 2007), for closing "achievement gap" (Grant & Sleeter, 2007), and for relations of solidarity (Nussbaum, 2001). The ultimate impact of care primarily imposes on students' capacity to absorb and retain new knowledge and skills. The process and outcome of learning performance is always social and

relational (Feeley, 2009). It is recognized that students with social - emotional competence and ethical dispositions “*are better able to understand and express themselves, understand and relate to others, manage their emotions, and solve interpersonal problems*” (Cohen, 2006). Additionally, care and trust establish basic sense of importance, value and belonging, sense of being appreciated, wanted and cared about. To deprive students of their rights to be cared for and trusted, or to overlook and even ban their cultural acts and traits, is to negate them “one of the great ‘goods’ of human existence” (Lynch et al. 2007, Lynch & Walsh, 2009), particularly to harm their emotional and mental health (O’Brien, 2007) that adversely influences human’s capability development (Feeley, 2009).

In *Pedagogy of the Oppressed*, Freire (1970) argued that revolution, transform action and real dialogue were not possible without this orientative moral principle, the presence of love for the world and for people. The transformation and revolution of self and the world was only achieved through caring human relationships and dialogues that were controlled by love, and trust in the educational praxis. In *Pedagogy of Freedom* (1998), Freire recognized the need to reach heart, mind and soul in educating for humanization. Despite domination of careless policy and institutionalization, caring dialogue between teachers and learners, having trust in self and other and recognition of our caring inter-subjectivity as humans could significantly drive back dehumanizing and oppressive forces. Freire’s insights strengthen our thoughts of power of care and trust in relationship and dialogue as fundamental to emancipatory education. The concept of conscientization refers to a process of change at deeply personal level through dialogue with self and other in which it defines the ways one person relates in the world. The dialogue is initiated via developing a relationship of trust that encourages speech, critique, reflection and action (O’Brien, 2011) and reflects how care is given in relationships. Noddings (2002) emphasized care was shown not only by the attention to intellectual objects, but also by attention to each other:

“Dialogue is the most fundamental component of the care model. True dialogue, as Paulo Freire (1970) wrote, is open-ended. The participants do not know at the outset what the conclusions will be. Both speak; both listen. Dialogue is not just conversation. There must be a topic, but the topic may shift, and either party in a dialogue may divert attention from the original topic to one more crucial, or less sensitive, or more fundamental. People in true dialogue within a caring relation do

not turn their attention wholly to intellectual objects, although, of course, they may do so for brief intervals. Rather, they attend nonselectively to each other... Dialogue, thus, always involves attention to the other participant, not just to the topic under discussion" (Noddings, 2002).

The respectful and attuned dialogue between teacher and learners underlies a holistic engagement of hearts and minds to keep alive the possibility of transformative praxis. The development of a relation of caring and trust enables students to liberate themselves from the inferior status and oppressions towards a mental and healthy development. Caring that is usually exposed in its multiple manifestations is a basic human capability serving a fundamental human need (Nussbaum, 2001). It is believed that trust emerges when a human caring relationship between teacher and students is established (Howes and Ritchie, 2002). Noddings (2002) argued that the first obligation of schools was to make care manifest in their 'structure, relationships, and curriculum'. Caring manifestation is not constrained at the intellectual dimension of curriculum. Instead, it is reflected in attention to the lives of both students and teachers intellectually, morally, and spiritually that will be integrated with high respect for and strong emphasis on equal dignity in instruction. Cohen (2006) stressed the importance of recognizing and developing caring relationships and infusing caring, relational, and social-emotional themes into school curricula so as to nurture social-emotional competence, and to fuel academic educational efforts. Regarding classroom interaction, caring displays through mentoring and reflective supervision by teachers that benefit for both teachers and students in their learning. On the one hand, mentoring and reflective supervision enables teachers to be aware of the processes of interaction and to develop different and proactive strategies to work with their students (Howes and Ritchie, 2002). On the other hand, it develops cognitive and social-emotional competences of students, and builds understanding, empathy and trust in classroom. *Caring* of teachers for students in communication is shown by "*controlling the class exhibiting personal power, establishing meaningful interpersonal relationship; displaying emotion to garner student respect; demonstrating that all students can learn; establishing a standard of achievement and 'pushing' students to achieve the standard*" (Delpit, 2006). It is important that teachers provide "*space and relationships where students feel recognized, respected, valued, seen and heard*" (Gay, 2010b). It is specifically shown in the following dimensions:

- *Caring for students as culturally located individuals*: students' cultural identities are acknowledged through learning interactions, for example, teachers' respect for students' language and culture. Teachers incorporate terms from students' first language in their instruction or sometimes make references to students' cultural constructs or community activities (Grant& Sleeter, 2007; Meyer et al., 2010).
- *Caring as attending to person and performance*: teachers demand, support, encourage and inspire students to do best in the assigned tasks. It is reflected in their expectation for students' learning and participation in learning activities. Teachers explicitly possess their patience, persistence and responsibility to self and students. (Gay, 2010b).
- *Caring as action-provoking*: teachers listen to and respect students, encourage students to express their opinions and are friendly to them. They also build community among students that underlies the empathy, mutual understanding and promotes empathy based decision making (Grant & Sleeter, 2007; Ladson-Billings, 2009). In contrast, "*poor teachers are hurried, and harried to persist in facilitating learning and are unconcerned about the general well-being of students*" (Gay, 2010b) so it might make students vulnerable or ashamed with teachers' criticism and crude assessment if they fail to respond to the assigned task in this case.

Caring underlies the enhancement of trust in intercultural communication. Building trust in intercultural competence requires communication actors to know one's biases; adapt to partners' culture, assist them to make cultural adaptation and lead them to meet their cultural needs through actions (Hofstede, 2009). When teachers are open, helpful, and caring, they gain trust from their students who, in turn, are ready to share and disclose their difficulty in learning with them. One more important factor is that teachers need to have faith in their students' abilities that is considered as one of the most pivotal motive to encourage students to make a great effort in learning (Grant & Sleeter, 2007; Gay, 2010b). Additionally, the caring relationships among students should be also valued because it is also an influencing factor of students' learning. Apart from achievement of good academic performance, students need to be encouraged to work together to help one another in order to gain competence in caring. In this case, teachers take great responsibilities to promote cooperation among students on the moral basis (Noddings, 2002).

Summary

The pedagogy of empowerment has been denoted as a pivotal constituent of multicultural education for securing the right to quality education for minority students. Although the structure and institutionalization operates under the oppression manner, educators can, to some extent, have a certain space of freedom in their teaching in order to make change in power relations between teachers and students and their community (Cummins, 2001). The development of the pedagogy of empowerment has been elaborated on the basis of in-depth understanding of two major paradigms: (i) minority status of students' ethnic groups that is shaped by the power relations among ethnic groups in a society and significantly influences students' schooling through the systems factor and community forces (Ogbu, 2003); and (ii) nature of rights-based education that must be relevant, inclusive and empowerment. The pedagogy of empowerment contributes to making the social transformation on the basis of existing cultural contexts and resources. To do so, the pedagogy of empowerment covers four major orientations including (i) Recognition of cultural identity and experience/knowledge; (ii) Enhancement of critical thinking; (iii) Promotion of cooperative learning; and (iv) Building of caring and trust. These four orientations are embedded in instruction through dialogues between teachers and students and communities through which concientization extensively occurs so as to achieve the changes in individuals, groups and systems (Freire, 1970). In order to adopt the pedagogy of empowerment in culturally diverse educational environment, it requires educators to possess cultural competence in their pedagogical actions so as to provide quality education for all ethnic groups, particularly for minorities.

2.3. Theory of pedagogical action competence – A foundation for development of cultural competence in teaching

2.3.1. Building cultural competence in teaching as a strategic intervention in education for minorities

The centrality of culture to the teaching and learning in culturally diverse environment has increasingly been addressed by a lot of scholars (Bishop & Glynn, 1999; Bishop et al., 2007a&b; Ladson-Billings, 1995, 2006, 2009; J. A. Banks & Banks, 2004b; Banks & Banks, 2010; Gay 2000&2010b; Cummins, 2001, 2009; Cummins & Early, 2011; Nieke, 2008, 2012; Gogolin and Krueger-Portratz, 2006). According to the proposed paradigm shift, marginalized cultures need to be integrated in school curriculum and pedagogy in a movement towards building cultural competence for teachers in their instruction (Banks, 2003, 2006b; Bennett, 2004, 2009; Cushner & Mahon, 2009).

It has been argued that once students' culture is mainstreamed in curriculum and pedagogy, positive attitudes towards learning will be achieved. For example, Banks (2006b, 2010) supported the integration of content about ethnic groups into curriculum and described its effects on minority students' attitudes. Moreover, the pedagogical approach of education for minority students emphasizes that teaching needs to be designed and implemented in a view of appreciating the identity, putting the knowledge constructing manner and communication patterns of minority students in its center so that positive attitudes towards learning is achieved (Cummins & Early, 2011; Gay, 2010b; Bishop et al., 2007a&b; Rubie et al., 2004; Ladson-Billings, 1995, 2009).

“As students' culture became central and integral to classroom relationships and interactions, and it was acceptable to be, act and make sense of the world as Māori, then concerns about identity were replaced by positive attitudes to learning” (Bishop et al, 2007b)

The power of teachers' perceptions greatly relates to students' behaviors. Different value systems result in variation in perceptions of culturally determined patterns of thinking, communicating, and behaving. In turn, differences in perceptions lead to misunderstandings

and conflicts that challenge an efficient and effective learning environment (McCarthy & Benally, 2003). Some research provided the interventions aimed at bridging these differences by helping teachers to understand students' cultural values and learning or communication styles. They were conducted by incorporating home/community cultures in teaching and since then brought about the remarkable changes on students' learning and achievements. For example, Au & Mason (1981) and Au & Kawakami (1994) took the *learning style* of minority students into designing the culturally appropriate pedagogy in which students were allowed to utilize their common interaction language through the talk-stories into the reading lessons. And the results achieved by these students showed much better than the standardized level. The study by Erickson and Mohatt (1982) portrayed the culturally responsive teaching by bridging cultural gaps between home and school in terms of the *interaction style* that enhanced minority students' performance and achievements. Notably, the *communication style* had great differences between classroom and community and made its great impacts on students' learning in classroom through the studies conducted by Philips (1983) and Irvine (1990). Irvine emphasized the acceptance of students' communication patterns (mutuality, reciprocity, spirituality, deference and responsibility) other than language interaction for the teaching of African-American students. More recently, Bishop et al. (2007b) developed the culturally responsive pedagogy and supported to build teachers' effective teaching profile in order to improve Māori students' achievements. The outcomes of such research indicated the significant impacts of integrating cultures of minority students in the teaching process on their learning in culturally diverse schools.

So as to give quality instructions to all groups of students in multicultural classrooms, an attempt to address and build cultural competence needs to be fostered (Deardorff, 2006; Bennett, 2009; Cushner & Mahon, 2009; Moule, 2012). Bennett (2008, 2009) indicated that intercultural competence was most often viewed as "a set of cognitive, affective, and behavioral skills and characteristics that support effective and appropriate interaction in a variety of cultural contexts". Hence, building cultural competence in teaching for teachers must consider aspects associated with psychosocial development of students, particularly minority ones; entrenched value systems that underlie such actions as racism and homophobia and cognitive and affective readiness of teachers (Cushner & Mahon, 2009). Thus, training, coaching and mentoring is one approach to develop and improve intercultural

perceptions, attitudes and skills for teachers through participant observations (Cushner & Mahon, 2009; Bennett, 2009).

2.3.2. Conceptualization of cultural competence in teaching

Many definitions of culture and cultural competence have been developed for last decades. There is no standard definition. Cross et al. (1989) in their monograph work on culturally competent system of care for minority children defined “*culture implies the integrated pattern of human behavior that includes thoughts, communication, actions, customs, beliefs, values and institutions of a racial, ethnic, religious or social group*”. And they also pioneered in giving the first definition of cultural competence as “*a set of congruent behaviors, attitudes, and policies that come together in a system, agency, or among professionals that enables effective work in cross-cultural situations*”. This widely accepted and cited definition has also been referred to by several educators such as Lindsey et al. (2009), King et al. (2007), Moule (2012) and more.

Recently, UNESCO has given out the definition of culture and intercultural competence when developing a series of its policies and programs on enhancing the intercultural dialogues in culturally diverse societies. Accordingly, culture is understood as “*set of distinctive spiritual, material, intellectual and emotional features of a society or social group, encompassing all the ways of being in that society; at a minimum, including art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs*” (UNESCO, 1982, 2001, 2013b).

“*Intercultural competences refer to having adequate relevant knowledge about particular cultures, as well as general knowledge about the sorts of issues arising when members of different cultures interact, holding receptive attitudes that encourage establishing and maintaining contact with diverse others, as well as having the skills required to draw upon both knowledge and attitudes when interacting with others from different cultures. One way to divide intercultural competences into separate skills is to distinguish between: savoirs (knowledge of the culture), savoir comprendre (skills of interpreting/relating), savoir apprendre (skills of discovery/interaction), savoir etre (attitudes of curiosity/ openness), and savoir s’engager (critical cultural awareness)*” (UNESCO, 2013b).

As the research specifically aimed at addressing cultural competence in teaching from the pedagogical action perspective and examining its impacts on students' interaction in classroom, culture is defined from the perspective of the combined cultural anthropology and sociology by Nieke (2008) that

“Kultur ist die Gesamtheit der kollektiven Orientierungsmuster einer Lebenswelt (einschließlich materieller Manifestationen)... Die Lebenswelt eines Menschen oder einer Gruppe von Menschen besteht wesentlich aus den Orientierungsmustern, mit denen sie sich in ihrer jeweiligen Lebenswelt orientieren.”

“Culture is the totality of the collective patterns of orientation of a living world (including physical manifestations)... The living world of a man or of a group of people essentially consists of the orientation patterns with which they orient themselves in their respective living environment” (Translated by the researcher)

In a certain cultural system, its members internalize:

“die Orientierungen, Deutungen und Handlungsmuster dieser Kultur: Die internalisierte Kultur ist wegen der Struktur dieses Lernprozesses den Betroffenen nur noch zum Teil bewusst. Deshalb ist es nicht ohne aufwendige Verfahren der Bewusstwerdung und Reflexion möglich, aus den Denkprägungen und Handlungsschablonen der jeweiligen Kultur herauszukommen. Das weitaus meiste an Deutungen, Wertungen und Handlungsmustern wird in diesem Prozess der Internalisierung von den jeweils Erwachsenen übernommen, ohne dass eine Möglichkeit besteht, diese Orientierung in eigener Erfahrung auszuprobieren” (Nieke, 2008, P.44)

“the orientations, interpretations, and behavior patterns of his culture: The internalized culture is only partly conscious of because of the structure of this learning process of its members. Therefore, it is not possible to get out of the ideology and action patterns of the respective culture without an extensive process of awareness and reflection. By far, most of interpretations, values and patterns of action are transferred in this process of internalization by each adult, without this,

"they are likely to try this orientation in their own experience" (translated by the researcher)

Nieke (2012) also addressed the concept of competence from the pedagogical perspective that:

"Kompetenz ist: (i) Fähigkeit, gegebene Aufgaben sachgerecht zu bewältigen; (ii) Bewusstsein von der Verantwortung, die gegebenen Aufgaben nach geltenden Massstäben korrekt und bestmöglich zu erfüllen; (iii) die auf der Grundlage der beiden ersten Komponenten zu beanspruchende Zuständigkeit für die Erfüllung bestimmter Aufgaben, die sich aus der spezifischen Fähigkeit und Berufsethik definieren lassen" (Nieke, 2012, P.49).

"Competence is: (i) ability to deal with given tasks properly, (ii) awareness of the responsibility to correctly perform the given tasks up to the set standards in the best way, (iii) the corresponding capability on the basis of the first two components to fulfill certain tasks that can be defined from the specific ability and professional ethics" (translated by the researcher).

With reference to the definitions of the concerned concepts by Nieke (2008, 2012), cultural competence from the pedagogical perspective can be denoted as the ability as well as awareness of responsibility of understanding patterns of orientations, interpretations and behaviors of students that have been formed and internalized by their culture; capability and sense of professional ethnics of taking appropriate attitudes, actions in response to these patterns so as to effectively teach in culturally diverse educational environment.

With this concept, he further clarifies that

"Handlungskompetenz meint eine Verhaltenssicherheit, die zum Handeln befähigt (in Anlehnung an Roth, 1971)... Professionelle Handlungskompetenz ist nicht allein durch die (kognitive) Beschäftigung mit Wissen zu erreichen, sondern umfasst außerdem das Verfügenkönnen über Handlungsmuster und eine Haltung der Selbstreflexion" (Nieke, 2008, p.45).

"Action competence refers to a behavioral security, to be capable of action (adapted from Roth, 1971). Professional competence is achieved not only by the (cognitive) activities with knowledge, but also includes the dimensions about patterns of behavior and an attitude of self-reflection" (translated by the researcher).

This concept is extended with the pedagogical competence that is defined

"Bezogen auf pädagogische Kompetenz bedeutet dies, dass eine Person dann für kompetent erachtet werden kann, wenn sie: (i) fähig ist, die gegebene Aufgabe auf der Basis des hierfür grundsätzlich zur Verfügung stehenden Weltwissens, bezogen auf professionelle Kompetenz des Fachwissens, das in der Erziehungswissenschaft und deren Bezugsdisziplinen aufbereitet ist, zu bewältigen; (ii) auf der Basis einer speziellen Berufsethik begründet weiß und entscheiden kann, was im jeweiligen Fall im wohlverstandenen Interesse der anvertrauten Klientel zu tun und unterlassen ist... Wenn diese beiden Bedingungen erfüllt sind, kann und muss der jeweiligen Person die Zuständigkeit für das erforderliche pädagogische Handeln zugesprochen werden" (Nieke, 2012).

"Regarding pedagogical competence, it means a person can be recognized as competent, if he/she: (i) is capable of dealing with the given task on the basis of the fundamental available knowledge of the world, and with reference to the professional competence of the specialized knowledge that is prepared in the educational science and its related disciplines; (ii) can reason and decide on the basis of a special occupational ethic, what is to do and neglect in each case for the sake of the best interests of his/her targeted clients... If these two conditions are met, the respective person can and must be committed with the required pedagogical action" (translated by the researcher).

The prominent feature of the concepts given by Nieke is noted that it not only emphasizes the ability, knowledge of teachers but also highlights the attitudes in terms of professional responsibility, ethics and self-reflection in their teaching. As cultural competence in teaching is manifested in each lesson through classroom relationship and interaction, it will be examined as competence for action in intercultural situations. As such, the conceptualization of cultural competence in teaching roots in the above concepts given by Nieke (2008, 2012),

the paradigm of ‘recognition’ (Fraser, 2003; Taylor, 1994 and Honneth, 1995) and the pedagogy of empowerment. Accordingly, cultural competence in teaching is denoted as (i) ability of building adequate knowledge base of teaching; (ii) awareness of responsibility, professional ethics and self-reflection of understanding patterns of orientations, interpretations and behaviors of students and school settings for teaching that promote and challenge students’ learning; (iii) capability of taking appropriate actions in response to the elements of the first two components. Importantly, teachers are capable of making recognition of students’ culture and identity in teaching while strengthening critical consciousness of the self, others and the world. Additionally, teachers are also committed to enacting equal social status in classroom through a suitable model of pedagogical actions in intercultural educational environment. Central to the paradigm of ‘recognition’ and a ‘critical consciousness’ is “dialogue” between students and students, between students and educators.

2.3.3. Theory of pedagogical action competence in culturally diverse educational environment

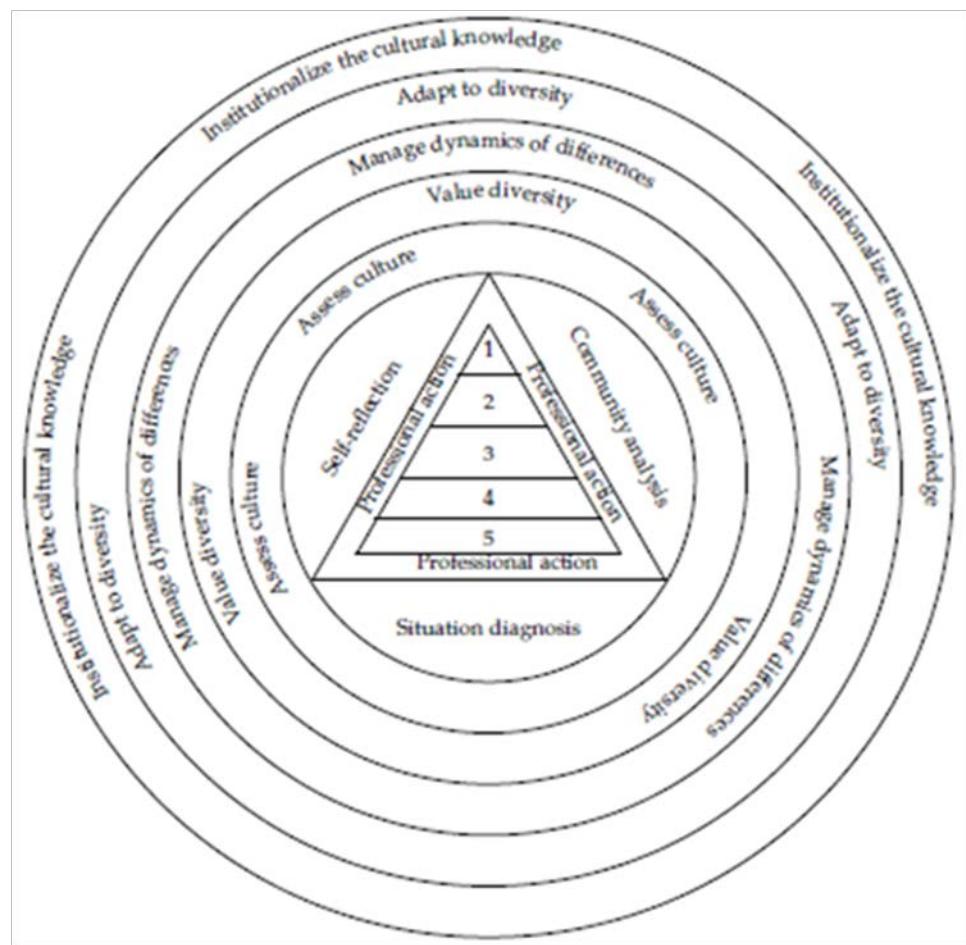
A theoretical framework is developed with close reference to the theory of pedagogical action competence by Nieke (2012) and the constructs of cultural competence by Cross et al. (1989) and Lindsey et al. (2009). This underlies and orients the arrangements and organization of the field research aimed at developing a theory of cultural competence in teaching and investigating its impacts on interaction in classrooms.

Teaching is an activity that consists of many actions that is deemed as comprehension and reasoning, transformation and reflection. Shulman (1987) gave out a framework of knowledge base of teaching with identification of its various sources (i.e. content knowledge, general pedagogical knowledge, curriculum knowledge, pedagogical content knowledge, knowledge of learners and their characteristics, knowledge of educational contexts, and knowledge of educational ends, purposes, and values and more). Among those resources, pedagogical content knowledge is assessed to be of the most specific interest. It is “the blending of content and pedagogy into an understanding of how particular topics, problems, or issues are organized, represented, and adapted to the diverse interests and abilities of learners and presented for instruction”. Knowledge base of teaching orients intellectual, practical and normative basis for professionalization of teaching. Effective teaching is featured with adequate attention to the subject matter being taught, the classroom context, the

physical and psychological characteristics of the students or the assessment of accomplishment of purposes. Subsequently, “the teacher can transform understanding, performance skills, or desired attitudes or values into pedagogical representations and actions” (Shulman, 1987). A culturally competent teacher must not merely be capable of linking his or her understanding to judgment and action of properly using knowledge in forming the best pedagogical actions. Beyond that, he/she challenges current practices in order to bring about transformation of social values and acceptance of cultural hierarchy (Sleeter & Grant, 2009); transformation of the way meaning construed around cultural and ethnic differences and revision of the structural ways that dominant culture is perpetuated in educational institutions (Erickson, 2010).

The cultural competence in teaching is denoted with five major constructs (assessing culture, valuing diversity, managing dynamics of differences, adapting to diversity, and institutionalizing cultural knowledge) initiated and developed by Cross et al. (1989) and Lindsey et al. (2009). In order to build adequate knowledge base of teaching for culturally diverse students, educators necessarily make a cultural assessment in which they are aware of school culture and its possible impacts on minority students’ learning while gaining knowledge of their students’ cultures that may support and challenge their learning in schools (Cross, 1989; Villegas, 2002; Ritter, 2007; Lindsey et al., 2009; Moule, 2012; Perso, 2012). Each culture finds some behaviors, interactions or values more important or desirable than others. So valuing diversity is to see and respect worth of cultures. Management of dynamics of differences requires an understanding of cross-cultural dynamics to effectively deal with misinterpretation and misjudgment. The system (including structure, operational process, stakeholders and service goals) may be adapted to create a better fit between needs of minority groups and services available. Mechanisms must be developed within the system to secure the cultural knowledge it requires. The cultural knowledge can be achieved through research and demonstration projects, development of network and lines of communication (Cross et al., 1989 and Lindsey et al., 2009).

Figure 2.2: Conceptual Framework of Cultural Competence in teaching (With reference to the pedagogical action competence by Nieke, 2012 and the elements of cultural competence by Lindsey et al., 2009).



Legend:

1. Identifying goals
2. Analysis of action situation
3. Plan: decision among alternatives
4. Performance through action
5. Evaluation

“To teach is first to understand” (Shulman, 1987). Two components of teaching preparation here include knowledge base of teaching and pedagogical actions. It is asserted by many scholars that knowledge base is the most important component that underscores the other components of competence (Shulman, 1987; Ting-Toomey, 2009; Bennett, 2009; Nieke, 2012; UNESCO, 2009, 2013b). Nieke (2012) indicated three components, namely community analysis, situation diagnosis, self-reflection that underlay the construction and development of knowledge base of professional actions in teaching.

2.3.3.1. Construction of knowledge base of teaching

2.3.3.1.1. Community analysis

Significance of community analysis

In psychology, the principle of targeted audience analysis is the very first one in any communication. Likewise, “*in education, early efforts at preparing for cultural competence were labeled “ethnic studies”*” (Banks & Banks, 2004). The education closely happens in the living context of learners and aims at serving their needs. Therefore, teachers who provide education for minority students need to make a cultural assessment so as to be socio-cultural consciousness (Villegas, 2002; Ting-Toomey, 2009; Perso, 2012). Accordingly, they are able to secure the cultural appropriateness of tasks, methods, and perspectives in teaching minority students (Moule, 2012).

The community analysis is one component of cultural assessment that aims at:

- Building knowledge base about minority students and their community, specifically, orientations (perception, expression behaviors or linguistic behaviors), interpretation (sense-making) and action patterns (Nieke, 2008). Additionally, it helps teachers to understand supporting or challenging factors in intercultural interaction, to maximize adaptation across cultures (Bennett, 2009) and to reframe interpretation of a problematic communication from students’ cultural frame of reference (Ting-Toomey, 2009).
- Providing inputs for designing relevant instructions that best meet learning needs and ability of students. Specifically, the knowledge base helps to develop appropriate instructional strategies, addition or adjustment of contents to instructions (Villegas, 2002; Gay, 2002 & 2010b; Banks & Banks, 2010).
- Developing harmonious and cooperative relations between schools and home and community, addressing strategies to engage them in schools’ activities (Banks, C., 2010).

What to make community analysis?

- *Understanding history of community:*

Kymlicka (1995) ever emphasized the importance of understanding of “how the historical incorporation of minority groups shapes their collective institutions, identities, and aspirations” in a multicultural society. Similarly, one teacher can not elaborate working or teaching strategies without comprehension of his or her target students and their communities. Nieke (2008) clarified the orientation patterns in the quote of Oswald Schemmer (a philosopher) that forms of interpretation, perception, behaviors/actions self-emerged in history of a community.

“Eine Kultur lässt sich verstehen und beschreiben durch die in einer Gesellschaft (oder allgemein: Gruppe) sich erhaltenden Orientierungsweisen, die die Formen unserer Wahrnehmungen und unseres Ausdrucksverhaltens, insbesondere unseres Sprachverhaltens, ausmachen. Diese Orientierungsmuster haben sich in der Geschichte herausgebildet und sind daher – im Vergleich zu anderen Gesellschaften und deren Geschichten – von einer kontingenten Vielfalt. Gleichwohl gehören sie zu unserer „unmittelbaren“ Wahrnehmungs- und Ausdruckswelt, da sie als die elementaren Formen eben auch unserer „unmittelbaren“ Wahrnehmungen und Äußerungen von vornehmerein die Wahrnehmung unserer selbst und des Verhaltens anderer bestimmen. Die ausdrücklich kodifizierten Orientierungen einer Gesellschaft gründen auf diesen „unmittelbaren“ Orientierungen einer Kultur, auf deren damit gegebenen Weltinterpretationen” (Nieke, 2008).

“A culture can be understood and described through the ways of self-orientation in a community (or generally: a group), which constitute forms of our perception, expression behaviors and particularly our linguistic behaviors. These orientation patterns have self-emerged in history and are therefore of a contingent diversity - in comparison to other communities and their histories. Nevertheless, they belong to our "immediate" perception and expression world, as they define as basic forms and even our 'direct' perception and expression from the outset, perception of ourselves and of behaviors of others. The explicit codifying orientations of a community is founded on these “direct” orientations of a culture and on its given world-interpretations” (Translated by the researcher).

Mason et al. (1996) underscored knowledge about historical or contemporary relationships enabled teachers to understand causes of possible distrusts between minority groups and the dominant. Additionally, Ogbu (1992) emphasized the role of studying a community's history in order to identify its minority status and subsequently understand "*the bases and nature of the groups' cultural and language frames of reference as well as the children's sense of social identity. This knowledge will help them understand why these factors affect the process of minority schooling, particularly their school orientations and behaviors*".

- *Understanding characteristics and cultures of community:*

In order to understand the orientation patterns (Nieke, 2008), apart from knowledge of students' minority status, particularly community forces (Ogbu, 2003), it necessarily grasps relations between competences and/or attitudes of different categories of students and their social and academic characteristics. The social and academic characteristics are understood through a clear understanding of the beliefs and expectation regarding education, communication and learning styles, linguistic expression patterns, rules of interaction and relational patterns, values and traditions and childrearing practice in their homes and communities (Villegas, 2002; Perso, 2008, 2012; Ladson Billings, 2009; Bennett, 2009; Gay, 2002 & 2010b; Banks, C., 2010). This knowledge base orients and develops suitable teaching to minority students.

- *Addressing cultural differences:*

Cultural differences between families and schools exist in beliefs, values, learning styles, communication styles, mannerisms, norms, customs and traditions that affect the learning of students (Ogbu, 1992; Perso, 2008, 2012; Banks et al., 2001; Gay, 2010b; Moule, 2012). Teachers need to make an insight into these dimensions so as to understand how they affect their teaching and students' learning? How do they challenge community in accessing to school? How do teachers approach intercultural teaching?

Knowledge of minority cultures also enables teachers to be self-awareness of their own culture or the dominant culture that is institutionalized in school culture, i.e. their own socio-cultural identities (Cross, 1989; Banks, 1991; Villegas, 2002; Lindsey, 2009; Perso, 2012; Moule, 2012; UNESCO, 2013b).

“Understanding one’s own culture and understanding cultures as human constructions are both necessary steps in learning to cope intercultural interactions, and usually precede learning about other peoples, other cultures, other ways of being. However, learning is circular: there is no better way to discover the socially constructed nature of one’s own culture than to be faced with another culture having quite different assumptions” (UNESCO, 2013b).

In teaching practices, teachers bring with them their own life experience, histories and cultures that are possibly different from those of students. Their mind is filled with their own assumptions and beliefs how a good teacher is and they have already possessed their knowledge of education theory, love and knowledge of content areas. Their personalities and teaching styles have been shaped by social and cultural interactions. Particularly, their expectations for teaching and learning are grounded in cultural beliefs that may be unfamiliar to students and families from minority cultures (Gay, 2010b; Perso, 2012). Hence, the community analysis creates opportunities for teachers to be aware of and understand about students’ cultures and living practices. It helps them to foresee potential conflicts in intercultural interaction in classroom and to address the strategies to recognize and accommodate them.

How to make community analysis?

The community analysis can be done through: *(i) observing minority people’s behaviors in their daily activities (ii) setting up close relationship with students’ parents and community, subsequently talking with them about their cultural practices and preferences, (iii) doing research on various ethnic groups with children in school, and (iv) studying published works on that community* (Ogbu, 1992; Ladson-Billings, 1995; Villegas, 2002; Banks & Banks, 2010). Ideally, through participant observations and ethnographic interviews as suggested by Spradley (1979, 1980), teachers can spend certain time on living with students’ community or participating in traditional events of this community, for example, festivals, ceremonies or competitions and so on. This enables them to obtain authentic cultural knowledge on students’ ways of thinking, behaving, and being deeply influenced by such factors as race ethnicity, social class and language (Banks, 1996). Additionally, they are also aware of social inequalities produced and perpetuated through the systemic discrimination.

2.3.3.1.2. Situation diagnosis

The quality of actions depends on updated knowledge status and empathy in the interactive situation (Nieke, 2012). From the pedagogical perspective, teachers make the situation diagnosis for the purpose of identifying social and anthropological conditions of target group and elaborating actions upon these conditions.

“Mit den soziogenen Voraussetzungen sind solche Bedingungen angesprochen, die aus der umgebenden Gesellschaft in die Handlungssituation hineinwirken; das ist ein Teilaспект dessen, was zuvor unter Gesellschaftsanalyse erörtert wurde, da diese ja eine umfassendere Aufgabe zur Fundierung pädagogischer Kompetenz erhalten hat. Die anthropogenen Voraussetzungen haben seinerzeit vor allem die entwicklungspsychologisch festgestellten Bedingungen thematisieren sollen, unter denen Kinder and Jugendliche zu unterrichten waren” (Nieke, 2012, P.53).

“With the sociogenic requirements, such conditions are addressed, they drive from the surrounding society in the action situation; it is one aspect of what has been previously discussed with community analysis, because this has already been considered as a broader task for the foundation of pedagogical competence. The anthropogenic requirements should then particularly address the established conditions regarding the psychological development under which children and youth are taught” (Translated by the researcher).

Three dimensions are suggested in the situation diagnosis including physical conditions, spiritual conditions and space. The physical conditions are determined by the biogenetical features and the socio-economic living conditions of each ethnical group. They affect the health and psychological conditions of students. Meanwhile, spiritual conditions are exposed through personal psychology, development psychology, learning psychology and cognitive psychology. The concepts of identity and self-concept are typically characterized in these two types of conditions of students that teachers need to value or respect them during their teaching.

The space environment also affects the teaching because the physical conditions of classroom as well as the arrangement and decorations in this classroom influence interaction between

teacher and students, students and students. Therefore, teachers need to foster the identity or self-concept of students by integrating cultural features of their group in classroom.

2.3.3.1.3. Self-reflection

The professional action competence is strengthened by self-reflection of teachers. Nieke (2012) described this concept with two dimensions, namely professional self-concept, self-monitoring. Apart from these two dimensions, self-reflection requires teachers to make self-assessment in their professional actions.

- *Professional self-concept:*

Nieke (2012) elaborated the following questions regarding professional self-concept that teachers should answer:

- Who am I as a pedagogue?
- What do I want to achieve in my profession?
- Why have I chosen this profession?
- On which maxim should I base in order to orient my professional actions?
- How to evaluate the significance of my profession and why do I need to evaluate it?
- How can I measure the effects of my actions?
- How are my actions relevant to the involved parties and their community?

Such professional self-concept reflects teachers' satisfaction, engagement in their occupation.

- *Professional self-assessment:*

Teachers need to make self-assessment in realizing their professional actions. Specifically, in the instructional design and delivery, they keep in mind the following questions:

- Do I really understand my students and their community?
- Does my teaching strategy and style really fit students' learning and communication style and their characteristics?
- How can I make my teaching relevant and significant for minority students and their community? More specifically, how can I make adjustment to contents of curriculum

and teaching method as well as communication skills in order to motivate students in their learning?

- How can I involve students' parents and community in supporting the teaching and learning process in schools?
- How can I design the suitable assessment for minority students?

Self-assessment in terms of relevance of instructional contents and teaching strategies is really significant for making the teaching effective for minority students. Teachers should always question themselves if their minority students fail to understand introduced concepts. Rather blaming students and their different cultures for this failure, teachers start from reviewing their own shortcomings and limitations with the above navigating questions and work out the ways that they need to change to ensure students' success (Ladson-Billings, 1995).

- *Self-monitoring:*

In the instructional delivery, teachers involve in direct interaction with students. So with the designed lesson plan or instructional plan, they can immediately realize effects on students' learning through observations of their expressions and/or responses. Within their authority, immediate adjustments in their teaching can be made. Culturally competent teachers usually respond in positive manners once their students encounter difficulties in acquiring learnt concepts or dealing with their assigned tasks due to cultural differences. They treat cultural differences as natural phenomenon and accept them with the ethno-relative rather than ethnocentric viewpoints (Bennett, 1993). Teachers with ethno-relative thinking tend to be comfortable with many standards and customs and have an ability to adapt behaviors and judgments to a variety of interpersonal settings (Bennett, 1998 & 2004). And their students' performance is considered as one of effective standards for their self-assessment and/or self-monitoring in their teaching.

2.3.3.2. Development of professional actions

The development of professional actions is a core component of pedagogical competence. Knowledge base of teaching underlies pedagogical action planning and action performance in this component (Nieke, 2012). So it is supposed as the fundamental frame for lesson planning

or instructional design and delivery of culturally competent teachers. Professional actions encompass activities of five phases (goal identification, situational analysis, planning, performance and evaluation) in which *recognition and accommodation* of students' culture and language is made.

2.3.3.2.1. Identifying instructional goals

Apart from the national regulated standards for each lesson (Gay, 2010b), goals of a lesson regarding expected knowledge, skill and attitude are set out with reference to:

- The community analysis in which students' characteristics, cultural customs and traditions, living conditions are addressed and
- The situation diagnosis in which prior knowledge and skills of students directly related to knowledge and skills to be taught as well as available support conditions are clarified.

Upon these bases, instructional goals will be adjusted to secure relevance to minority students' living context and capability (perception, linguistic behaviors and expression behaviors). Teachers are able to "balance the goals of fostering individual excellence" through promoting equality of opportunity and equity among students of different backgrounds and cultures (Shulman, 1987). The goal setting reflects teachers' attitude towards students that shapes their expectations for students and shows their treatments (Irvine, 1990). The goal setting is "*the natural outgrowth of who teachers are and what skills and preparations they bring to the cross-cultural classroom, racial, ethnic, and cultural attitudes and beliefs are always present, often problematic, and profoundly significant in shaping teaching conceptions and actions*" (Gay, 2010a).

2.3.3.2.2. Analyzing action situation

Teachers analyze action situation as a prerequisite condition for preparing an instructional design. It is conducted regarding three following aspects: making content analysis, developing and adapting teaching method and exploring and preparing instructional conditions upon available resources. During this process, the sensitivity of culturally diverse teaching is reflected in terms of *content and method* of teaching (UNESCO, 2009).

a) Making curriculum analysis:

Giroux (2005) argued that ideology of the mainstream group and its manifestations were dominated in the cultural politics of schooling and put forward the critical perspectives to address it.

“When we enlarge our notion of how ideology works, a circle of power begins to develop that has more to do with what a cultural politics of schooling should be about. For me there are four major points. First, obviously there’s a material apparatus at work in the state, in textbook companies, in banks, etc. Second, there is the question of text. Who authorizes them, who produces them, what is the historical weight of the range of meanings they make available or legitimize? And texts include everything from visual images to curricula. Third, there is the question of ideology. What ideologies and lived experience enter the context of a particular classroom? Finally, there are communities. One should examine communities to understand how ideologies accumulate historical weight for kids, how they provide the conditions for specific intellectual and emotional investments. Beyond addressing the ideologies that kids bring to the classroom, I’m concerned with the historical, social and political conditions that create lived experience for those kids in the first place” (Giroux, 2005).

Teachers need to be aware of the power relation among ethnic groups that determines the content and design of textbooks. The educational curriculum, content and textbooks reflect national policies and dominant cultural priorities. So it secures benefits of the major group while depriving them from minorities. Minorities come up with the feeling of having no ‘stake’ in school and its official knowledge (UNESCO, 2009; Grundara & Sharma, 2013). In this case, teachers play a significant role of empowering students in their learning by building contents or knowledge that are accessible and acceptable to all students (Gay, 2010b; Perso, 2012). On the basis of the normative instructional goals, teachers make reference to textbooks and guidelines for teacher’s instruction in order to select and develop suitable contents for their teaching. The curriculum contents needs to be “accurate, authentic and comprehensive” and “interesting” (Gay, 2010b), particularly secure the “representative” of all students in classroom (Grundara & Sharma, 2013). To do so, “*teachers need in-depth knowledge about*

ethnic cultures and experience to integrate ethnic content, experience and points of view into the curriculum” (Banks, 2000). They need “...a thorough understanding of the students' perspective: their questions, current level of knowledge and understanding, and inner images. It is critical for teachers to be able to see the material from students' viewpoints rather than from just their own” (Cooper, 2009 quoted by Moule, 2012).

Banks (2004, 2010a) addressed four approaches to integrate ethnic content into curriculum to teach students including: (i) the *contribution* approach with attempting to integrate cultural content into mainstream curriculum, specifically, focusing on heroes, heroines, holidays and discrete cultural elements; (ii) the *additive* approach with appending ethnic content, themes and perspectives and frame of reference to the curriculum without changing its basic structure; purposes and characteristics; (iii) the *transformation* approach with the change in structure of curriculum to enable students to view concepts, issues, events and themes from the perspective of diverse ethnic and cultural groups; and (iv) the *social action* approach in which students make decisions on important social issues and take actions to solve them. Four approaches are normally mixed and blended in the actual teaching situations (Banks, 2010a).

Which approach is adopted in teaching minority students? This question is answered by the analysis of instructional contents in textbooks. Textbooks are the basis of all classroom instructions. It is described as “*cultural artifacts*” that reflect the values, norms, and biases of disciplines and societies; convey professionally and politically approved knowledge; and construct images and impressions that become explanations and understandings for students” (Gay, 2010b). So it needs to make an analysis in textbooks in order to ensure the relevance of instructional contents, to address opportunity to integrate culturally responsive information in the instructional design and delivery, to motivate students to make connections between knowledge and its application to their living practices. Teachers need to review textbooks and related instructional materials and guidelines (Grant & Sleeter, 2007). This can be done with the following questions:

- Are concepts in textbooks suitable to minority students' culture in terms of history, values, traditions, customs, habits, experience, living context, perspectives and issues of their respective ethnic groups? (Gay, 2000, 2010b; Grant & Sleeter, 2007).

Teachers start the analysis by “identifying key concepts within social science disciplines which are related to ethnic content... these concepts should have the power to organize a great deal of information and the potential to explain significant aspects of the ethnic experience” (Banks, 2006a).

- Are contents in textbooks suitable to minority students’ features, i.e. ability, perception, linguistic expression, prior knowledge and skills, behavior patterns, interpretation? (Nieke, 2008; Perso, 2012).
- Is there any content in textbooks against minority students’ culture? What is it? What is the possible alternative or adjustment? (Grundara & Sharma, 2013).
- Are the written examples, problems, and/or samples familiar with students? (Perso, 2012).
- Are the illustrations, photographs, and drawings, portrayals suitable to students? (Moule, 2012; Gay, 2010b; Perso, 2012).
- How do students possibly respond to the alienated concepts and bias or stereotypes that are imbued and/or stipulated by the dominant culture? Is there any option to contextualize it? (Perso, 2012).

In the assessment process with an aim of generating the culturally relevant content for minority students, teachers need to consult with ethnic scholars, community leaders or experts, “cultural brokers” and use a variety of resources such as mass media, social science researches, literatures and so on (Shulman, 1987; Gay, 2010b). They can directly interrogate instructional contents or illustrations in textbooks through investigating views or perspectives of their students in order to address inaccuracies, omissions, and distortions in the text (Banks, 1991, 1996).

Instruction is conducted through the strategy of accommodation without assimilation. *“The essence of this strategy is that students should recognize and accept the fact that they can participate in the cultural or language frames of reference for different purposes without losing their own cultural and language identity or undermining their loyalty to the minority community”* (Ogbu, 1992). Moreover, Nieto (2004) defined a method “necessitates inclusion and authenticity” emphasizing that all people, especially teachers learned about and respected themselves and all other people in honor of their many diverse cultural characteristics. In dealing with differences in concepts from different cultural perspectives, teachers are

recommended to respect and appreciate their students' cultural heritages and take-for-granted experience (Gay, 2010b; Perso, 2012; Moule, 2012).

...using the cultural characteristics, experience, and perspectives of ethnically diverse students as conduits for teaching them more effectively. Culturally responsive teaching is based on the assumption that when academic knowledge and skills are situated within the lived experience and frames of reference of students, they are more personally meaningful, have a higher interest appeal, and are learned more easily and thoroughly (Gay, 2002).

This approach enables students more easily to grasp instructed concepts. Villegas (2002) also asserted that “*...the knowledge children bring to school, derived from personal and cultural experience, is central to their learning. To overlook this resource is to deny children access to the knowledge construction process*”.

The instructed concepts can be introduced and facilitated through selecting the contents relevant to students' culture. Ladson-Billings (2000) argued that cultural competence could be supported “*through the use of curriculum content selections that reflect the full range of humanity extant in students' cultures*”. It is further reinforced by Villegas (2002) that “*given the different living context and culture of students, teacher needs to adjust the learning content and their teaching strategies to meet students' needs and while strengthening their strengths*”.

In short, making the content analysis addresses ways of recognition of different knowledge, experience and information from students' culturally diverse perspectives. Teachers accept, appreciate prior knowledge and experience of students and integrate culturally responsive information in teaching practices.

b) Developing and adapting teaching method:

“*Teachers need to be aware of which of their teaching strategies are working or not, be prepared to understand and adapt to the learner(s) and their situations, contexts, and prior learning, and need to share the experience of learning in this manner in an open, forthright, and enjoyable way with their students and their colleagues*” (Hattie, 2009)

The appropriate teaching method will be designed on the following basis:

- The instructional content analysis;
- The community analysis and situation diagnosis (specifically, characteristics of students, learning style of students, available teaching and learning aids: space, teaching and learning aids or materials, etc) (Nieke, 2012);
- Suggested teaching method in the guidelines or textbooks and/or concerned materials (if any).

At the outset, teachers make a review of suggested teaching method in the instructional guidelines or textbooks and/or related materials with the following questions in mind:

- How is this teaching method relevant to our students?
- How does it challenge to students' learning style?
- How does it fit with the newly designed instructional content (after the content analysis)?

On the basis of the analysis of instructional contents, suggested methods and students' features (characteristics, learning styles, interest, etc) and working conditions, teachers develop an appropriate teaching method.

c) Exploring and preparing instructional conditions upon the available resources:

The resource analysis is really important as it determines the provision of inputs for both content analysis and method design. The resources might be:

- Available equipment, infrastructure, teaching and learning aids in schools (physical conditions of classroom, textbooks, books, teaching and learning tools, equipment like computer, internet access, online network sharing, professional advice and sharing among colleagues, etc) (Bishop et al., 2007a).
- Available resources in community (supports or contributions from students' parents, community experts/leaders, local agencies, etc) who can support teachers to deliver the instruction if needed (Banks, C.; 2010).

2.3.3.2.3. Determining an action plan through reviewing the different alternatives and reasoning for this selection

During the diagnosis of action situation, the options for both instructional contents and teaching method have been given out for consideration. The instructional design is developed on the basis of selecting the options regarding instructional contents and subsequently teaching method. And the cultural issues are centered throughout this process.

2.3.3.2.4. Performance through actions

The delivery of a designed instruction needs to secure that “*learners will find educational practices that value and develop their individual behavioral styles and culture-specific knowledge base*” (Banks, 2007). During this process, communication between teachers and students and among students is an indispensable factor in acquiring and demonstrating knowledge. The forms, functions and content of communication is governed by culture. “*As culture is different from one another, the communication practices and behaviors of individuals reared in those cultures will also be different*” (Porter & Samotar, 1991 quoted by Gay, 2010b). Hattie (2009) emphasized that differences in communication resulted in poor performance of students:

“...the role of culturally learned verbal and nonverbal communication styles in explaining the high rates of school failure by students of low socioeconomic status and minority ethnic and cultural background. The argument is that, especially in the early grades, when teachers and students differ in implicit expectations of appropriateness in behavior, they act in ways that each misinterprets...”

Cultural competence in communication plays a significant role in enhancing minority students’ learning. Therefore, teachers are responsible for enabling students to understand standard communication in schools. Additionally, they need to make an insight into students’ communication patterns and address the ways to integrate it or adapt them in their instruction. They can learn students’ communication in the following aspects:

- Language use: it is particularly important for minority students as they must learn in the second language. Teachers start to take over their class by understanding how well their

students' language capability is and their language using context (Gay, 2010b), specifically:

- (i) Understanding the features of students' first language (for example, vocabulary, grammar – forms and structures, pronunciations, etc) so as to understand the difficulties that students may encounter when access to the instructional language.
- (ii) Knowing the social context factors that affect instructional language acquisition and use.
- (iii) Knowing the kinds of opportunities and amount of time to practice the second language in their social interaction inside and outside of school.

For each lesson, teachers need to make language simple, clear and easy to understand by using a variety of teaching method (symbols, visuals, objects, key words, etc) (Cummins, 2000).

- Communication patterns can be tracked through various aspects such as participation structure, relationship between speakers and listeners (call-response pattern), problem solving and task engagement, idea organization, position-taking and presenting self, ambivalence and distancing (Gay, 2010b).

An insight into students' language and communication patterns helps teachers understand the ways students engage in tasks and demonstrate their mastery. Teachers who have poor knowledge of and inadequately value students' communication patterns will not be able to fully access, facilitate and assess most of what these students know and can do (Gay, 2010b).

Making recognition in teaching requires teachers to acquire the *ego-supportive skill* in their communication. This skill refers to the ability to make students feel good about themselves (Frymier and Houser, 2000). It is a prerequisite factor for building a positive learning environment in which richer and deeper understanding of students themselves and each other is strengthened and promoted in classroom communication. The sense of self-confidence, self-concept and self-respect significantly foster their participation in classroom. During instruction, relationship conflicts may cause, for example, an argument that students talk back in an angry manner. Differences between cultures possibly lead to miscommunication by misinterpreting or misjudging behaviors of others. Hence, teachers need to deal with these

differences in principle of recognition in which students' face are saved and their identity is enhanced (Ting-Toomey, 2009; Grant & Sleeter, 2007).

Adaptation in communication is seen as an additive process from the intercultural approach. The concerned communicators not only remain intact, but also add more skills to their repertoire of behaviors (Gogolin & Krüger-Potratz, 2006; Bennett, 2009). The adaptation happens when a shared meaning or mutual benefits can be achieved through dialogues. In contrast, the adaptation is not chosen when one's cultural values are substantially violated, when the risk is higher than one's tolerance (Bennett, 2009).

2.3.3.2.5. Assessment

Teachers conduct an assessment through their self-reflection and students participatory form (Ladson Billings, 1995; Bevan-Brown, 2003) with an aim of:

- Reflecting on their teaching practice in terms of relevant goals, teaching strategies and communication in classroom and examining its impacts on students' performance.
- Gathering evidence to monitor students' engagement, achievements and progress.

The assessment can be made upon the standards set up by both teachers and students (Ladson-Billings, 1995). The engagement of students in the monitoring and assessment such as peer assessment or peer support networks offers them opportunities to reflect their cultural perspectives.

The orienting questions for assessment may be:

- How effectively are the expectations set and achieved for students' learning?
- How effectively does the teaching practice promote students' learning?
- How effectively are students' needs addressed and satisfied in the instructional design and delivery?
- How effectively are supports provided for at-risk- students?
- What is the quality of relationships and interactions between teachers and students, and among students?
- How is students' lesson mastery by end of instruction?, etc.

Such assessment provides valuable inputs for the next improvements in teachers' teaching so that they can better meet the needs and capability of students.

Regarding the assessment of students' academic performance, it is undertaken by lesson or through a certain period. It needs to show progress in classroom in an on-going way to indicate students' progress. Standardized testing that is often used at the system, organization or national level might give privilege to the major group while excluding or disabling the others because these tests require literacy in the dominant language and consequently are culturally and linguistically biased (Cummins, 2001; Perso, 2012). Dockett et al (2010) pointed out the gap between Indigenous and non-Indigenous learning outcomes that "*Assessment of Indigenous children through tests based in non-Indigenous culture can reinforce 'gaps' in knowledge and skills, rather than building positive images of Indigenous children as learners.*" In order to tackle this gap, Cummins (2001) endorsed the extension of assessment to which minority students' language and culture should be incorporated in school program. In this spirit, Perso (2012), Grant & Sleeter (2007) proposed the authentic assessment that its tasks were designed in ways that specifically supported all learners to demonstrate their learning. A variety of assessment forms can be used such as: drawing on bilingual sources and texts; enabling visual, kinesthetic demonstrations rather than verbal responses; allowing students to work in a group. In addition, assessment tasks should be designed to be related to students' cultural backgrounds of students, for example, using contexts that are familiar and relevant. Teachers should also consider the allocation of additional time for minority students to complete assignments, to read, translate and formulate responses to test questions; allowance of bilingual dictionaries use; clarification of special vocabulary lists and so on.

In summary, the theory of pedagogical action competence along with five constructs of cultural competence developed a theoretical framework for orienting the empirical research on enhancing cultural competence in teaching in culturally diverse educational environments. It underlay the process of developing cultural competence in teaching through outlining the specific steps in order to engage the selected teachers in the experimental study.

2.4. Situating cultural competence in teaching in global and Vietnam contexts

2.4.1. Situating cultural competence in teaching in the global context

The migration has broadly taken place worldwide over the past decades in the globalization process. In light of this movement, the growth of multicultural or intercultural education follows the augmentation of migration flows over the last century. Many educational policies, programs at the global scale and at the national level have been issued in an effort to secure respects for human rights and fundamental personal liberties. The legal framework with globally strong commitments on ensuring the right to education has been extensively strengthened, particularly for minority or disadvantaged groups. In the universally highest legal document known as the Universal Declaration of Human Rights (1948), it highlighted the aims of education in creation of opportunity for full development, enhancement of respect for human rights and promotion of mutual understanding, tolerance and friendship among nations, ethnic groups. UNESCO General Conference of Nairobi in 1976 focused on “Education to international understanding, cooperation and peace” (through appreciation of and respect for all cultural identities). After the Nairobi conference, a “Medium-term plan, 1977–1982” was designed and implemented with an emphasis on promoting, respecting each cultural identity, and promoting open dialogue between cultures (Portera, 2011). Notably, the General Conference of Paris in 1978 issued the “Declaration on races and racial prejudices” signed by its members, in which it was clearly stated in Article 1 that, (1) All human beings belong to the same species and group. They are created equal, are endowed with equal rights and are an integral part of humankind. (2) All individuals and all groups have the *right to be different*, to consider themselves as different and to be regarded as such” (UNESCO, 1978). For the past decades, United Nations issued two important legal documents, namely Declaration on the Rights of Persons Belonging to National or Ethnic, Religious and Linguistic Minorities (1992) and Declaration on the Rights of Indigenous Peoples (2007). The global policies and legal documents are premise for the educational policies of nations worldwide in face of the culturally diverse context despite whatever forms of political discourse a nation adopts.

In the politically international forum, two terms “interculturalism” and “multiculturalism” are currently heatedly debated regarding the question of which political discourse is a better premise for a more appropriate education in face of the globalization and interdependence. Although there have not yet had any sharp demarcation between these terms, the argument of Meer & Modood (2012) has positively received a lot of feedback from the well-known scholars such as Kymlicka (2012b), Levey (2012), and Wiewiora (2012). They addressed four major points when contrasting interculturalism with multiculturalism. First, interculturalism emphasizes more on interaction and dialogue than multiculturalism. Second, interculturalism is less ‘groupist’ or more synthesizes and interactive than multiculturalism. Third, interculturalism is more committed to a stronger sense of the whole, such as societal cohesion and national citizenship. Finally, multiculturalism lends itself to illiberalism and relativism, while interculturalism has capacity to criticize and censure culture. Meer and Modood (2012) also noted that “multiculturalism means different things in different places”. It is strongly asserted that the context determines the selection of each nation’s political discourse in response to its culturally diverse society and that interculturalism can not replace but be envisaged as complementary to multiculturalism (Levey, 2012; Wiewiora, 2012; Meer & Modood, 2012).

In the United States, a country of immigrants, the education has evolved through five major movements, specifically, early ethnic studies movement (1880s-1940s); intergroup education movement (1940s-1950s); ethnic studies movement (1960s-1970s); and multicultural education movement (1980s-1990s) (Banks; 2004). Multicultural education grew out of the ferment of the Civil Rights Movement of the 1960s whose goals were to eliminate discrimination in education, to reform the curricula in the direction of reflecting minorities’ experience, histories, cultures and perspective; to hire more teachers and administrators from minority groups; and to engage community in controlling the school (Banks, 2010b). Likewise, curricula on multicultural education were introduced in Canada in the 1970s, mainly in response to Franco-Canadian movements. In Australia, multicultural education started in the 1970s though the mass immigrations occurred over a century ago. Most countries in Europe with relatively high immigration flows such as France, Germany, Belgium and the Netherlands prefer the development of intercultural education. In the 1970s, the strategy of multiculturalism and multicultural pedagogy was adopted by the Council of Europe. With its first resolution (No.35) in 1970, it clearly stated the need for integrating

children of migrant workers in host schools while supporting these children to maintain their original language for their return to their home country. In 1983, the ‘intercultural dimension’ of education was underpinned in a resolution on the schooling of migrant children approved by the European ministers of education at a conference in Dublin. Since the mid-1980s the Council of Europe has promoted a large number of intercultural education projects (Portera, 2008).

Whatever the political discourse either “multiculturalism” or “interculturalism” or both has been taken in Europe, Australia, Canada and the US, it has been recognized that most of the immigrant and ethnic groups in these countries have been facing similar problems. These problems have been poor academic performance and achievements in schools, prejudices and discrimination in both schools and society at large (Banks, 2009a); and inadequate attainment of full citizenship rights and recognition in their nation-states (Luchtenberg, 2009). In this situation, educators play an undeniably important role on making changes on students’ schooling through their pedagogy (Cummins, 2001, 2009). In the 1970s, in Europe, some countries worked out special pedagogy for foreign children, for example, the *Ausländerpädagogik* (pedagogy for foreigners) in Germany (Nieke, 2008) or *pédagogie d'accueil* (pedagogy of reception) in France (Portera, 2008). Language difference was the priority that the majority of teachers and schools mainly focused on by providing the second language teaching to immigrant students. Second language learning students were treated with special education for “deficit” ones so that they could better integrate into the existing school structures and education systems. The issue of relationship between ‘immigrant’ students and others; and access to school curriculum was not properly taken into account (Gundara & Portera, 2008). This pedagogy has been increasingly criticized because it imposed stress and stigma on the target groups and raised the risks of disabling them when it categorized them to the “deficit” group with ‘compensatory’ and ‘assimilatory’ pedagogy (Nieke, 2008). Meanwhile, in the United States, the evolving emphasis on diversity stems from the civil rights movement that challenges some of the longstanding Eurocentric biases in teaching and practice (Abrams & Moio, 2009). In the 1960s, the *cultural deprivation* that focused on social class, culture of poverty, and ignored ethnic culture was the dominant paradigm to guide the pedagogy for low-income populations. According to its theorists, students’ failure was attributed to their poor socialization experience. Until the 1970s, the *cultural difference* paradigm that devoted more attention to ethnic culture rather than social

class emphasized the cultural conflicts between family and schools as the cause for school failure of these students. This paradigm mainly dealt with learning style, teaching style, language and characteristics of students (Banks, 2004a). The growing attention was paid to cultural awareness that merely focused on understanding *difference* rather than *diversity* between cultural groups (Perso, 2012). In the 1980s, the intercultural pedagogy in European countries and multicultural education movement in English speaking countries emerged with strong emphasis on cultural sensitivity. It promoted knowledge on diversity between and within cultural groups and a rebuttal to make value judgments against differences. The cultural sensitivity simply implied the level of awareness and acceptance (Perso, 2012). By the late 1980s, the focus shifted from the cultural sensitivity to a demand for cultural competence. The concept of cultural competence was initially developed in the United States in need of building a culturally competent health care system so as to improve access for the increasing diversity of its population and to address inequities in social service delivery. Cross and his colleagues in 1989 developed the term “cultural competence” in a culturally competent system care for minority children. Campinha-Bacote in 2002 described the process of cultural competence in the delivery healthcare services that posited five constructs of cultural competence for an individual including cultural awareness, cultural knowledge, cultural skill, cultural encounters and cultural desire (Thomson, 2005; Grote, 2008). The concept has been extended to cover a number of attributes such as cultural awareness, cultural knowledge, cultural understanding, cultural sensitivity, cultural interaction, cultural proficiency and cultural skills (Rosenburg Burchum, 2002). The concept of cultural competence has subsequently been adopted to various degrees in many other countries (Thomson, 2005). In education, cultural competence shifts the normalizing nature of teaching and learning from an assimilationist approach to a culturally plural one. Instead of a monocultural status quo that enhances unity through sameness, cultural competence views cultural differences as part of the process to “reflect democratic goals in a culturally diverse society” (Vavrus, 2008) that can be achieved through a problem-solving perspective and approach (Erickson, 2010; Gundara & Portera, 2008). Education needs to cultivate the new kind of citizenship for the 21st century, known as “multicultural citizenship” (Kymlicka, 1995) in the English speaking countries and “active and democratic citizenship” in European countries (Council of Europe, 2008, 2010; European Commission, 2012). Citizens in a multicultural society need to be equipped with knowledge, attitudes, and skills that enable them to properly act in their ethnic and cultural communities and beyond their cultural borders. Additionally,

they make contribution to construction of a national civic culture that embodies democratic ideals and values (Banks et al., 2001; Banks, 2007, 2012). To help students to acquire this full citizenship, educators need to be trained to become culturally competent ones who can teach students to know, to care and to act. More specifically, educators enable students to become knowledge producers themselves with their critical thinking and to take “democratic social and civic actions” on the basis of the acquired knowledge in order to create a more humane nation and world (Banks et al., 2001; Banks, 2007). With a strong emphasis on education for new citizenship in a diverse society, cultural competence of teachers is more than ever greatly attached importance to. It is deemed as a decisive factor to successfully bring about “equity, social cohesion and active citizenship” as stated aims of school education (European Commission, 2012) and to build a just, humane world through the critical perspective and multicultural citizenship (Banks et al., 2001; Banks, 2007, 2012).

2.4.2. Cultural competence in teaching in Vietnam context

Vietnam intellectual and cultural patterns have been heavily affected by the philosophy of Confucianism, Taoism, and Buddhism. Before French colonies, the educational system mainly taught “the Confucian thoughts, the principles of self-cultivation of virtues, unity of man and heaven, relevance of social order and political harmony” (Doan, 2005). The French colony enhanced the assimilationist policy during their ruling time (1858-1945). The education during the war time (1945-1975) operated amid the struggle for country’s independence. It functioned under the highly centralized management system in a unified nation from 1975-1986. In 1986, the country adopted the *Doi moi* (renovation) policy in the direction of a market-oriented economy. However, the education has still been subject to a different degree of central control over its operational system. The primary and secondary school curricula have been nationally compulsory and centrally controlled. Ministry of Education and Training at the central level has regulated the number of hours, curriculum content and textbooks. As such, the curriculum has consequently enforced common practices and standards across the whole system throughout the country. The education until now focuses on building and strengthening the socialist citizenship that is described as a patriot who loves manual labour, and knows how to live and work for the harmony and benefits of the community (Doan, 2005). The article 2 of Vietnam Educational law (2005) clearly stipulates that the goals of education are “to educate the Vietnamese into comprehensively

developed persons who possess ethics, knowledge, physical health, aesthetic sense and profession, loyal to the ideology of national independence and socialism; and shape and cultivate one's dignity, civil qualifications and competence, satisfying the demands of the construction and defense of the Fatherland." It firmly asserts that "the Vietnamese education is a socialist education with popular, national, scientific, and modern characteristics, based on Marxism-Leninism and Ho Chi Minh's thoughts..." (Article 3). In response to such political discourse, the important role of teaching and learning in schools constantly emphasizes the motto "One has to learn manners before letters" in all schools that implicitly means that proper manners in human relations are the very first thing to be learnt at schools while knowledge and language are only secondary. In order to make the socialist ideology inculcated in students, the educational law also regulates the provision of uniform national curriculum that evidently deprives the opportunity of incorporating minority children's different life experience, language abilities and cultural contexts in their learning. Ethnic minority children are disadvantaged and denied access to bilingual education (Young Lives, 2006). It is recognized that the curriculum of Vietnam mainly concentrate on a narrow range of learning outcomes and teachers mainly embrace the textbooks for their instruction (UNESCO, 2011b). This reflects an assimilationist ideology in education for minorities that makes them fit into a socialist conception of the "good citizen." Conformity to the socialist ideology is the aim of Vietnam's citizenship education. As stipulated in a series of the national legal documents and commitments to the international policies and programs, the minorities have their right to education in which they can learn in their mother tongue language and/or their cultures and identity are incorporated in instruction. In reality, the education tends to overlook cultures and languages of minority students in teaching practices. For example, there are several guidance documents on enhancing the adoption and incorporation of minority cultures into instruction like Instruction 40/CT/T (2004) by the communist party's Politburo on the development and quality improvement of teachers and educational management, Circular 896/BGD&DT (2006) on adjustment of teaching and learning; Circular 5841/BGDDT-VP on standards adjusted knowledge and skills, particularly, Decree No.82/2010/ND-CP on teaching and learning minority languages in schools and educational institutions and more. Recently, the Guidance No.73/HD-BGDDT-BVHTTDL in 2013 regulated the integration of cultural heritage in teaching and learning in schools in which it gives out the major ways to incorporate cultural heritage in teaching. Additionally, several programs, for example, the initiative on teaching for sustainable development by

UNESCO, highlight the importance of introducing minority culture and language into schooling. Along with the revision of curriculum in the direction of more focusing on forming skills of individual learning, researching issues, and problem solving, a long-term and effective measure is upgrading capacity of pre-service and in-service teachers for teaching minority students (UNESCO, 2011b).

The overlook of students' cultures and language in the teaching and learning process has put minority students at risk of losing their languages, cultures and ethnic identities. In response, an implicit risk of opposition likely occurs. It possibly results in a wide gap in terms of academic achievements and performance among the ethnic groups. This can be seen in the Hmong case. Among 53 minorities in Vietnam, the Hmong is assessed to one of the groups who closely and strongly attach to their cultural heritage. However, their sense of inferiority owing to power differentials leads to their patterns of isolation, withdrawal and selectively adaptive strategy as their common responses in social interaction. This results in the disproportionately poor academic outcomes of the Hmong in Vietnam (Luong and Nieke, 2013). Hence, the interventions on enhancing cultural competence in teaching for educators in a culturally diverse educational environment needs to properly be considered in the coming educational development strategy of Vietnam until 2020 in order to secure the equity, and quality in education for the right to education of students from all ethnic groups.

Summary

In the context of education, the construction of a new citizenship in response to the worldwide movement towards a culturally diverse globe is more than ever considered as a core action for a sustainable development (Banks, 2007, 2012; Palaiologou & Dietz, 2012). The education for a new citizenship underlies the development of a humane and just world in which all students have equal opportunity to exercise their right to quality education (Banks et al., 2001; Banks, 20012; Council of Europe, 2008, 2010; European Commission, 2012). During this process, minority cultures needs to be properly, authentically recognized and accommodated through the political system (Taylors et al., 1994; Honneth, 1995; Kymlicka, 1995; Fraser, 2003). However, whatever educational system is, the extent to which the right to quality education of minority groups is achieved primarily depends on teachers whose pedagogical action competence plays a major role in empowering minority students in schools and makes significant contribution to structural transformation in groups and society

(Cummins, 2001, 2009). The theory of pedagogical action competence (Nieke, 2012) and five elements of cultural competence (Cross et al., 1989; Lindsey et al., 2009) underlie a framework for an empirical research on the development of cultural competence in teaching for minorities.

The challenge of provision of education in culturally diverse environments that secure equal rights for all groups along with the limitations of current global and national empirical research show the need for educational institutions to conceptualize cultural competence in teaching at the structural and implementing level (Ladson-Billings, 1995; Abrams & Moio, 2009; Moule, 2012). The needed perspective and approach is not merely to facilitate minority students' access to quality education, but to challenge current practices in order to bring fuller transformation to individuals, groups and society (Sleeter & Grant, 2009; Nieto, 2010). Moving beyond language, curriculum and instruction, the literature review has reflected the need of reconstructing new social understanding and patterns. The whole "*environment and culture of the school must also be transformed so that students from diverse groups will experience equal status in the culture and life of the school*" (Banks, 2010b).

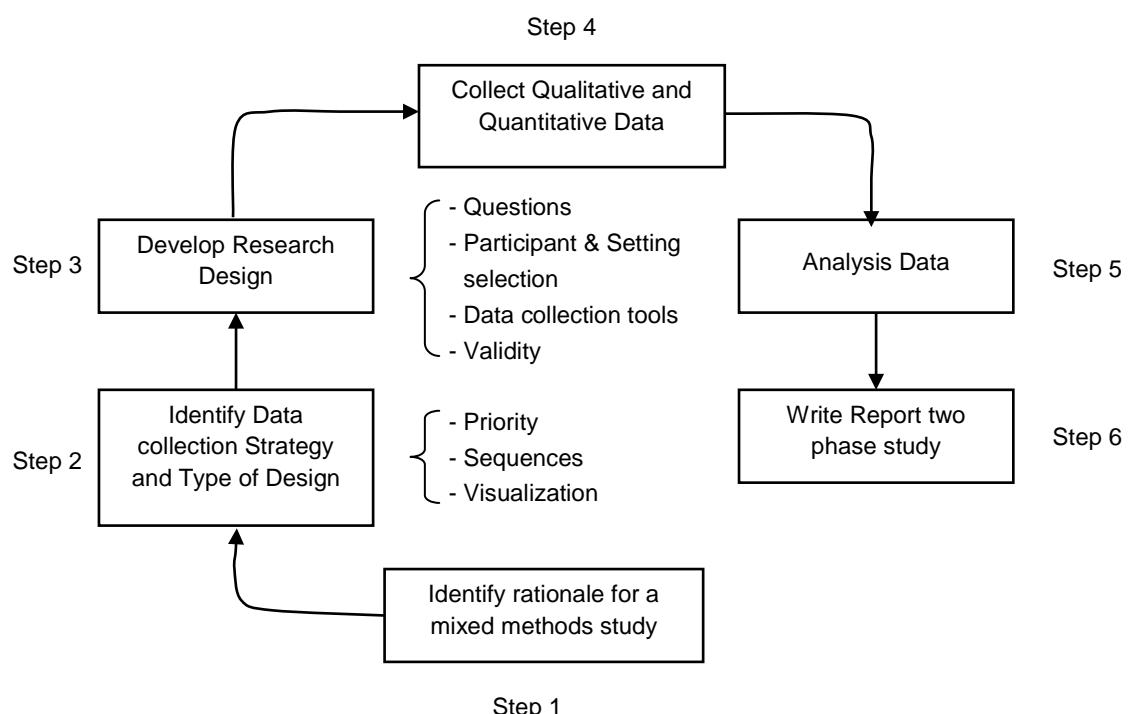
The research approach followed the bottom-up manner in which it put students' right to quality education at the centre in order to identify needed conditions for its fulfillment. On this basis, the conceptualization of cultural competence in teaching was examined.

Chapter 3 of the research describes its research methodology that was adopted to develop the cultural competence in teaching for the selected teachers, to conceptualize cultural competence in teaching and its impacts on students' interaction in the classroom.

CHAPTER 3. METHODOLOGY

There are seven main sections in the methodology. First, *rationale* for a mixed methods study is identified as appropriate for the research issues. Second, *data collection strategy and type of design* presents the worldviews of the research and identifies the priority, sequence and visualization of the types of designs. Third, *research design* elaborates the research questions of each type of designs; describes the “*participant and setting selection*”, and develops the data collection tools for each type of designs. Here, the validity of the research is also stated. Fourth, *data collection* provides the process of conducting each type of the research designs including techniques, instruments, time, place and participants. Fifth, *data analysis* delineates the techniques and steps to process the collected data for each type of the research designs. Sixth, *report writing* is made into two phases after the data analysis. Finally, *ethical considerations* outline the ethical matters that relate to the rights of the participants and the responsibilities and accountabilities of the researcher.

Figure 3.1: Steps in the process of conducting the Mixed Methods Study (Source: Creswell, 2012).



3.1. Rationale for a mixed methods research

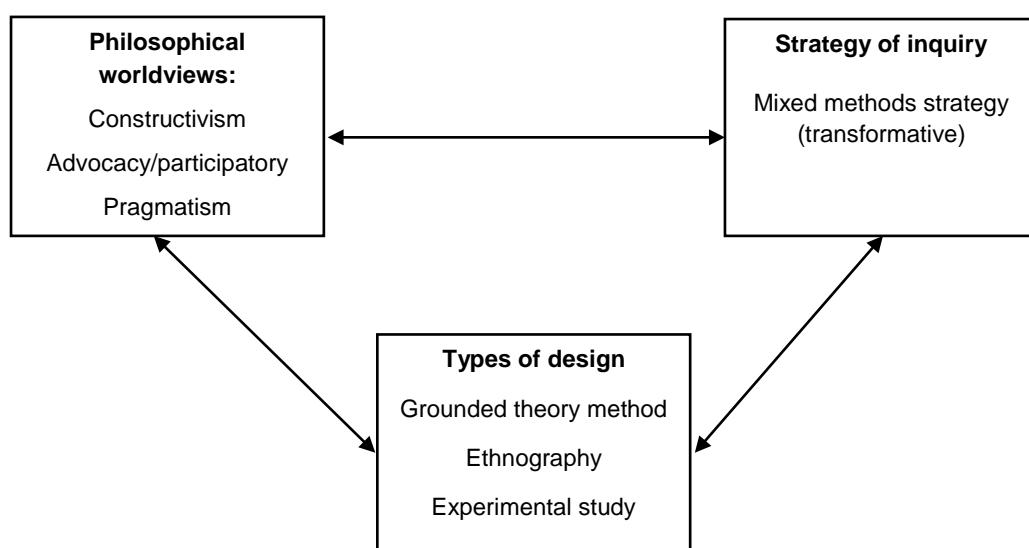
Upon the research questions, the mixed methods study was selected for the research methodology. A mixed methods research design is related to a series of studies to understand a research problem. It is a procedure for collecting, analyzing, and “mixing” both quantitative and qualitative methods in a single study (Creswell & Plano Clark, 2011). The qualitative data provided some different perspectives on the concept of cultural competence in teaching and an overall picture of the situation. Meanwhile, the quantitative data supported the specific numbers to evidence the development of cultural competence in teaching and a causal effect relationship between the independent variable (cultural competence in teaching) and dependent one (interaction in classroom) that was known as the outcomes thereof. For this purpose, the quantitative and qualitative data were separately conducted in two phases so that the data from one source could enhance, elaborate, or complement data from the other source (Neuman, 2007; Creswell, 2009, 2012). Apart from the relevance of the methodology to the nature of the research issues, the researcher was strongly interested in such mixed methods study for two reasons. First, the ethnographic research with the in-depth interviews, focused-group discussions, and observations provided her opportunity to live with the minority community (the Hmong) and participate in this community’s events or activities. Second, it offered her opportunity to pursue her interest in investigating how cultural competence in teaching of the selected teachers owing to some project interventions was improved; and subsequently how interaction in classroom through the improvements in cultural competence in teaching occurred in practice. These factors underlay a sound rationale for adopting the mixed methods in this research.

3.2. Data collection strategy and type of design

The research was oriented and directed by three philosophical worldviews of constructivism, advocacy/participatory and pragmatism as described by Creswell (2009). Accordingly, in the *constructivism*, the researcher sought to understand the research issues not from the narrowing categories but from the multiple perspectives of the participants whose meanings or interpretations of a situation were determined by their social and historical experience accumulated from their social, cultural living world. Hence, the researcher respectfully listened to the participants’ views and carefully observed their patterns of responses in their

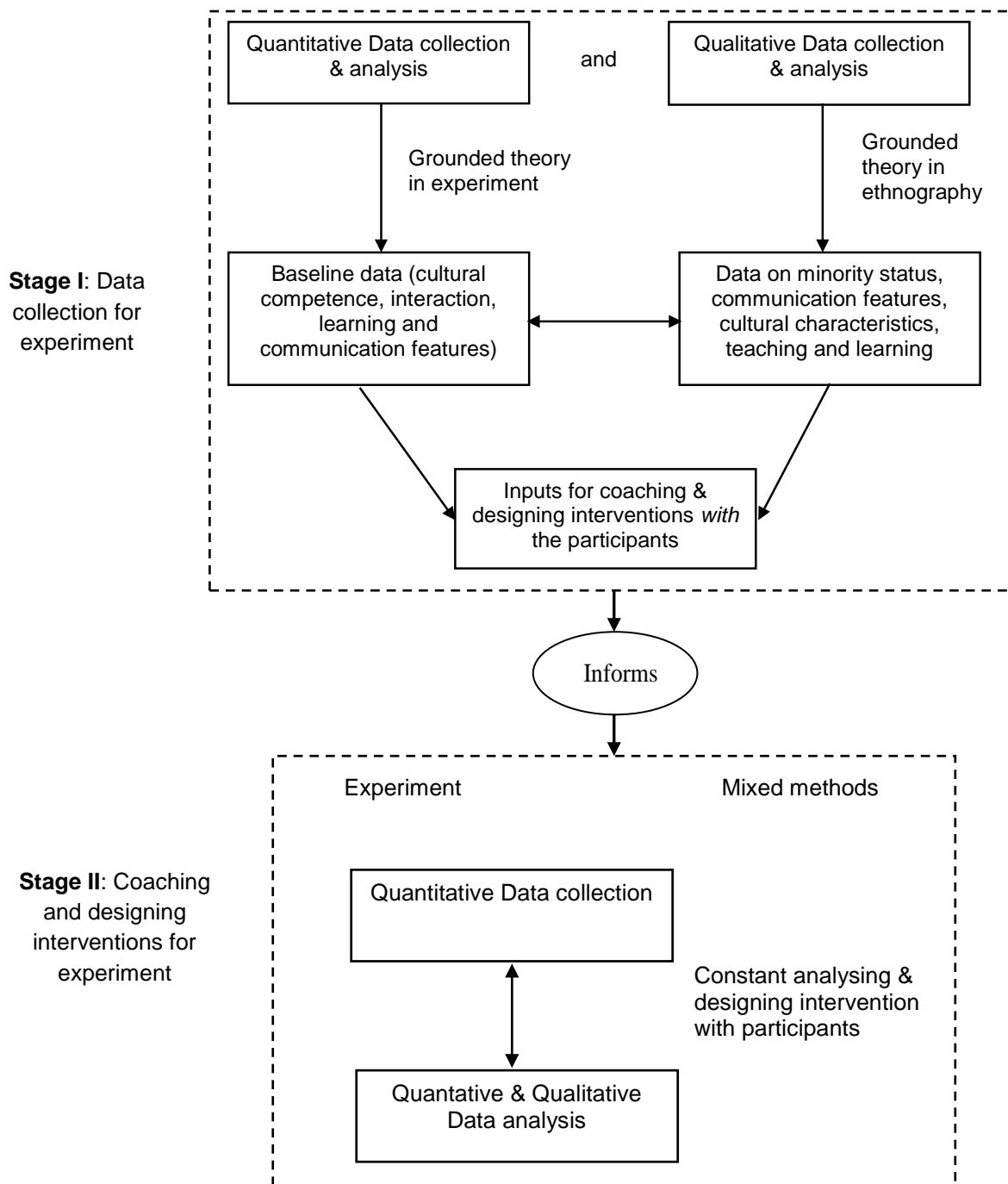
social interface. The researcher attached importance to addressing *the process of interaction* among individuals and their *living context* in order to understand their cultural, social and historical settings (Crotty, 1998; Neuman, 2000; Schwandt, 2007; Creswell, 2009; Silverman, 2013). Meanwhile, the *advocacy/participatory* worldview targeted at securing the social justices for the marginalized groups. It went further beyond the constructivist inquirers to encourage participants to become *active collaborators*, and empower them to take actions for the sake of benefits of the subordinated groups. Hence, the research directed at the *reform* or transformation in their lives and working patterns, unjust institutions or structures with the focus on the participatory and collaborative working manner in the research process (data collection, data analysis). In this philosophical worldview, the needs of marginalized groups are emphasized and treated as central goals for actions that are achieved through the *empowerment* process in the research (Kemmis & Wilkinson, 1998; Creswell, 2009). The pragmatism concentrated on the research problem and underpinned the adoption of mixed methods for understanding it. It also used the pluralistic perspectives so as to examine the problem. According to the pragmatism, the researcher attached importance to the external world but highlighted the significance of “the subject” change in the reform of the reality. The researcher liberally selected her research methods, techniques and procedures, and looked into what and how to research on the basis of the intended consequences and real world practice orientation (Creswell, 2009).

Figure 3.2: A framework of interconnection of worldviews, strategy of inquiry and types of design.



These worldviews oriented the strategy of inquiry of the research. The transformative strategy was selected to be the most appropriate to the research issues. The intent of the transformative mixed methods was to use the embedded design within a transformative framework or lens so as to achieve a reform or changes at the end of the study (Creswell & Plano Clark, 2011). The embedded design aimed at collecting quantitative and qualitative data simultaneously or sequentially, and one form of data played a supportive role to the other form of data. Within the research, the qualitative data supported data into the quantitative design. So “the researcher collects qualitative data before the experiment to help support the experimental study. Collecting data before the experiment can help to design an intervention that is tailored to the participants”. Also, through the qualitative study, the selected teachers could acquire their knowledge base for their teaching. That was an important part of the development of cultural competence in teaching. During the quantitative experiment, the qualitative data continued to be collected to examine how participants in the treatment condition were experiencing the intervention while the quantitative data addressed whether the interventions had impacts on the outcomes. The transformative framework with the embedded design provided an orienting lens for the mixed methods design in which its major intent was to address a social issue for a marginalized or underrepresented population and engaged them in the research in order to bring about change (Creswell, 2012). The research gave priority to the experiment through which both qualitative and quantitative data could be collected to address the research questions. The specific sequence for data collection, type of design, and forms of collected data could be illustrated through Figure 3.3.

Figure 3.3: Sequence of data collection, types of design, and forms of collected data.



The research ultimately aims at developing a theory of cultural competence in teaching. This theory will guide educators to develop their pedagogical competence in culturally diverse environments. For this purpose, the research concurrently conducted the quantitative and qualitative data collection. The quantitative study was undertaken through video-recording of the classrooms of the selected participants. It provided information on learning and communication features and interaction in classroom. Meanwhile, the qualitative study was carried out with the grounded theory approach to ethnography. It made analysis of community and situation diagnosis with participation of the selected teachers. Hence, it created opportunities for them to have their self-reflection before the experimental study. The findings from both the quantitative and qualitative studies acted as the inputs for designing the interventions of the experiment. On this account, the concept of cultural competence in teaching was initially addressed. This conceptualization also incorporated the perspectives of the participants. The outcomes of the experiment showed the changes in teaching of the selected teachers. Additionally, they also clarified the positive relationship between cultural competence in teaching and interaction in classroom. The qualitative analysis was conducted with the selected teachers through video tapes of the instructional periods in the classrooms given by these teachers during the mentoring and coaching process. Afterwards, the selected teachers continued to design the interventions with the researcher for the next lessons for the further quantitative data collection.

The grounded theory method was the overarching approach of the research. It allowed the researcher to address the issues grounded in the data obtained from the study participants. “The researcher can initially explore views by listening to participants rather than approach a topic with a predetermined set of variables” (Creswell, 2012). In the research, the grounded theory approach to ethnography was used (Charmaz and Michell, 2002; Charmaz, 2012). It also adopted in the video-based experimental research (Schubert, 2009). Because “grounded theory ethnography gives priority to the studied phenomenon or process – rather than to a description of a setting”, and requires the researcher to be open to the setting, actions and people in it. Therefore, the researcher had “opportunity to work from the ground up”. She saw the world and actions of the targeted group within them so as to gain the insider’s depiction of the studied world (Charmaz, 2012). The incorporation of the grounded theory method in a quasi-experiment between the group design and a time-series and single-subject experiments within the group design provides opportunities to discover variations among the

concepts and to densify the categories in terms of their properties and dimensions (Glaser, 1978 cited in Creswell, 2012). As suggested by Creswell (2012), the quasi-experiment provides a means of studying intact groups. In the research, three intact classes of Hmong students were selected for the experiment. The research also studied the individuals and classes over a period. So a time series design was an experimental approach with the observations made by the researcher. The single-subject experiment provided a means of studying the specific individuals. They were observed over the baseline period, intervention and post-intervention periods. The effects of an intervention on the intended variable were tracked through these periods. The single-subject experimental research uses the participant as his or her own control (McCormick, 1995; Creswell, 2009, 2012). The term single-subject research, therefore, “refers to a process rather than to the actual number of participants” (McCormick, 1995). The constant reflection and active collaborative working pattern were promoted during the intervention period. The teachers were given opportunity to participate in the project intervention design. They were encouraged to give feedbacks, self-recognize or self-analyze their cultural competence through video-tapes. It was assumed that the cultural competence in teaching which teachers acquired through the intervention period were not reversible despite the withdrawal of the interventions. And a return of baseline conditions was not desirable.

3.3. Research design

The research design covers four issues including: (i) elaboration of the research questions; (ii) setting and participant selection; (iii) development of data collection tools; and (iv) validity enhancement.

3.3.1. Research questions

At the first stage, the quantitative study focused on addressing the question “How is the teaching and interaction in the classrooms?” This was conducted with the recording of two preliminary lessons (Lesson 19 and 20) in the subject “Natural and social subject” at three Grade-3 classes of the Hmong students. These data were the pre-intervention findings. At the same time, the qualitative study posed two major questions: (1) What are the cultural differences that challenge Hmong students in their learning? How do they challenge their

learning? (2) What are the challenging factors in teaching for Hmong students? How have teachers dealt with them in order to facilitate Hmong students in their learning?

These questions oriented the data collection. They helped the researcher to receive the perspectives of the different participants. It primarily gave the answer to the first research key question:

- 1) What are conditions for the development of cultural competence in teaching?

On the basis of the acquired knowledge about the initial concepts of cultural competence in teaching and the conditions (including the minority status, cultural characteristics, and learning and communication features of Hmong students), the interventions were designed for the experimental study.

At the second stage – the experiment, two remaining key questions of the research would be probed:

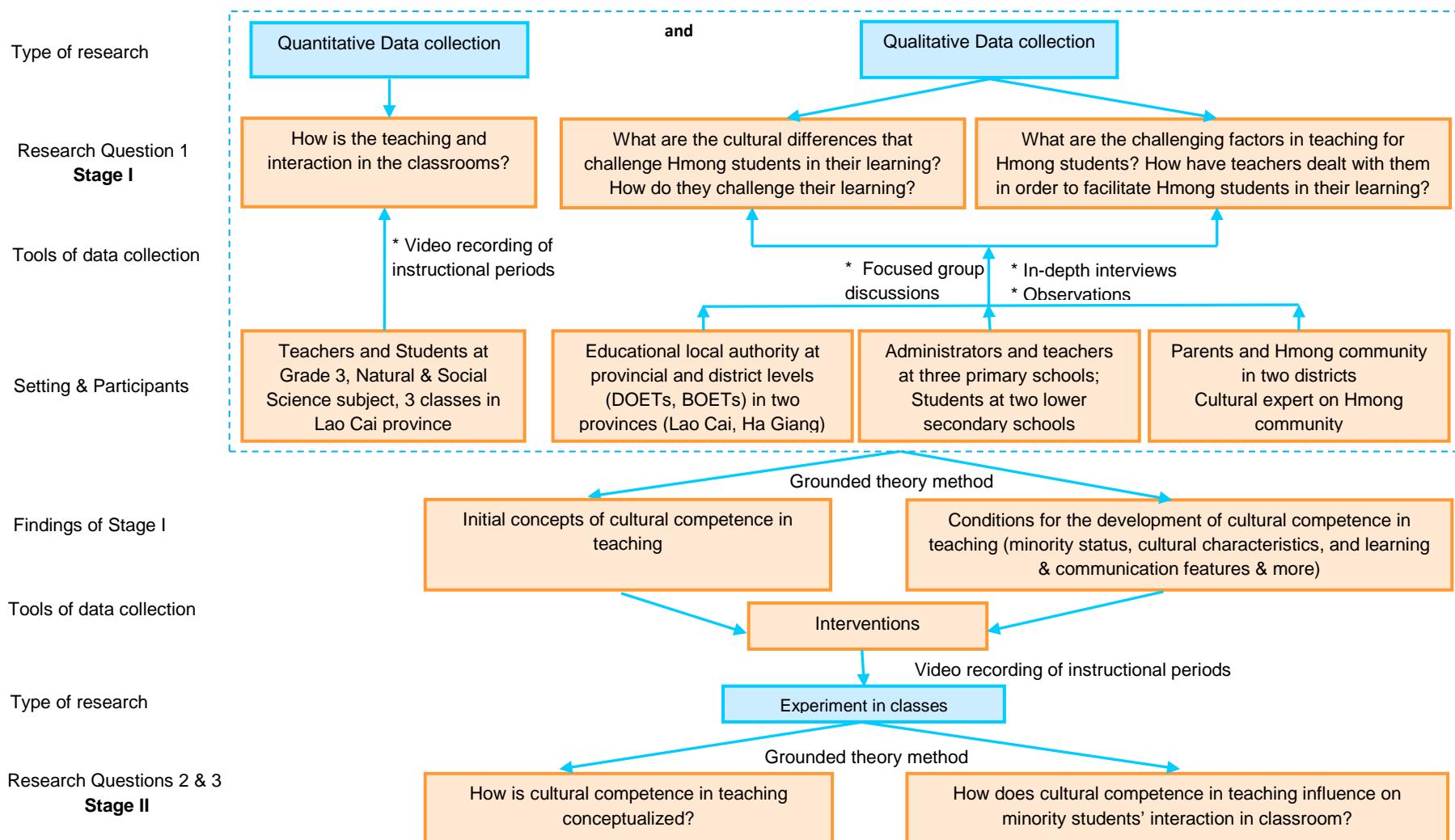
- 2) How is cultural competence in teaching conceptualized?
- 3) How does cultural competence in teaching influence on minority students' interaction in classroom?

The video analysis of the instructional periods provided the specific parameters of five constructs of cultural competence in teaching. And it also showed the convincing evidences on the influential relationship between cultural competence in teaching and students' interaction in classroom.

The research findings from these three questions would put forward the implications for concerned stakeholders as stated in the fourth key research question:

- 4) What are the implications for concerned stakeholders to enhance teachers' cultural competence in teaching?

Figure 3.4: A framework of research design.



3.3.2. Setting and participant selection

Due to the complexity of the research issue, it selected only one minority group out of 53 minority ones in Vietnam. And the Hmong group was chosen as a case study for the research because it matched most the criteria set out within the research (stated in Part I – Introduction). Creswell (2012) stated that “In *homogeneous sampling*, the researcher purposefully samples individuals or sites based on membership in a subgroup that has defining characteristics. To use this procedure, you need to identify the characteristics and find individuals or sites that possess it”.

3.3.2.1. Setting selection

Two field studies were conducted in two districts, namely Bac Ha district (Lao Cai province) and Quan Ba district (Ha Giang province) in the northern mountainous region of Vietnam.

Overview of case study sites:

These two provinces were selected because, according to the population and household census (2009), the Hmong group accounted for a substantial proportion of the entire population of Ha Giang and Lao Cai provinces (almost 32% and 24% respectively, equally 231,500 and 146,000 individuals) (GSO, 2011). In addition, these two provinces had the highest poverty rate in the northern region (35.38% and 35.29%, accordingly) (MOLISA, 2012). Among ethnic minorities, the Hmong had the highest reported poverty rate –83% in Lao Cai (World Bank, 2012).

The Hmong constituted around 55% of Bac Ha district (Lao Cai province)’s population and 60% of Quan Ba district (Ha Giang province)’s population (BOET Bac Ha, 2013; BOET Quan Ba, 2013). The 2011 poverty rates were 49.94% and 45.9% respectively in these districts, of which more than 55% of poor households of the two districts were Hmong (MOLISA, 2012). Based on the data from 2013, the Kinh population only accounted for 15% of the population in Bac Ha but approximately 77% of primary school teachers came from the Kinh group. Only 4% of enumerated teachers were Hmong. In addition, 85% of primary school administrators were Kinh while no positions were allocated for the Hmong (BOET Bac Ha, 2013). Likewise, in Quan Ba district, the Kinh made up less than 10% of the total

district population but around 40% of the teaching staff were Kinh. Meanwhile, merely 4% of primary school teachers were Hmong, although nearly 60% of teaching staff were of minority-origin (BOET Quan Ba, 2013).

As of 2013, the Hmong enrollment rate in primary education in Bac Ha and Quan Ba districts was around 80%, much lower than that of the other groups (more than 90% on average) (BOET Bac Ha, 2013; BOET Quan Ba, 2013). Hmong academic performance was also worse than that of the other ethnic groups. The Hmong students, particularly girls, encountered more extensive and persistent problems in terms of learning the national language, communication and attendance than the other groups (UNICEF et al. 2007).

3.3.2.2. Participant selection

Ethnographic study:

The research attempted to discover and describe the culture of a particular group. Therefore, it needed to learn how the members of this group see their world and interpret their experience. It sought out the insider's viewpoints in order to understand the group members' behaviors and interpretations. Additionally, the researcher also listened and learned the perspectives of members from the other groups. This helped her to explore how they use their cultural knowledge to generate behaviors and interpret experience in the interaction with the studied group (Spradley, 2012). Throughout this process, the researcher played role as a learner to seek to understand what things meant with her teachers who were the studied participants. Moreover, the approach of constructivism and participatory/advocacy aimed at the mutual creation of knowledge. It enabled the researcher and research participants to achieve interpretive understanding of the studied world (Charmaz & Mitchell, 2002). It also empowered the participants through a critical self and self-regulation for joint efforts and commitments to change the practices (Charmaz, 2005). Therefore, the research accessed the following groups of participants:

- Two educational officers of the Primary Section at provincial level (Department of Education and Training – DOET) in two provinces and at district level (Bureau of Education and Training) in two districts.

- School administrators, teachers in two primary school in Bac Ha district (Lao Cai) and in one primary school in Quan Ba district (Ha Giang).
- Hmong students in two lower secondary schools in two districts of two provinces.
- Hmong parents and community in two districts of two provinces.
- A cultural expert on Hmong culture in Department of Culture, Information and Tourism of Lao Cai province.

This research process enabled the researcher to learn the Hmong culture and existing teaching practices in the study fields. Additionally, it also created the opportunity of self-reflection for the participants. In two study districts, the selection of the teachers, students and Hmong parents and community were randomly selected by the researcher and the local educational officers (from Bureau of Education and Training in two research districts). However, the selection of three schools for the experiment was purposefully made on the basis of the set criteria of the research.

Experimental study:

A purposive sampling with heterogeneous array of participants, treatment variations, settings was employed (Patton, 1990; Shadish et al., 2002). “The logic and power of purposeful sampling lies in selecting information-rich cases for study in depth. Information-rich cases are those from which one can learn a great deal about issues of central importance to the purpose of the research” (Patton, 1990). Moreover, the deliberate sampling for heterogeneity reflects the diversity on presumptively important dimensions (Cook and Campell, 1979 cited in Shadish et al., 2002). Thereof, the data collection and analysis yield two kinds of findings: (1) high quality, detailed descriptions of each case, which are useful for documenting uniqueness, and (2) important shared patterns that cut across cases and derive their significance from having emerged out of heterogeneity (Patton, 1990). Patton also asserted that a sample size depended on what the researcher wanted to know, what would have credibility, and what could be done with available time and resources.

The research conducted the experiment from October to December 2011 in Bac Ha district. At the beginning, the researcher worked with BOET officers in Bac Ha district to select the suitable primary schools for the experimental study in accordance with the proposed requirements. Two communes namely Hoang Thu Pho and Ban Pho in Bac Ha district (Lao

Cai) were selected for the experiment. The Hmong were the major group in these communes, more than 70% of the whole population of each commune. Three Grade-3 classes in two primary schools were selected. Of which, two classes were given by two Kinh teachers in one satellite primary school. One class was instructed by one Hmong teacher in a main primary school. 100% students in these classes were Hmong students. The similar feature of three classes was that all the three female teachers acquired the same qualification – college level. Additionally, they were at a quite same age (35-37 years old) and obtained more than 10 years of working experience with Hmong children. However, two Kinh teachers incapably communicated with students in the Hmong language. Three experimental classes had the same number of students (13 ones) who were all Hmong and whose parents were farmers and poor. They also had the quite similar number of female and male students (5 or 6 female). A brief summary of the experimental sample is presented in Table 3.1.

During the experiment, a Kinh teacher class (Ms.Ngoan) was at first selected as a control class. And the two remaining classes received the experimental interventions.

Table 3.1: A brief description of the teacher participants and settings

Name of teachers	Type of primary School	Location	Duration of experiment	Gender and ethnicity	Age (by the time of experiment)	Years of teaching experience	Qualification	Number of students
Ngo Thi NGOAN	Ban Pho 1 satellite school*	Bac Ha (Lao Cai)	Oct.-Dec.2011	Female (Kinh group)	35 (1976)	17	College	13
Nguyen Nguyet NGA	Ban Pho 1 satellite school*	Bac Ha (Lao Cai)	Oct.-Dec.2011	Female (Kinh group)	33 (1978)	14	College	13
Ly Thi TAU	Hoang Thu Pho 1 main school**	Bac Ha (Lao Cai)	Oct.-Dec.2011	Female (Hmong group)	33 (1978)	10	College	13

Source: The selected teachers' in-depth interviews

Note: * Satellite school is usually located in a remote village that is accessible for minority students but far from the centre of the commune. It usually consists of few classes. This model is opened for the regions where minority groups are sparsely settled in the disadvantaged regions.

** Main school is located in the centre of the commune and usually consists of many classes.

The brief description of the academic results of the student participants in three classes was given out in Table 3.2. The assessment of academic performance of the students at the beginning of the school year and the mid first semester by the school administrators showed that the academic results of the students in Ms. Tau class (the Hmong teacher) in Mathematics at beginning of the school year were better than those of the students in Ms. Ngoan and Nga classes (Kinh teachers). However, they were quite the same at the mid-first semester. Similarly, the results in Vietnamese language in the mid first semester of these classes were quite equal. From the actual observation of the researcher, the students in Ms. Tau class learned a little bit better than those in the other classes. It was explained that the learning conditions and communication opportunities in the main school were better than those in the satellite schools. The other factors such as living conditions and family circumstances were proposed to be the same among these three classes.

Table 3.2.: Academic results of students at the beginning and mid-first semester of the school year 2011-2012.

Class of	Number of students with the mark band in Vietnamese language					Number of students with the mark band in Mathematics				
	9-10	7-8	5-6	3-4	1-2	9-10	7-8	5-6	3-4	1-2
Beginning of school year										
Ms. TAU	1	5	5	2		6	3	2	2	
Ms. NGA		3	7	3			3	7	3	
Ms. NGOAN	3	5	2	2	1		5	3	4	1
Mid first semester										
Ms. TAU	3	5	4	1		6	3	3	1	
Ms. NGA	1	6	5	1		5	5	3		
Ms. NGOAN	2	5	5	1		2	7	4		

Source: Deputy head-masters of Ban Pho and Hoang Thu Pho Primary schools

3.3.3. Development of data collection tools:

3.3.3.1. Ethnographic study:

Three major tools including in-depth interviews (IDIs), focused group discussions (FGDs) and observations were used in addressing two major questions in the qualitative study.

Additionally, the concerned documents were also gathered. The specific number of tools for the qualitative study for each specific group of participants was aggregated in Table 3.3.

Table 3.3: Tools of qualitative data collection in the ethnographic study.

Participants	FGDs	IDIs	Observations (Classes)	Detailed data of the targeted participants
Hmong parents	2			<ul style="list-style-type: none"> - A group of 10 persons (one female and 9 males) in Bac Ha and a group of 7 mothers in Quan Ba district. - Discussion in the Hmong language with the translation from a local Hmong person.
Non-Hmong teachers	2	4	3	<ul style="list-style-type: none"> - 6 primary teachers (from Dao, Nung, Tay, Kinh)/a focused group discussion in Quan Ba & Bac Ha districts. - In-depth interviews made with the selected teachers for experiments (3 in Bac Ha district, one in Quan Ba district) - Class observations with video recordings in 3 classes at Grade 3 (2 Kinh teachers in Bac Ha district with 12 instructional periods per each; 1 Tay teacher in Quan Ba district with 10 periods).
Hmong teachers	2	2	1	<ul style="list-style-type: none"> - 5 Hmong teachers per FGD in Bac Ha & Quan Ba district. - Discussion in the Vietnamese language. - Class observation with video recordings of 12 instructional periods at Grade 3 of one Hmong teacher in Bac Ha district.
Hmong students	2			<ul style="list-style-type: none"> - 10 students per group at the lower secondary level in Bac Ha and Quan Ba districts (for age of 12-15). - Discussion in the Vietnamese language.
BOET officer *		2		Interviewees from the Kinh group in charge of primary education of Bac Ha and Quan Ba district
Cultural expert		1		Interviewee from the Kinh group who has acquired more than 30-year experience in cultural research including the Hmong culture in Lao Cai province.

* BOET: *Bureau of Education and Training at district level*

Because the Hmong group, particularly parents and students were very shy in communication with people from the other groups. Moreover, they possessed strong solidarity and sense of community (Tran, 1996). Hence, the focused group discussions were mainly adopted in the research. The focused group discussion created opportunity for them to freely express their

ideas and empowered them to share their thoughts. The friendly, warm and open atmosphere even encouraged the marginalized to actively participate in the focused group discussion. The in-depth interviews were conducted with the targeted group in the spirit of an open, friendly conversation. The questions of the in-depth interviews and their order were tailored to the specific persons and situation (Neuman, 2007). Both FGDs and IDIs occurred in the collaborative and learning manner. The field interview questions for both FGDs and IDIs were designed under the guidelines of ethnographic interview of Spradley (1979). The observations were also designed with a main focus on the instructional periods through five classes in the experiments. The researcher lived in the boarding schools with the teacher and students. Therefore, the note taking of the private stories of students or community people was also adopted. The specific questions of each data collection tools for each targeted groups are attached in Appendix A.1.

3.3.3.2. Experimental study

The research followed the quasi-experimental and time series designs that used both control groups and switching replications (Shadish et al., 2002). After the selection of the participants for the experiment, the researcher assigned them to either a control or the experimental group. The interventions were conducted in 9 lessons of each class in the Nature and society subject. For the experiment, the researcher identified: (i) treatment variables; (ii) conditions or levels of each variables, and manipulated treatment conditions (Creswell, 2012).

Experimental designs and group assignment:

The experiment was conducted in three classes at Grade 3 in Bac Ha district, of which NGOAN class was selected as a control class at first. Subsequently, from Lesson 26, it took the treatment conditions as an experimental one and switched its role for NGA class. All three classes received the treatment so that the researcher could test the extent of differences on the studied variables among them. The experimental design and assignment for each group was presented in Table 3.4. “The joint use of pretest and comparison group makes it easier to examine certain threats to validity. Because the groups are non-equivalent by definition, selection bias is presumed to be present. The pretest allows exploration of the possible size and direction of that bias” (Shadish et al., 2002). The switch replications enabled the researcher to administer the treatments (interventions) at the later date to the group

(NGOAN –Kinh 1 group) that initially served as no-treatment control (Shadish et al., 2002). This switch also examined the effects or sustainability of the treatments at the later date to the group that at first acted as the treatment control (NGA – Kinh 2 group) at the first stage of the experiment. The time series design allowed the researcher to obtain a large series of observations made on the same variable for a group or individual consecutively over time. This design examined the changes on the dependent variable (students' interaction) in the correlation of the changes on the independent variable (cultural competence in teaching) for a group or individual by lesson. The designs aimed at proving the positive relationship of the independent variable with the dependent one through comparison of the between-group design (quasi-experimental) and the within-group one (time-series) (Creswell, 2009, 2012).

Table 3.4: Quasi-experimental and time-series designs using switching replications (Oct.-Dec.2011).

Experimental Phases	Pre-intervention		Intervention and Coaching						Post-intervention
	19	20	21-22*	23	24-25*	26	27-28*	29	
Lesson Class of	19	20	21-22*	23	24-25*	26	27-28*	29	30
TAU (Hmong)			X	X	X	X	X	X	
NGOAN (Kinh 1)						X	X	X	X
NGA (Kinh 2)			X	X	X	X			

Note: () a lesson was given in two teaching periods.*

Interventions/treatments:

On the basis of the findings at the stage I, the researcher collaboratively worked with the selected teachers for the experiments. These teachers also participated in the ethnographic study. Thus, they could self-reflect and understand the perspectives of their colleagues and the community people. Subsequently, they were able to design the interventions or treatments with the researcher. The selection of the subject, lessons for the experiments was made by the selected teachers and BOET officer. The subject “Social and Natural science” and the theme “Society and Family” were chosen for the experiments.

The specific treatment variables and its categories were also designed upon the findings of the studies. These findings as presented in Table 3.5 were achieved through the Grounded theory analysis at the stage I.

Table 3.5: Treatment variables and their categories for the experiment.

No.	Treatment variables	Categories of a treatment variable
1	Culturally localized concepts	1.1. Adding students' cultural knowledge or experience 1.2. Contextualizing the alien concepts
2	Teaching method	2.1. Using visual localized photos, pictures and word cards or encouraging drawing for the learnt concepts. 2.2. Promoting group-work. 2.3. Adopting games in learning. 2.4. Involving local person in instruction. 2.5. Organizing the actual visit for learning.
3	Cultural difference Management	3.1. Recognizing culturally different perspective. 3.2. Valuing students' culturally different perspective. 3.3. Enabling students to make culturally critical perspective.

The experimental manipulation of a treatment condition for the experimental groups was made by the treatment lessons as shown in Table 3.6. Both the researcher and the selected teachers reviewed the video tape of the instructional periods. On the basis of the observations on their teaching and students' interaction, they manipulated the treatments. The sample localized photos for the instructions of the lesson 26 were attached in Appendix A.2.

The video recording for all the instructions was used as the main instrument of the research experiment. It aimed at exploring the interaction patterns of the students when the teachers gave the culturally different designs of their instruction. Raab and Tänzler (2009) asserted the video hermeneutics as an effective method in the interpretative sociology: "...human perception and social action, the human constitution of meaning, and the social transmission of knowledge are always conducted through symbolic forms". They argued that video hermeneutics enabled the researcher to sufficiently and simply oversee the fact that "images are a quite particular medium for the constitution of meaning and for the social construction of reality. Most importantly, images call for entirely different approaches to the process of interpretation than those used for speech and text". Knoblauch (2009) also elaborated a kind of ethnography using video in social science called as a videography that was defined as the method to analyze people acting in social setting by video. It focuses more on specific actions, interactions and social situations while the classical ethnography turns towards social groups and social institutions. Videography typically analyses structures and patterns of interaction. It is the "basis for analytical observations on the structure of the sequences studied".

Table 3.6: Experimental manipulation of treatment variables by lesson for the experimental classes.

Lesson	Manipulation of treatment variables		
	NGOAN (Kinh 1)	NGA (Kinh 2)	TAU (Hmong)
Lesson 21-22 <i>Practice: drawing a kinship relationship tree</i>	(<i>National standard instruction</i>)	<p>2. Teaching method:</p> <p>2.1. <i>Using visual localized photos, pictures & word cards.</i> → Pictures/ photos of a student's three generation family.</p> <p>2.2. <i>Promoting group-work.</i></p>	<p>2. Teaching method:</p> <p>2.1. <i>Using visual localized photos, pictures & word cards.</i> → Pictures/ photos of a student's three generation family.</p> <p>2.2. <i>Promoting group-work.</i></p>
Lesson 23 <i>Prevention of fire at home</i>	(<i>National standard instruction</i>)	<p>1. Culturally localized concept</p> <p>1.1. <i>Adding students' cultural knowledge or experience.</i> → Strong alcohol as cause of house fire.</p> <p>2. Teaching method:</p> <p>2.1. <i>Using visual localized photos, pictures & word cards.</i> → Photos/ pictures about a typical house of the Hmong and firing house and damages caused by house fire.</p> <p>2.3. <i>Adopting games in learning.</i></p> <p>2.5. <i>Organizing the actual visit for learning.</i></p> <p>3. Cultural difference management</p> <p>3.1. <i>Recognizing culturally different perspective.</i> → Wood cooking in Hmong main house.</p>	<p>1. Culturally localized concept</p> <p>1.1. <i>Adding students' cultural knowledge or experience.</i> → Strong alcohol as cause of house fire.</p> <p>2. Teaching method:</p> <p>2.1. <i>Using visual localized photos, pictures & word cards.</i> → Photos/ pictures about a typical house of the Hmong and firing house and damages caused by house fire.</p> <p>2.3. <i>Adopting games in learning.</i></p> <p>2.5. <i>Organizing the actual visit for learning.</i></p> <p>3. Cultural difference management</p> <p>3.1. <i>Recognizing culturally different perspective.</i> → Wood cooking in Hmong main house.</p>
Lesson 24-25	(<i>National standard instruction</i>)	1. Culturally localized concept	1. Culturally localized concept

Lesson	Manipulation of treatment variables		
	NGOAN (Kinh 1)	NGA (Kinh 2)	TAU (Hmong)
Some activities in school		<p>1.1. Adding students' cultural knowledge or experience. → Local historical sightseeing.</p> <p>2. Teaching method:</p> <p>2.1. Using visual localized photos, pictures & word cards. → Photos/ pictures local activities in schools and community.</p> <p>2.2. Promoting group-work.</p> <p>2.3. Adopting games in learning.</p>	<p>1.1. Adding students' cultural knowledge or experience. → Local historical sightseeing.</p> <p>2. Teaching method:</p> <p>2.1. Using visual localized photos, pictures & word cards. → Photos/ pictures local activities in schools and community.</p> <p>2.2. Promoting group-work.</p> <p>2.3. Adopting games in learning.</p>
Lesson 26 Dangerous games	<p>1. Culturally localized concept</p> <p>1.1. Adding students' cultural knowledge or experience. → Local games.</p> <p>1.2. Contextualizing the alien concepts. → Removing games in urban areas and replacing by local games.</p> <p>2. Teaching method</p> <p>2.1. Using visual localized photos, pictures & word cards. → Photos/Pictures of local games and word cards.</p> <p>2.2. Promoting group-work</p> <p>2.3. Adopting games in learning</p>	<p>1. Culturally localized concept</p> <p>1.1. Adding students' cultural knowledge or experience. → Local games.</p> <p>1.2. Contextualizing the alien concepts. → Removing games in urban areas and replacing by local games.</p> <p>2. Teaching method</p> <p>2.1. Using visual localized photos, pictures & word cards. → Photos/Pictures of local games and word cards.</p> <p>2.2. Promoting group-work</p> <p>2.3. Adopting games in learning</p>	<p>1. Culturally localized concept</p> <p>1.1. Adding students' cultural knowledge or experience → Local games</p> <p>1.2. Contextualizing the alien concepts. → Removing games in urban areas and replacing by local games.</p> <p>2. Teaching method</p> <p>2.1. Using visual localized photos, pictures & word cards. → Photos/Pictures of local games and word cards.</p> <p>2.2. Promoting group-work</p> <p>2.3. Adopting games in learning</p>

Lesson	Manipulation of treatment variables		
	NGOAN (Kinh 1)	NGA (Kinh 2)	TAU (Hmong)
		<p>3. Cultural difference management</p> <p><i>3.1. Recognizing culturally different perspective.</i> → Adding the local games listed by students.</p> <p><i>3.2. Valuing students' culturally different perspective.</i> → Appreciating the local games, particularly traditional games.</p> <p><i>3.3. Enabling students to make culturally critical perspective.</i> → Eliciting students' ideas about the local games (swimming in spring, Tujlub, tree climbing, catapult).</p>	<p>3. Cultural difference management</p> <p><i>3.1. Recognizing culturally different perspective.</i> → Adding the local games listed by students.</p> <p><i>3.2. Valuing students' culturally different perspective.</i> → Appreciating the local games, particularly traditional games.</p> <p><i>3.3. Enabling students to make culturally critical perspective.</i> → Eliciting students' ideas about the local games (swimming in spring, Tujlub, tree climbing, catapult).</p>
Lesson 27-28 <i>Province/City where you are living in</i>	<p>1. Culturally localized concept</p> <p><i>1.1. Adding students' cultural knowledge or experience.</i> → Locations of administrative offices in students' commune.</p> <p><i>1.2. Contextualizing the alien concepts.</i> → Replacing the administrative offices in city (in the textbook) by local ones.</p> <p>2. Teaching method</p> <p><i>2.1. Using visual localized photos, pictures & word cards</i> → Drawing the village, commune map with</p>	(<i>Self-designed instruction</i>)	<p>1. Culturally localized concept</p> <p><i>1.1. Adding students' cultural knowledge or experience.</i> → Locations of administrative offices in students' commune.</p> <p><i>1.2. Contextualizing the alien concepts.</i> → Replacing the administrative offices in city (in the textbook) by local ones.</p> <p>2. Teaching method</p> <p><i>2.1. Using visual localized photos, pictures & word cards</i> → Drawing the village, commune map with</p>

Lesson	Manipulation of treatment variables		
	NGOAN (Kinh 1)	NGA (Kinh 2)	TAU (Hmong)
	students		students
	<p>→ Photos/Pictures of administrative offices in the commune.</p> <p>2.2. <i>Promoting group-work.</i></p> <p>2.3. <i>Adopting games in learning.</i></p> <p>3. Cultural difference management</p> <p>3.1. <i>Recognizing culturally different perspective.</i></p> <p>→ Adding the local administrative offices.</p>		<p>→ Photos/Pictures of administrative offices in the commune.</p> <p>2.2. <i>Promoting group-work</i></p> <p>2.3. <i>Adopting games in learning</i></p> <p>2.4. <i>Involving local person in instruction</i></p> <p>2.5. <i>Organizing the actual visit for learning</i></p> <p>3. Cultural difference management</p> <p>3.1. <i>Recognizing culturally different perspective.</i></p> <p>→ Adding the local administrative offices</p>
Lesson 29 <i>Activities of communication</i>	<p>1. Culturally localized concept</p> <p>1.1. <i>Adding students' cultural knowledge or experience.</i></p> <p>→ Local communication channel (Markets, village meetings, etc).</p> <p>2. Teaching method:</p> <p>2.1. <i>Using visual localized photos, pictures & word cards.</i></p> <p>→ Photos/ pictures & words cards about the local communication channels.</p> <p>2.2. <i>Promoting group-work.</i></p> <p>2.3. <i>Adopting games in learning.</i></p>	(<i>Self-designed instruction</i>)	<p>1. Culturally localized concept</p> <p>1.1. <i>Adding students' cultural knowledge or experience.</i></p> <p>→ Local communication channel (Markets, village meetings, etc).</p> <p>2. Teaching method:</p> <p>2.1. <i>Using visual localized photos, pictures & word cards.</i></p> <p>→ Photos/ pictures & words cards about the local communication channels.</p> <p>2.2. <i>Promoting group-work.</i></p> <p>2.3. <i>Adopting games in learning.</i></p>
Lesson 30 <i>Agricultural</i>	<p>1. Culturally localized concept</p> <p>1.1. <i>Adding students' cultural knowledge or</i></p>	(<i>Self-designed instruction</i>)	(<i>Self-designed instruction</i>)

Lesson	Manipulation of treatment variables		
	NGOAN (Kinh 1)	NGA (Kinh 2)	TAU (Hmong)
activities	<p><i>experience</i></p> <p>→ Eliciting students' knowledge about local agricultural activities.</p> <p>2. Teaching method</p> <p><i>2.1. Using visual localized photos, pictures & word cards.</i></p> <p>→ Photos/Pictures of agricultural activities of locality (of a student's family).</p> <p><i>2.2. Promoting group-work.</i></p> <p><i>2.3. Adopting games in learning.</i></p> <p>3. Cultural difference management</p> <p><i>3.1. Recognizing culturally different perspective.</i></p> <p>→ Purpose of planting and protecting forests.</p> <p><i>3.3. Enabling students to make culturally critical perspective.</i></p> <p>→ Misuse of forests and consequences of forest destruction, elaboration of proper action.</p>		

3.3.4. Reliability and Validity

In order to secure the consistency of the researcher's approach and the accuracy of the findings, the research strictly complied with its research worldviews as indicated in the data collection strategy and took the clear procedures. Owing to varieties of the strategies elaborated by Creswell (2009, 2012) and Neuman (2007), the research used the following strategies to enhance the research reliability and validity:

Member checks:

Member checks were continuously carried out throughout the research. By the end of each interviews or focused group discussions, the researcher summarized the key points. This helped her to confirm with the participants whether she correctly understood their perspectives. Moreover, the transcripts were sent back to the adult informants for verification of the accuracy of the information. The transcript review enabled them to add more or correct their opinions if they wished (Creswell, 2009, 2012; Neuman, 2007).

The research also adopted the self-reflection and constructivist principles. As a result, the honest and open narrative was created with the participants. During the observation of the video-tapes of the instructions, the researcher usually encouraged the selected teachers to contribute their perspectives or interpretation of the specific actions in order to understand their implicit meanings. The insiders' perspectives were continuously noted during the field work. Additionally, the researcher copied the video tapes of the instructions for the respective teachers so that they could observe, monitor and reflect on their own teaching. The researcher made the stimulated recall interviews with the focus group of students (4-5) of each class after the project interventions. Hence, the students were also allowed to watch their instructional periods. This helped the researcher understand the students' thoughts and feelings in some video clips she needed to make clarity.

Triangulation:

A triangulation of methods of data collection and of data resources helped the researcher gain not only reliability and validity of the research outcomes, but also a better understanding of

the research issues (Creswell, 2012). “No single source of information can be trusted to provide a comprehensive perspective” (Patton, 1990). As affirmed by Lincoln and Guba (1985), triangulation of data is crucially important in naturalistic studies. “Triangulation is intended as a check on data, while member checking, and elements of credibility, are to be used as a check on members’ constructions of data” (Cohen et al., 2007). As the research discovered the theoretical concepts in the collected data, the accuracy and consistency of the data were significant and important. They were necessarily verified through the different methods and sources. The second interviews were sometimes used. Further, along with the in-depth interviews and focused group discussions, the observations were also adopted through school visits and video-tapes of the instructions. Additionally, the transcripts were cross-checked with the research assistant in order to secure the accuracy of the collected data. The initial findings from the field trip were shared with the concerned stakeholders through the consultation workshops. This helped the researcher to collect feedback and comments on the research issues. The contradictory evidences were also shared through these workshops for validating the information. Particularly, to obtain the rigorous findings, they were validated in the different time and different spaces. The research was conducted into two Phases (2011 and 2013) and in two districts (Quan Ba and Bac Ha districts).

The other supporting methods were informal conversations, observations of actual life and review of documents. However, the research aimed at understanding the culture and educational situation/context of this group. Therefore, the perspectives of the insider group (the Hmong) were greatly emphasized as the important source.

Building an audit trail:

The reliability and validity of the research were ensured with the detailed documentation of the steps of the research procedures. The procedures in the field were elaborated with the close consultation with the local educational authority in order to secure the appropriateness and effectiveness of the data collection. This was concretely described in the research for evaluation. The detailed data including the recorded audio- and video-tapes, the original interview and observation transcripts from these audio- and video-tapes, field notes, the unitized data, and the analyzed data were carefully filed and kept. All of these enabled the researcher to track and manage her research outcomes.

Clarification of bias and concerns in the experiment:

The threats related to treatments or interventions in the experiment possibly happened. When the experiment took place, the control group possibly felt that it was the “underdog”. Consequently, the compensatory rivalry might develop between the experimental and control groups (Shadish et al., 2002). The diffusion of treatments probably occurred when the experimental and control groups could communicate with each other, and the control group learnt from the experimental one. This caused the threat to the internal validity. The causes for these responses rooted in the possible misunderstandings of the participants. They were afraid that the experiment possibly influenced the assessment of the local educational authority of their teaching. Hence, it would affect their career. In cope with these threats, the researcher emphasized the confidentiality and purpose of the experimental results. It was also guaranteed by the researcher that the research results would not affect the assessment of their teaching by the authority. Moreover, the switched replication was adopted in order to reduce the inequality and remove the resent of the control group.

3.4. Data collection

The data collection schedule was developed in consultation with the local educational officers. The data collection was closely carried out with the participatory, constructivist and pragmatism approach. The detailed schedule was attached in Appendix A.3.

The ethnographic study and video recordings of two pre-intervention lessons (Lesson 19 & 20) provided the initial findings. These baseline data were inputs for the experiment in Bac Ha district (Lao Cai) in the Phase I (October – December 2011). Moreover, the video-recorded instructional periods were valuable resources for coaching the selected teachers. The design of the next lessons was gradually made in the coaching. This process usually happened by the weekend with the review of the last instructional periods through video-tapes. The overall schedule of the experiment was presented in Table 3.7.

Baseline: the baseline phase lasted for three weeks with the first two lessons, namely “Generations in a family” and “Paternal family and maternal family”. These lessons were observed and recorded as the baseline information before the intervention. Each of three classes was visited twice per week by the researcher. Consistent with the focus of inquiry (see ‘Research Purpose’ in Part One), conversations, interview and observations of the video

recordings of two lessons were conducted with each teacher. This helped to gain an understanding of their actual teaching practices in the natural context of their own class. The baseline was collected for all three targeted classes. During the baseline phase, the researcher also visited these classes in the other subjects like Vietnamese or Mathematics. Additionally, conversations and interviews were also conducted with the principals and vice-principals. On this account, the researcher better understood the teaching practices and its relevance to Hmong students.

Coaching: the coaching was concurrently carried out with the ethnographic study in the next six weeks. It developed the interventions on building cultural competence for teachers. As Table 3.6 shows six lessons were used during the intervention and coaching.

Assessment: the lesson “Agricultural activities” in the last week was selected for the assessment. It showed the development and sustainability of cultural competence in teaching of the selected teachers. The treatment conditions were supported as indicated in Table 3.6.

After the experiment, the researcher conducted the stimulated recall interviews with three selected teachers and six students (two students per each class). With the students, she showed the video-tapes of the instructional periods for them and raised questions for eliciting their thoughts and feeling. The researcher independently aggregated the findings for one week after the experiment. During this time, she also collaboratively worked with the selected teachers in order to achieve the initial findings from both the ethnographical study and experimental study. These findings were presented and shared in two workshops in two primary schools for the purpose of receiving feedback and comments from a wide range of stakeholders. The participants included all the teachers and administrators of these schools, BOET officers and the representatives of the Hmong.

In the second phase (April-May in 2013), the field trip was carried out in Quan Ba district (Ha Giang). It primarily investigated the conditions for the development of cultural competence in teaching. The ethnographic study with the in-depth interviews, conversations was conducted with the Hmong students and teachers when the researcher lived in the Tung Vai boarding school. Additionally, the video-recording of ten instructional periods (for the lesson 19, 26, 27-28 and 30) given by a Tay teacher in two Grade-3 classes (12-13 students per class) was made. This provided the data for consolidating the conceptualization of cultural competence in teaching.

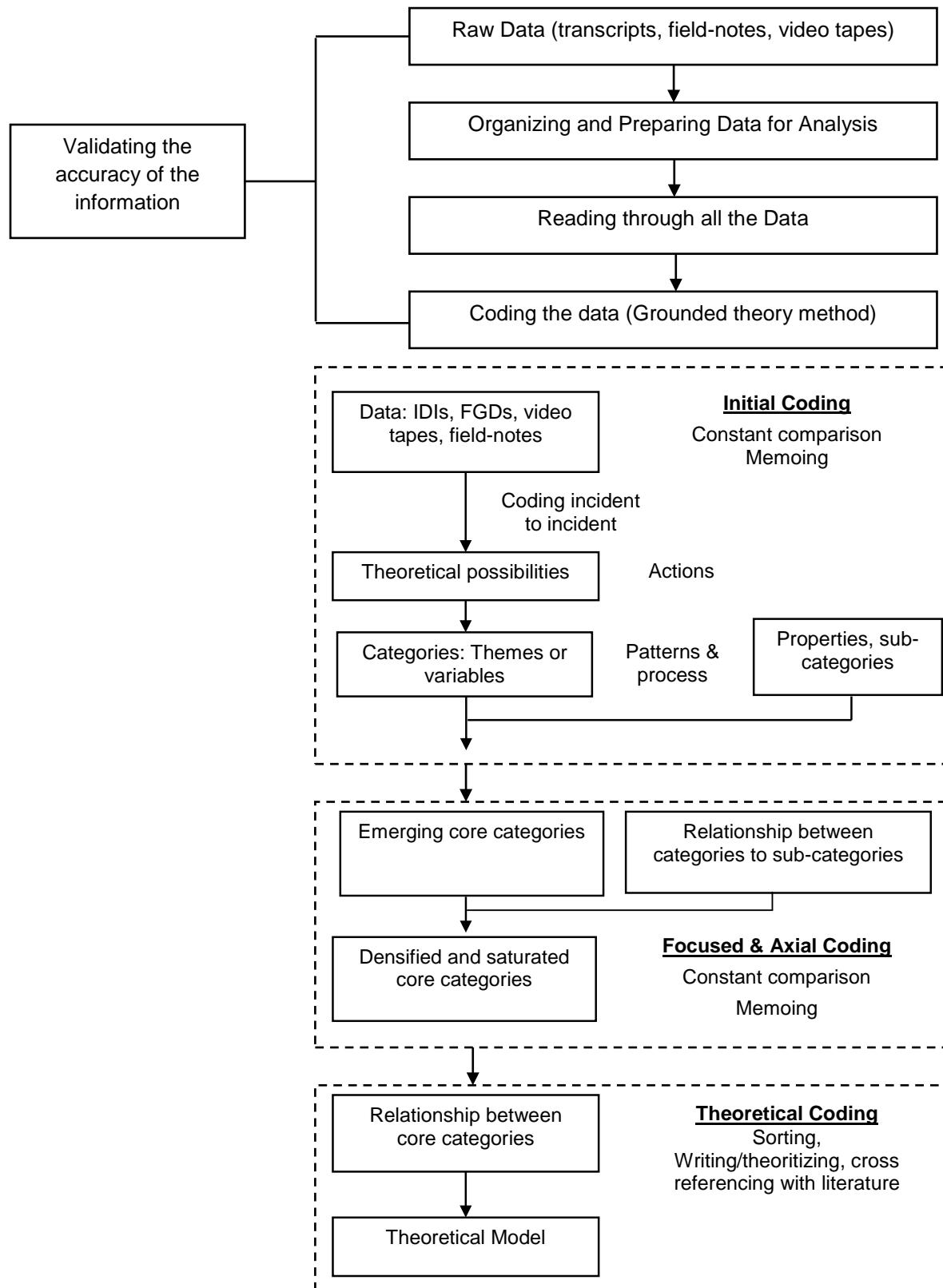
Table 3.7: Timetable of the video recorded lessons for three classes of the experiment in the Phase I (October – December 2011).

Class of Time	October												November and December							
	W2 (10 th – 14 th) Kickoff				W3 (17 th -21 st) Baseline				W4 (24 th -28 th) Baseline				W5-10(1 st Nov. -9 th Dec) Coaching				W11(12 th - 16 th Dec.) Result			
	Tue	Wed	Thu	Fri	Tue	Wed	Thu	Fri	Tue	Wed	Thu	Fri	Tue	Wed	Thu	Fr	Tue	Wed	Thu	Fri
NGOAN (Kinh 1)		6 th	2 nd		1 st		2 nd		1 st		2 nd		1 st		2 nd		1 st		2 nd	
NGA (Kinh 2)		8 th	4 th		2 nd		4 th		2 nd		4 th		2 nd		4 th		2 nd		4 th	
TAU (Hmong)		3 rd		3 rd		3 rd		3 rd		3 rd		3 rd		3 rd		3 rd		3 rd		3 rd

Note: 1st, 2nd, 3rd and 4th period conducted in the morning and 6th period happened in the afternoon.

3.5. Data analysis

Figure 3.5: Data analysis process with Grounded theory method (Creswell, 2009; Charmaz, 2012).



The collected data from the field trip were processed and analyzed in Figure 3.5. Accordingly, the collected data were organized and gathered for analysis. The researcher read through them to obtain the “general sense” of the information. Before conducting the Grounded theory analysis, she sorted out and coded them into the computer with the software Transana Version 2.5.1 that was a video-based research program originally developed from the educational research in the Wisconsin Center for Educational Research. Grounded theory generated abstraction from doings and meanings of the participants “that are taken as data for the conceptual generation” (Glaser, 2002). Therefore, the coding through the Grounded theory method was conducted through three phases in the principles of being *open* and *close* to the data and constant comparison (Glaser, 2002; Charmaz, 2012). First, the *initial coding* coded data as *actions* through the incident to incident coding (Charmaz, 2012). A set of the questions indicated by Glaser (2004) oriented this coding and analyzing (i.e. memoing) process:

- *What is this data a study of?*
- *What category does this incident indicate?*
- *What is actually happening in the data?*
- *What is the main concern being faced by the participants? And*
- *What accounts for the continual resolving of this concern?*

These questions enabled the researcher to develop the conceptual codes by focusing on the patterns among incidents beyond the detailed description of incidents (Glaser, 2004). Incidents were compared to incidents. When the first ideas of one incident were shaped then next incidents were compared to the conceptualization of incidents coded earlier. The theoretical possibilities or concepts were insightfully emerged thereof. The coding of people’s actions within a certain context was significant and known as conceptual codes. They underlay the essential relationship between the data and the theory. “It conceptualizes the underlying pattern of a set of empirical indicators within the data” (Glaser, 2004). The constant comparison of incidents to incidents brought about the patterns of actions and process. This helped the researchers to define the categories that were understood as themes or variables (Glaser, 2002; Charmaz, 2012). The challenging was best naming by fitting words to the pattern so as to “best capture its imageric meaning”. And constant fitting of words brought about the chosen one that best represented the pattern (Glaser, 2002). The

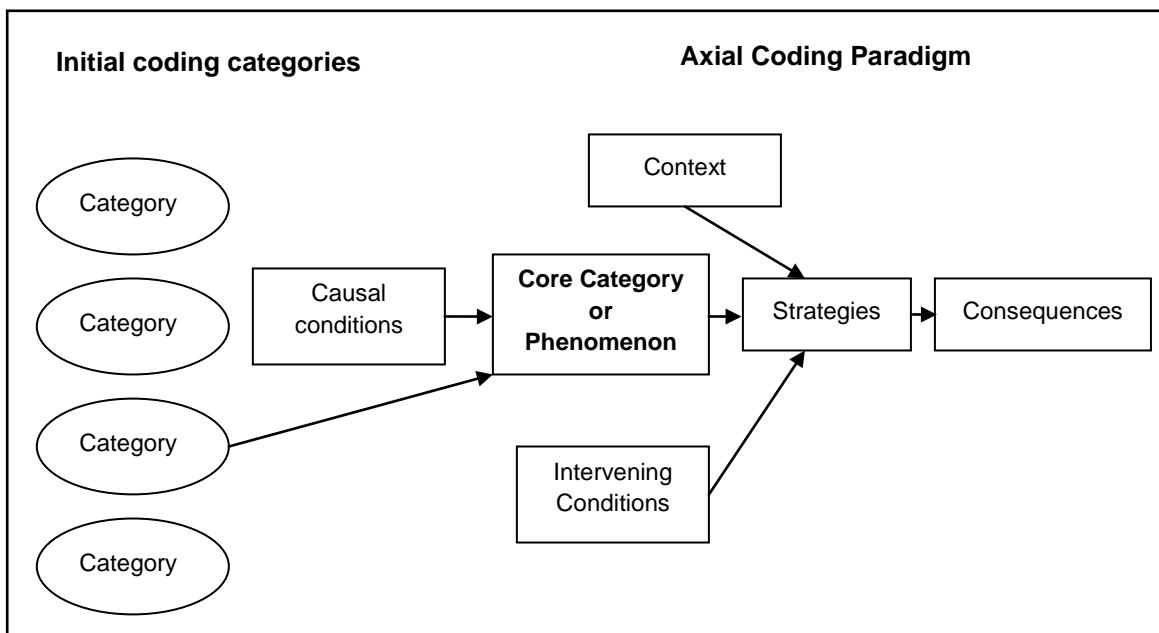
aggregated table of patterns of pedagogical actions and categories concerned the concept of cultural competence in teaching were developed through the constant comparison and fitting words in Appendix A.4. Second, the focused coding addressed “the most significant or frequent earlier codes to sift through large amounts of data” or “categorize the data”. During this process, the comparison of categories to categories was made in order to identify the core categories (Charmaz, 2012). A core category was selected upon the criteria described by Strauss & Corbin (1998):

- It must be central; that is, all other major categories can relate to it.
- It must appear frequently in the data. This means that within all or almost all cases, there are indicators pointing to that concept.
- The explanation that evolves by relating the categories is logical and consistent. There is no forcing of data.
- The name or phrase used to describe the central category should be sufficiently abstract.
- As the concept is refined, the theory grows in depth and explanatory power.
- When conditions vary, the explanation still holds, although the way in which a phenomenon is expressed might look somewhat different.

The core categories of five constructs of cultural competence in teaching were developed through this process (Appendix A.5).

The axial coding was subsequently used to relate categories to sub-categories, or to specify the properties or sub-categories of a category (Strauss & Corbin, 1998). Figure 3.6 indicates that the core category was positioned at the center of the process being explored (as the core phenomena). Subsequently, the other categories were related to it. These categories were the causal conditions (factors influencing the core phenomenon), strategies (actions taken in response to the core phenomenon), contextual and intervening conditions (specific and general situational factors influencing the strategies), and consequences (outcomes from using the strategies) (Creswell, 2012). The relationship between one core category and the other categories of the research was shown in Appendix A.6.

Figure 3.6: Grounded theory coding from initial coding to axial coding (Creswell, 2012).



A theory was emerged from the interrelationship of the categories in the axial coding model. It provides an abstract explanation for the process being studied in the research. It is the process of integrating and refining the theory (Strauss & Corbin, 1998). The data then were compared to the emerging categories until no new categories emerged, at that time the saturation of categories was achieved. The data were then coded in accordance with the sub-categories of the core categories in order to identify its frequency and duration.

The third phase was the theoretical coding. The theoretical codes conceptualized how the core categories related to each other as hypotheses to be integrated into the theory. The theoretical coding provided the researcher with analytical criteria for the development of conceptual relationships between categories and their relevance to the literature (Glaser, 2005). “Theoretical codes give integrative scope, broad pictures and a new perspective. They help the analyst maintain the conceptual level in writing about concepts and their interrelations” (Glaser & Holton, 2004). Through this process, a basic social process known as how minority status influenced Hmong students’ responses in social interaction and schooling, which was deemed as a core category (their sense of inferiority) developed through densification, was found to substantially represent a major social process of the phenomenon under the study. The theory emerged from the articulation and explanation of this basic social process.

Video Analysis:

The data from the classroom video recordings were treated as the major information source in this educational research. The analysis was conducted for 27 instructional periods in three Grade-3 classes in Bac Ha district (9 periods per each class of the lesson 19, 20, 21-22, 23, 26, 27-28, and 30) and 10 instructional periods in two Grade-3 classes in Quan Ba district (5 periods per each class of the lesson 19, 26, 27-28, and 30). The video analysis focused on *audiovisual aspect of people in action*, specifically, human action and interaction. Therefore, the suggested method in the video analysis related to interpretive and naturalistic social research. Accordingly, it was assumed that “the world in which people act is a world of meanings, therefore, research on people in action must account for the meaning of these actions”. It was also recognized that the sequentiality of medium and of social activities was fundamental to video analysis (Knoblauch et al., 2009). In order to make a systematic analysis of the participants’ action and interaction and understand the structural elements of the interactional episode, the researcher re-experienced the original interaction again and again through the repeated replays. During this “re-experience” process, the first impression of the researcher would be “revised and reinforced, expanded or simplified” until the ready understanding of the episode was obtained. It was likely that the different interpretation might happen between the researcher and the participants (the selected teachers). In this case, the joint hermeneutic effort had to be made to find a reliable interpretation in order to achieve a systematic interpretation. The elements of interaction needed to be relevant to the participants in the original interaction and had to be reflected in the transcript. In the conventional transcript, it purely covered verbal interaction (unimodal). To authentically describe the interaction, the multimodal transcription was adopted. It caught intonational, prosodic, paralinguistic and other auditory features along with the verbal interaction. In the analysis of interaction, seeing and hearing are related but structurally dissimilar modalities. “Notations to be used for them had to cope with the heterogeneity of temporal/spatial form linked to the two modalities... In transposing the visual and auditory components of a video-recording to an interactional score, decisions about such notations had to be made which should at least recognize the problematic synchronicity of such heterogeneous notations” (Luckmann, 2009). “The score is a technical instrument used to translate visual and acoustic data into written language”. The score required the researcher to initially translate their observations into written text (Raab & Tänzler, 2009). Within the research, the interaction score was coded

under an action or behavior of students in response to their teacher's instruction. The research used the sequential and times-series methods to explore and describe patterns of interactions in classroom (Barron & Engle, 2007). The interaction coding of students in classroom was developed with the grounded theory in Table 3.8.

Through examining the scenes that had the similar procedures and showed the similar patterns of action, the researcher related the cultural competence in teaching of the teachers with the scene of the students' interaction. Until the meaning of such scenes was interpreted to a single hypothesis, the interpretation was then considered as "exhausted" to the empirical data and valid as the theoretical model (Raab & Tänzler, 2009).

Table 3.8: Interactional codes of students in classroom by Grounded theory method.

<i>Patterns of interaction</i>	<i>Definition</i>
Unoccupied	<ul style="list-style-type: none"> - U: Student appears not to focus on lesson, he/she watches or does something of momentary interest. - T: Student talks with his/her peer(s) without the kind of focus on assignments.
Solitary	<ul style="list-style-type: none"> - S1: Student learns alone or independently deals with assignment within the allowed time. - S2: Student continues to do assignment out of the allowed time. - S3: Student observes how his/her peers do assignment within the allowed time. - S4: Student observes how his/her peers do assignment out of the allowed time
Parallel	<ul style="list-style-type: none"> - P1: Student learns independently along the group-work, he/she learns beside them, not with them. - P3: Student continues to talk about or do assignment with his/her peer out of the allowed time - P4: Student observes and talk with his/her peers about the results of the other group(s) after his group-work finished.
Cooperative	<ul style="list-style-type: none"> - C0: Student neither focuses on nor contributes his/her ideas to group-work. - C1: Student attentively listens to teachers and his/her peer(s) on the learning matter, and/or follows teacher's guidance on learning activity. - C2: Student passively engages in the lesson. He/she reads or gives answers to the questions, or expresses ideas when being called by teacher. - C3: Student actively engages in the lesson. He/she reads or gives answers to the questions, or expresses ideas when being called by teacher upon their hand-raising. - C4: Student actively raises questions and/or gives feedback/comments on the learning matter with teacher.

<i>Patterns of interaction</i>	<i>Definition</i>
	<ul style="list-style-type: none"> - C5: Student gives feedback on the learning matter with his peers, even corrects others' mistakes. - C6: Student works in a pair within a given time. - C7: Student learns with peers on the basis of group-work. He/she contributes his/her ideas to group assignment but acts no control over the group assignment. - C8: Student learns with peers on the basis of group-work. He/she presents ideas and gives feedback to others, even corrects mistakes for others. He/she acts control over the group assignment.

Likewise, on the basis of the conceptualized parameters of cultural competence in teaching for minorities, the research examined the development of cultural competence of three teachers and interaction in these classrooms in Bac Ha district. The teaching in an instructional period was coded into four groups of teaching activities. They were competence, incompetence, classroom management and other teaching activities. The specific parameters of each category were developed during the process of coding the actions in an instructional period (Appendix A.7). A comparative analysis was made in two directions, specifically, a comparison of between-groups and between-individuals (quasi-experimental design) and a comparison of within-group and within-individual (time-series design). Three lessons (Lesson 19 – pre-intervention, Lesson 26 – intervention and Lesson 30 – post-intervention) were selected for the comparative analysis. These three lessons were selected for three reasons: (i) more Hmong culturally embedded contents, (ii) differences in cultural perspectives of the learned concepts, and (iii) different types of interventions for three classes. In the lesson 30, Ms. Nga and Ms. Tau developed the instructional design and tool by themselves after a period of intervention. However, Ms. Ngoan continued to receive the intervention supports. The analysis of ten instructional periods given by the Tay teacher in Ha Giang reinforced the concept of cultural competence in teaching.

With the software Transana version 2.51, the elements of cultural competence in teaching and students' interaction in the classroom were systematically scored and visualized. Moreover, the correlated relationship between the teachers' teaching and their students' interaction in learning could be clearly portrayed and compared among three classes.

3.6. Report writing

The report was written in two sections. One section specified the working and contextual practices. The remaining one presented the results of the experiment. On the basis of the structure of the data collection as convergent, the report also integrated the quantitative and qualitative outcomes of the study in each section. The data analysis made use of the two databases of the collected data in order to present the research results (Creswell, 2012).

3.7. Ethical considerations

The research strictly followed three basic principles: (i) the beneficence of treatment of participants (maximizing good outcomes and minimizing risk), (ii) respect for participants (protecting autonomy and ensuring well-informed, voluntary participation), and (iii) justice (a fair distribution of risk and benefits) (Lincoln, 2009; Neuman, 2007; Creswell, 2012). These principles were complied in the institutional procedures, data collection, data reporting.

Institutional procedures:

With her working experience, the researcher was fully aware of the procedures for a field research. The research developed the approval and the consent forms for the participants that guaranteed their protection (Crewell, 2012). The introduction letters prepared by National Institute of Educational Science were sent to Department of Education and Training (DOET) of two provinces. The directors of DOETs then issued the instruction letter to Bureau of Educational and training at district level (BOET). On this basis, the researcher could conduct her research in the proposed districts. When working with the concerned participants, the researchers clearly stated the purposes, the potential risks and rewards of the research (Derry et al., 2007, 2010).

The BOET officer arranged the working meetings with the targeted groups as indicated in the researcher's proposed working schedule in the field. The letters were also sent to the principals of Ban Pho & Hoang Thu Pho 1 primary schools in Bac Ha district and to Tung Vai primary school in Quan Ba district to seek their agreement to take part in this project.

Ethics in data collection:

The consent forms informed the participants about the purposes of the research and how the results would be used. Additionally, the researcher also clearly emphasized their voluntary spirit and rights. Accordingly, the participants could refuse to participate or withdraw their participation without any penalty. She also committed that the information provided by the participants could be published or shared only with their agreement. The research also honored the participants' expectations and rights to privacy and confidentiality (Derry et al., 2007, 2010; Lincoln, 2009; Neuman, 2007; Creswell, 2012). When the participants participated and provided information, their anonymity was protected by the researcher. She needed their permission when their names were used in the report. Moreover, the researcher looked for ways to compensate to participants in a study because the participants devoted their time to the research. For example, for the students' parents and community, she took photo of them and offered them these photos as gifts. The teachers were supported to design the relevant instructions in the other subjects like Vietnamese language or Mathematics and so on.

In order to avoid the disturbance and interruption of the teaching and learning in classroom, the researcher consulted the teachers about the most comfortable and appropriate time for the experimental instructional periods. It was strongly supported by the teachers when the selected lessons for the experiment were the ones scheduled in the formal curriculum. The researcher also noted the research principle with the BOET officer and school administrators. She stressed the avoidance of abusing the power to force participants to sign the consent forms and to participate in the study. This would likely lose the participants' trust. She took the responsibility of guiding, protecting and overseeing the interests of the participants. A special attention was paid to the possible impacts on the social relationships. The risk of inequality of benefits might appear among the groups or the participants (Neuman, 2007). Additionally, the researcher highly respected the norms of indigenous cultures. Beyond being as first and foremost rational beings, human being is understood as "cultural beings". So the research was controlled by the norm of cultural continuity (Lincoln, 2009).

The video-recording of the instructional periods possibly caused the psychological stress in classrooms. Hence, the researcher clearly stated her commitments and responsibilities in the consent letters. She also emphasized them in the opening meeting between the BOET officer,

school administrators and selected teachers. She firmly asserted that all the collected information and video tapes would be used for the research purpose only and would not be shared with the others other than the research team without the permission of the participants (Derry et al., 2007, 2010; Neuman, 2007). These strong and public commitments possibly reduced the discomfort and anxiety of the selected teachers. They were no longer worried that their teaching would be assessed and ranked by the BOET officer and school administrators. Time by time, the researcher gained trust from the teachers when she closely worked with them. They felt comfortable and conducted their instruction as usual. Making a research with a transformative design emphasized the need for trust between the researcher and the participants. The researcher constantly involved the participants in the research process. She had a high respect for their voice and actively collaborated with them on addressing the critically social issues studied in the research (Mertens et al., 2009).

Ethical issues in data sharing and reporting:

The data were honestly reported without changing or altering the findings to satisfy certain predictions or interest groups. The participant confidentiality was of ultimate importance. The participants' name was also used as long as there was their permission and no harm might be caused (Creswell, 2012). The outcomes from the research were released in the strict precautions of the influence on specific individuals. And they were consulted with the participants before they were shared with the public (Neuman, 2007).

CHAPTER 4. RESULTS AND DISCUSSION

Chapter 4 includes three sections in which Section 4.1 describes the context of the experimental study with the specific investigation on the minority status and schooling of the Hmong, the cultural characteristics and challenges in teaching and learning of Hmong students. They are the results of the qualitative study. Section 4.2 focuses on analyzing the results of the experiment, in which four sections are clarified, specifically: (i) conceptualization of cultural competence in teaching, (ii) development of cultural competence in teaching and its impacts on students' interaction in classroom. The final section initiates discussion on two major issues of the research including: (i) minority status and the right to quality education of minorities in culturally diverse educational environment; (ii) emerging theory of cultural competence in teaching and security of the right to quality education of minorities.

4.1. Context of the experimental study

4.1.1. Minority status of the Hmong

In Vietnam, out of 54 ethnic groups, the Kinh is the majority group with almost 86% of the country's population. Among 53 minority groups, the Hmong rank as the fifth biggest group with 1.068.189 people, equivalently 1.24% of Vietnam's populations (Census, 2009). The Hmong people mainly reside in the northern mountainous region of Vietnam (over 91%) such as Ha Giang, Lao Cai, Dien Bien, Son La, etc where the living conditions are extremely harsh and poor (UNFA, 2011).

In comparison with the other minority groups, the Hmong have been assessed to be the most vulnerable with the worst educational achievements. Luong and Nieke (2013) argued that the disproportionately poor academic performance of the Hmong was attributed to their minority status. Accordingly, they held a subordinated position in terms of power relationship with the other groups in the society. The minority status was portrayed in regards of its group history, isolated and closed pattern of settlement, isolationist but selectively adaptive livelihoods and economic development strategy, and poor participation in the political system. It subsequently influenced the community forces of the Hmong in social interaction including schooling of their children. The article described the patterns of inferiority responses of the Hmong to schooling through four major categories. They included a self-recognition of being more disadvantaged in social life and schooling than their peers, a loss of optimism about employment opportunities, cautiousness and resistance to new cultural practices, and strong beliefs in maintaining their cultural and language heritage. Their self-image of inferiority was further reinforced through low Vietnamese language proficiency, low academic achievements, and difficulties in finding employment. These circumstances are accepted by the Hmong with resignation, withdrawal, self-blaming and oppositional responses. This, in turn, further disempowers them to attempt social and educational transformation. On this account, the article asserted that educators would enact a major role in securing equal social status for Hmong students in classroom. Notably, they could revise the images of inferiority and make Hmong students regard their social status and identity through their cultural competence in teaching.

4.1.2. Cultural characteristics of the Hmong

An insight into the key cultural characteristics of the Hmong was conducted through the qualitative research. They were addressed through observations of their actions in the social organization and relationship in the family and community. Additionally, they were also manifested through the data on child-rearing practice and schooling through IDIs, FGDs and the video-tapes of the instructional periods. Seven key features of the Hmong were described in this research. They were: (i) *Leader based decision making patterns*; (ii) *Sense of autonomy and sense of responsibility*; (iii) *Trust and respect based communication patterns*; (iv) *Strong self-esteem*; (v) *Sense of subordinated position in social interface*; (vi) *Strong sense of collective identity and community*; (vii) *Nature-oriented life activity*.

4.1.2.1. Leader-based decision making patterns

The Hmong family and the social structure are generally built on a kinship system. A village of the Hmong usually includes families that belong to the same clan. There might be two lineages or more in a village but they often stem from the same big clan. The Hmong have a great respect for kinships. They rigorously take the generational order in which they will strictly address each other accordingly. The elders are highly respected in the Hmong society and considered as the valuable source for provision of advices to the young (Luong and Nieke, 2013). In the social life, behaviors and actions of the Hmong are always directed by the norms, rules and standards of his or her clan and community (Cha, 2010).

The Hmong society functions under the patriarchal model in which men have much power in both social and family work. In Hmong families, men are heads who make decisions and maintain external social relationships. Women are always responsible for household work and hold backseats. As breadwinners for families, men obviously take heavy work of family farming. It is true for all Hmong men including ones who hold the Government employment away from home. A local cultural expert in an in-depth interview revealed that they usually spent several months at home on doing field work for their wives. In the social events, men predominantly participated in all village meetings or community worships while women rarely appeared in these events. In Hmong community, a chief of a lineage and a head of a village held powerful position and gained high respects from its members. The selection of a clan leader or village head was conducted on the basis of his competence and reputation

rather than on age and hierarchy. He had to be a knowledgeable, reputed person who should know well all worship procedures, customs and possess good relationship building skills. He was responsible for all work in his lineage or a village. And all members strictly followed his decision or advices and always consulted his idea whenever they had to do any work, for example, employment, house building, marriage, funeral, etc because they greatly trusted on his good experience and sage knowledge. They sometimes tried to do a work not for the sake of their benefits or motivation in its work but of their leader's belief and trust on them. The way of living of the Hmong is primarily regulated by the compliance of their clan's and group's regulations, norms and traditions. Their leader's ideas or advices play a significant role in orienting their actions or behaviors. A Hmong deputy headmaster of a primary school in Quan Ba district in an in-depth interview shared that

Respondent: For example, my case, I myself went to school, I was very fed up with it. At that time, my friends all dropped out but I did not dare to do so. I was afraid of making my uncle sad and disappointed.

Researcher: It was just because of not daring to make your uncle disappointed. Or was it also because of your bright future?

Respondent: No, I did not think that I learnt for the sake of my better employment opportunities. It was simply a fear of making him sad so I had to try to learn. He helped me to obtain a scholarship for my learning in a school, so I was afraid of making him sad, of wasting his efforts (IDIGVMongQB43 quoted in Transcript IDIGVMongQB).

Similarly, the Hmong's reliance on their leadership figure in both family and community influences Hmong students' self-decision making patterns in their learning. In classroom, a good student observably played a crucial role of a leader in a group-work. He or she gave final solutions to assignments that were entirely trusted and agreed by the other group members. When a leader rejected a different solution proposed by any group members, the other members would usually accept his decision after a group discussion. In dealing with individual tasks, Hmong students usually relied on external referents. They checked their results with their peers for final solutions. Notably, they often waited for teacher's direction and for their peers' acceptance of their solution. The external sources were seen to be significant in guiding Hmong students' behaviors. Meanwhile, in schools, they were often

required to independently work on school individual assignments by teachers. Particularly, they needed to actively contribute their ideas to the group-work in a cooperative manner.

4.1.2.2. Sense of autonomy and sense of responsibility

Although the gender bias remained in Hmong families, equality was, to a certain extent, respected in parent and children relationship. Children were brought up with education of sense of autonomy and sense of responsibility.

Autonomy is naturally enhanced under the context of their hard living conditions. Children manage to take care of themselves because poverty makes their parents hardly have time for them. Parents had to go to field in the early morning. Therefore, children even including ones at age of 3-5 years had to travel by foot a long distance (2-3 kilometers) to their kindergartens or primary schools alone or with their siblings. After school, they helped parents housework including cooking. In the harvest time, their parents came back home very late (20-21h). So children almost had to take care of themselves and their siblings. Under such living circumstance, the sense of autonomy and the sense of responsibility are gradually grown up in each Hmong child. Owing to a need for earning life, the sense of responsibility was also promoted in each child. Their actions were not controlled by parents, instead, oriented by family and community rules and norms. The surrounding environment educated one Hmong child with a strong sense of responsibility with his family and clan. In Hmong family's strict labour division structure, each member was assigned with a certain work. Men were normally responsible for heavy work like field plough, wood cutting, so on and participation in social activities. Children cut grass for horse or cows, fetched water or wood, or looked after siblings, and so on. Women managed light field work and household work. Each member understood their role and independently fulfilled their own work. Hence, it reinforced both their sense of self-regulation and sense of responsibility.

In childrearing practices, Hmong parents respected their children's ideas or decision. They authorized their children to rights to make decision related to them. Parents did not force their children to do what they did not like. Children were brought up with a respect of natural principles with an emphasis on enhancement of autonomy. A local cultural expert in Lao Cai province said that

...Previously, 30 years ago, having worked as officer in a museum, I wanted to buy a Hmong dress. I visited Chairman of a commune who learnt in the provincial political in-service training institution and saw that he had a very beautiful Hmong dress at home. I asked him to sell it for me. He told me to wait for his wife's decision. When his wife came back home, they could not decide to sell it for me yet and told that this dress had been made by their daughter so they had to ask for her agreement. Later, their daughter decided to sell it for me and also gave out its price by herself. Hmong family highly respects their children's ideas, although the gender inequality, to a certain extent, still exists in the community... (IDIExpert69 in an in-depth interview with an expert on the Hmong culture).

In their childrearing discipline, Hmong parents rarely or even never used physical punishments. Alternatively, they softly explained what and how correct and wrong actions or behaviors were for their children. Meanwhile in schools, limited autonomy was given to students by their teachers. In some schools, physical punishments were noticeably adopted in correcting students' wrong behaviors. At home, the Hmong were self-aware of work they had to do and independently managed it in their own way. They were merely taught by their parents or elder siblings by the first time. In schools, students usually waited for teachers' instruction and followed their guidance. They even had few or no opportunities to raise their voice in different ways against their teachers'. To their mind, teachers' ideas were always correct and considered as ultimate decisions. It was widely observed that Hmong students rarely raised questions to teachers, although they might not understand instructed concepts yet. Particularly, they did not dare to question teachers when they realized some mistakes in their instruction. However, they possibly discussed these mistakes with their peers.

4.1.2.3. Trust and respect-based communication patterns

The settlement of the Hmong was characterized with a closed, isolated pattern in the lineage based villages. In their history, the Hmong were defeated and persecuted by the Chinese Dynasties and consequently became a Diaspora. The Hmong entered in Vietnam quite later than the other ethnic groups. Therefore, they had to live in rugged mountains that were quite separated from the other ethnic groups and society. It influenced the socio-economic organization and cultural relationship. The self-supply and self-sufficient livelihoods were

predominantly adopted in the Hmong society. Staying isolated from the society made the Hmong have few opportunities to contact with other groups. The Hmong were recognized to be closed and silent at first. They became more open and friendly later when the trust and respect were established. Their minority status causes their hesitation and precaution in social interaction with people from the other groups (Luong & Nieke, 2013). In practice, the Hmong confidently and comfortably communicated with each other within their community. Nonetheless, it was entirely different when they contacted with people from other ethnicities. They usually kept distance with strangers. The majority of the Hmong thought that they did not have sufficient knowledge and language proficiency. This was because they lived in high mountains with few interactions outside their society. Consequently, they were self-aware of being not as knowledgeable as people from other groups. The psychology of being looked down, being assessed inevitably reinforced their feeling of inferiority. This made them lack of confidence in communication with other peoples. Therefore, they usually listened, observed and concisely responded to their partners in a passive role at first. Once trustworthiness was seen, they would become open and active. An additional big barrier in their communication was their language deficit and poor literacy. The constraint of language vocabulary and inaccurate pronunciation of the Vietnamese language challenged their idea expression and understanding. Such barriers resulted in their deterrence in communication with the other groups. A Hmong male teacher in Bac Ha district disclosed that

Pao: I am actually a teacher. However, when I am in a crowded group, I think myself that I can not surely speak Vietnamese language well so I tremble a little with fear, a kind of such feeling.

Researcher: Could you further clarify such feeling?

Pao: I am not sure what I say is correct or not. It might be correct for me but to the others' views, it is not. I am afraid of being laughed by the others. Such feeling prevents me from confidently expressing my ideas in the crowd (FGDGVMongBH46 quoted in Transcript FGDGVMongBH).

The shyness and non-confidence in communication was manifested in their soft voices, abrupt and concise responses. Such pattern of communication was different from that of schools. Students were often requested to loudly speak in full sentence. This difference

challenged Hmong students' learning. Their soft voice and concise answers sometimes made teachers angry and uncomfortable. Teachers had to repeatedly remind them to speak loudly and gave answers in full sentence. It was explained that they were worried to be laughed at by their peers and were afraid of being reprimanded by their teachers when they possibly gave wrong answers. As a consequence, they were unconfident and uncomfortable to answer questions raised by their teachers. Such pattern of communication was a typical discourse of the Hmong in their daily communication at home and within their community. They were recognized to rarely speak with each other in loud voice. Moreover, poor language proficiency made them give direct and concise answers with few key words. This discourse could easily be recognized in the classrooms in which the teachers rarely encouraged students' sharing and appreciated their ideas. In such classrooms, the students seldom spoke out their ideas on the voluntary basis unless they were called upon by their teachers. Some students clearly knew answers but they tended to keep silent. They were very nervous about presentation in front of whole class. They usually showed their reluctance and anxiety to go to blackboard because of their fear of making mistakes and being laughed by others. In the group-work, they comfortably exchanged their views with each other in their own language. But they assumed their hesitation in response to their teachers in the whole class discussion. Good students usually represented their group to present their results if they were named by the teachers. It was widely observed that Hmong students attentively listened to teachers. However, they rarely raised questions to teachers or gave out feedback to their peers in classroom. In contrast, it was seen that they actively gave their answers and contributed their feedback or comments to their peers when being encouraged by their teacher. Observably, students were more active, confident and open in classroom when teachers often respected, recognized their ideas. For example, in the class guided by the Hmong teacher in Bac Ha district, the students actively raised their hands to give answers. There were some students even to correct their teacher's wrong idea.

Teacher: So you have to position you in a lower level. Cong should be put here, your parents are the oldest ones so you must put them on the top, here. And your younger brother is the youngest so he is drawn at the lowest level, do you remember?

Cong: No, my parents are not the oldest but my grandparents are

Teacher: Ah, your grandparents live with your family, don't they? So you put them on the top, then your parents (TAU19101052 in Transcript TAUL19).

The Hmong became more open, friendly and less reserved provided that trust in a relationship was recognized. A local expert on the Hmong culture in Lao Cai province stated in an in-depth interview that

...In nature, the Hmong are very active, open and friendly. They are always cautious or shy at the beginning of the communication. So you might have the feeling that they are unfriendly and frigid to you. That is the first impression (.) But when you gain their trust, particularly by drinking alcohol with them, living and eating with them, they are very open and friendly. They share and open all their stories. So the Hmong have a very deep sentiment when you are considered as their close friend... (IDIExpert12 quoted in Transcript IDIExpert).

With the Hmong, trust and respect were mainly shown through actions and behaviors rather than oral expressions. A teacher from other ethnic group gained the trust of the Hmong through her expression of sincerity, support and care for their children. Although she at first encountered a language barrier in communication with the Hmong community, she overcame it through her regular visits to students' home, integration in the local Hmong communities and provision of supports for their field work after schooling, provision of medication for students when they were ill. The hesitation and precaution in communication no longer existed once teacher showed her deep sympathy with their hard life through such caring and support actions. The Hmong treated her as their sister with love and respect. They voluntarily supported her teaching by sending their children to regularly attend school, and helped her to wash her students' hair and hands before beginning of instruction.

The fear and shyness in communication as usual no longer existed in both public life, schooling when trust and respect were recognized in communication. A friendly and respectful relationship changed their closed, separated and shy patterns.

4.1.2.4. Strong sense of self-esteem

Honor of each Hmong needs to be respected and in no case, the others are allowed to make him/her vulnerable and ashamed. It significantly determines maintenance of life of a Hmong person and of schooling of a Hmong child. The sense of self-esteem is promoted in each Hmong through family and community education. In their childrearing practice, the Hmong also put an emphasis on teaching their children to comply with their family's and clan's rules, traditions and courtesy or communication rituals. Once children made mistakes, Hmong parents softly explained to their children and sometimes scolded them but rarely used physical punishments. Children were taught to be obedient to elders, particularly to avoid making other people ashamed. And their voice was also listened, respected in family. Parents did not impose pressure on their children on any work including education. When children could not learn well in schools, parents rarely blamed children for their failure because they understood their difficulties and respected their children's capability. In their social communication, being aware of the high sense of self-esteem for each Hmong, they cautiously, carefully considered the way to give comments for their friends or relatives in order to avoid making them hurt. Being careful of their actions and responses, the Hmong rarely made the other people lost their face, particularly in front of the crowd. A Hmong man in the focused group discussion of the Hmong parents in Quan Ba district disclosed that

...When I saw I needed to tell my friend about something that made him better. I thought over what I should tell him about it at home and on way to the meeting with him. However, when I met him, I did not dare to speak it out because I knew that what I was going to say might make him vulnerable. I was afraid of making him sad. He might get ashamed if I told it... (FGDPHHSMongQB23 in a focused group discussion of the Hmong parents in Quan Ba district).

When their partner loudly spoke or negatively criticized them, they stopped and withdrew from such dialogue. Once their self-esteem was degraded, the resistance could be pushed to the highest level of non-caring. It was manifested in the phenomenon of the high suicide incidences or fleeing cases to China of Hmong women or drop-outs for Hmong students. In their life, women were sometimes beaten or scolded by their drunken husbands or suffered from their husbands' adulteries. In such situations, a certain number of women were so

vulnerable and hurt that they no longer wanted to live. They either committed suicides or escaped to China.

Researcher: How do the Hmong women react to the conflicts with their husbands?

Mao: In the past, some women committed suicide by eating the poisonous leaves, namely “gelsemium”. Now most of them no longer do so but they flee to China.

Researcher: Why do they have such non-caring responses?

Phu: Generally, this... sense of self-esteem of Hmong women is so great ↑.... It is as big as a buffalo (laughing) (FGDPHSMongBH27 quoted in a focused group discussion of the Hmong parents in Bac Ha district).

The self-esteem of Hmong women was compared with an image of “a buffalo”. In the Hmong’s perception, buffalo played an important role in family farming so it was valued as a worthy fortune for them. This metaphor implied that the self-esteem of Hmong women was very high. In life of a Hmong woman, her husband had such a powerful position that she put her hope and significance of her life on him. When her husband no longer treated her well, she could not liberate her life by divorces or separations because such solution went against the Hmong’s social norms, traditions and values. Having no way-out, they took the oppositional and non-caring, indifferent responses such as suicides or escape to China.

In schools, Hmong students likely dropped out when they were reprimanded by their teacher in front of whole class or were teased by their peers. In response to teachers’ reprimanding about their incompletion of homework or failure of mastery of learnt concepts despite their repeated explanation, Hmong children tended to either cry or put their face upon desk. In some cases, they were willing to drop-out when they were disparaged and physically punished by teachers. The Hmong students in a focused group discussion in Quan Ba district shared that

Say: When small, I did not like to go to school.

Researcher: Why didn’t you like to go to school?

Say: Because I was scared of my teacher, particularly at the first grade.

Researcher: Ah, you were afraid of your teacher, why did you have such feeling?

Mi: Teacher reprimanded when I made mistake or did not understand.

Researcher: Did teacher often reprimand students?

Mi: Yes. When my parents reminded me to go to school, I cried and escaped.

Researcher: How about the others? Did you escape from school?

Seng: When small, I was also scared of being reprimanded by teacher because I did not know language (FGDHSMongQB22 quoted in Transcript FGDHSMongQB).

Being aware of the high sense of self-esteem of Hmong children, a lot of teachers had to be very patient in their teaching in spite of great pressures. Once their students dropped out, they had to spend a lot of time visiting students' home in order to encourage them to return to school. In some hopeless cases, they coped with more challenges in persuading these students if their parents did not support their children's schooling. Hmong students were also very sensitive to their peers' assessment about them. They were at high risk of dropping out because of being teased or spoken scornfully of by their peers. Some students quitted schools when they were told by their peers to be dumb. Some others stopped going to school when they were mocked by their peers because of their older age but learning at lower class. In such situation, a learning environment built by teachers and peers was a crucial factor to enable Hmong students to surmount their sense of inferior complexity in order to reinforce their interests in schooling.

4.1.2.5. Sense of subordination in social interface

The minority status of the Hmong in terms of the group history, settlement patterns, socio-economic and political relationship infused a sense of subordination for many Hmong people. Such sense instilled an acceptance of their fate with resignation and self-blaming in social interaction. The acceptance of their fate with resignation was prominently observed in their tradition, particularly Hmong women. In the Hmong tradition, women patiently suffered from all hard work in their life without complaints and were content with it. Women from the other groups hardly had such strong acceptance of fate with resignation. When a Hmong husband was drunken and slept on a roadside on way back home, his wife quietly sat aside and held an umbrella against sunshine for him until he waked up. Yet, the acceptance of their fate with resignation was supposed to originate from their inferior position in the society as well. Owing to their poorest living conditions, thoughts of being different, being weaker in a power

relationship with the other ethnic groups, specifically with the Kinh and Tay ones, predominated in the Hmong community. To their mind, the disadvantaged living conditions made them underdeveloped and socially marginalized in comparison with the other ethnicities. It resulted in their acceptance of subordination in the society. A 42-year-old Hmong woman, who was the head of the communal women union in Quan Ba district, revealed that

...finally...finally we are the Hmong so we go, we go ... go to meeting or go to workshops or anywhere else, we are surely weaker despite of our literacy, despite of the fact that how good our literacy is, they... they live near the cities so they are more normal persons. We are Hmong living in high mountains so surely... we are weaker persons (FGDPHSMongQB10 in a focused group discussion of the Hmong parents in Quan Ba district).

Growing up in their experience in poor living conditions, and observation of their lower positions in social interaction between their community and the other groups, Hmong children may also internalize the image of inferiority. To their mind, being Hmong also meant that they had to work in mountainous fields, their life linked with field work. On the contrary, they regarded their peers as having a happy life when they were allowed to play after school, to go sightseeing on holidays. *Cau*, a grade-six of a lower secondary school in Bac Ha district, confided that

... I mean that we have to herd cow and buffalo, cut grass for horse and are not allowed to play like other children. Because we are Hmong, we have to go to mountain to do field work and follow buffalo's behind (all children in the focused group discussion laughed)... (FGDHSMMongBH02 in a focused group discussion of the Hmong students in Bac Ha district).

The image of a “buffalo’s behind” was spoken in a humorous but sad voice. The irony here is that buffaloes are usually under human control during field work but as he shared, Hmong children had to follow them. It shows their acceptance of a hard life with resignation. Such an image of inferiority ingrained in Hmong children likely makes them very shy, cautious against social relationship with other ethnic groups, particularly in school.

In school, as noted, the Hmong also hold very poor representation in teaching positions. On average, there are fewer than five Hmong teachers out of around a total of 40 teachers in each primary school for Hmong students in Quan Ba and Bac Ha districts. Hence, the sense of subordination is felt by many Hmong teachers. This gradually erodes their efforts to make their voices recognized in their schools and reinforces their withdrawal from social interaction. A Hmong deputy-headmaster of a primary school in Quan Ba district shared in an in-depth interview that

I always feel that ...being Hmong..., I myself have a feeling of being marginalized in the school. I hold an inferior position in the relationship with my colleagues, although I am a deputy headmaster of this school. Therefore my... my...spirit of struggling is gradually driven back because... I am very weak and powerless in the school. I must accept my fate with resignation... I am in such position. (IDIGVMongQB29 quoted in Transcript IDIGVMongQB).

The sense of powerless gradually results in an inferiority complexity and self-blaming that would, in turn, serves to disempower the Hmong from attempting efforts at social and educational transformation. The majority of the Hmong parents cited community perceptions that they were not knowledgeable enough to support their children's teachers in their teaching. Their poor economic conditions, lack of education and the language deficit were noted as the major obstacles to their active participation in school activities. Moreover, Hmong parents tended to blame themselves for their inability to provide sufficient learning conditions to support academic progress among their children. A Hmong woman with four children of school age in a focused group discussion of the Hmong parents in Bac Ha district stated that

... We expect our children to have good marks and try their best to learn but they are dumb because at home ... in Hmong homes, the worst is that we do not have desks and chairs as well as a study corner for our children. Therefore, they play outside the house after school. They have meals and they are at the school in school time. My family is very poor and we can provide them only shirts and pants for their schooling... (FGDPHHSMongBH09 in a focused group discussion of the Hmong parents in Bac Ha district).

Further, when justifying teachers' reprimands and even physical punishments of their children at school, the Hmong parents thought that it was their children's language incapacity that caused teachers to get stressed as this put burdens on teachers during the teaching process. Thus they accepted the pedagogical method associated with reprimands and physical punishment, although it possibly conflicted with their traditions and patterns of childrearing. A 35-year-old Hmong woman with three children of school age in Quan Ba district explained that

... Parents do not teach, parents cannot speak Vietnamese, so our children obviously cannot speak Vietnamese well. As a consequence, they do not understand what their teachers say. Therefore, if we criticize the teachers, it is not fair for them. It is just because our children do not know the language... so even though the teachers speak and speak, they still do not know and listen, hence they do not understand how to follow the teachers' guidance. The teachers tell them to do this but they do not understand, thus they do in a different way... they wrongly do what teachers tell them. Then the teachers get angry and reprimand them. Therefore, it is not right to criticize teachers... (laughing) (FGDPHHSMongoQB12 in Transcript FGDPHHSMongoQB).

Similarly, the Hmong students also responded to their teacher's anger by blaming themselves and their parents. The Hmong students often attributed their poor understanding of the teacher's instruction to their language incapability. The teachers sometimes got angry and stressed when they were unable to get students to understand concepts. Sometimes, students cried or laid their face upon the table while others felt very sad, scared and sorry for their reprimanded peers. Consequently, both teachers and students suffered from the pressures in the teaching and learning processes. A focus group discussion of the Hmong students in Bac Ha district disclosed that

Researcher: You forget to do homework assigned by your teacher. What do you do when your teacher asks you?

Tau: I... do not dare to answer her. She gets angry and reprimands me.

Researcher: How do you feel when being reprimanded by the teacher in such case?

Respondents: Sad (all students in chorus)

Phuong: Cry

Mi: Self-blame

Researcher: Self-blame ↑? Why do you blame yourselves?

Mai: Because I sleep in and forget to do homework.

Tau: Because we are very tired after a working day and sleep in

Cau: I feel angry with my parents because they do not provide me with adequate leaning facilities that my friends have... (FGDHSMMongBH38 quoted in Transcript FGDHSMMongBH).

4.1.2.6. Sense of collective identity and community

The strong sense of collective identity of the Hmong is shown in their unity of language, customs and rituals among six Hmong groups. Some ethnic minority groups like Dao group that were also Diaspora had to immigrate into Vietnam in small groups. However, these groups could not link with each other because of the differences in their languages. Although the Hmong groups sparsely settled cross different countries and suffered from great pressure on assimilation to the host cultures, they still preserved their linguistic and cultural heritage. It was reflected in the similarity of the languages among six Hmong groups. The unity of language possibly underlay the cultural heritage of the Hmong throughout the world. Another remarkable unity was shown in customs and rituals and festivals. When a Hmong was died, a song of “showing the way” or “Qhuab Ke” was necessarily sung at the beginning of his or her funeral ceremony so that he or she knew the way to the Afterworld. The drum and Qeej were necessary instruments in the funeral of any Hmong groups. Having been a Hmong, one person had to know the abstaining customs and worship rituals of his clan. For example, the “Vù” clan abstained from eating “deer meat” or the “Lâu” clan avoided eating bear meat, and so on. In his life, a Hmong underwent many rituals including after-birth worship, rituals of selecting his or her adopted parents, giving name, wedding, funeral and so on. The unity of the language, customs and rituals is considered as a thread of linking all the Hmong groups throughout the world. They are orally passed down from generation to generation. The young Hmong are educated to take pride in their culture and take responsibility of its preservation. Annually an old aged and reputed man in a clan teaches all its members about their ancestors and clan development through songs or poems on the clan meeting day. The youth are educated about the importance and significance of their clan in life. They are taught to take their responsibility of clan protection and development in face of the rapidly socio-economic development.

The sense of community is strongly emphasized in life of the Hmong. Accordingly, a high sense of family and clan is valued at the top priority of their life. The Hmong attach great importance to inter-supports among members in a family, in a clan and in the community. The sense of community is first nurtured in family. A Hmong child is usually educated to be responsible for taking tasks in his family's labour division structure. Additionally, they are responsible for taking care of his siblings and complying with his family's and clan's rules and norms. It is further reinforced through an inter-support system among families within a clan and community at large. In community, they collectively shared work and gave hand to each other. A Hmong teacher in a focused group discussion of the different ethnic teachers in Quan Ba district shared that

In a Hmong village, when a family has funeral, wedding, or house building, its family members do not need to ask for helps. Their neighbors and relatives voluntarily come to give them a hand. The village people nominate a leader by themselves who is responsible for organizing and assigning work to others. Each person will independently manage his assigned work. The family members do not have to mind anything... (FGDGVdantocMong13 quoted in Transcript FGDGVdantocMong).

In difficult situations, the Hmong further enhanced their solidarity. Looking into the everyday practices, organization and autonomy in community or family work of the Hmong were assessed to be very high. Each member independently dealt with his own work in line with attainment of collective goals. The sense of collective identity and community significantly affected Hmong children's schooling. In their tradition, all village people including adults and children were present at the community events. Hmong students did not go to schools when there were community festivals, clan meeting, weddings, funerals or "dried ghost" worships and so on in their village. Noticeably, the majority of Hmong students dropped out after harvest time because "dried ghost" worships were usually organized at this time. They often stayed at home for several days because of their abstaining customs such as illness worship, forest worship and so on.

In class, Hmong students were more excited about the themes that were related to their ethnic culture. They preferred to work in small groups so that they could confidently or eagerly share their ideas with their peers. In group-work, they nominated by themselves a good student as their group leader. Group leaders were usually responsible for organizing group-

work and deciding final answers to group assignments. They did not aggressively dominate their peers; instead respected their peers' ideas. A cooperative working manner of the Hmong could easily be recognized in individual or group assignments. They were ready to explain issues that their peer(s) did not understand in their local language. Moreover, they were willing to share and clarify results of their assignments to them.

4.1.2.7. Nature-oriented life activity

Childrearing practices of the Hmong remarkably respect the natural principle. It refers to two meanings here, including: (i) they let it be as it is; (ii) they spend more time on contact with the natural environment. Parents simply expected that their children became literate and had a better life in future when sending them to schools. However, they definitely imposed no pressure on children about their schooling like the Kinh. The Kinh usually encouraged their children to achieve the best position in class for the sake of their children's bright future employment opportunity and family reputation. To the Hmong's view, schooling was up to children's interest and capability. Thus, Hmong parents showed respect for their children's natural needs, choice and decision. Some might argue that this reflected their poor investment in their children's education. Hmong parents neither paid due attention to their children's education nor supported sufficient learning conditions for their children. They were poorly aware of significance of education in their life advancement. Additionally, they clearly perceived the structural discrimination in the society. Specifically, they understood that good academic achievements did not secure their children's employment opportunity (Luong and Nieke, 2013). In practice, to a great extent, it was true. Difficulties in living conditions made Hmong parents spend most time on farming work. They hardly had time to take care of their children and children's schooling. As a result, children had to do every thing by themselves since very small. It was commonly agreed that Hmong children were quite autonomous in both their life and schooling.

Moreover, the Hmong recognizably live in harmony with nature owing to their nature-based livelihoods and settlement pattern. Out of 24 hours a day, almost two third of their time were reported to be in contact with natural environment. The majority of their activities happened in open air. An adult got up early and then went to field to work until late evenings. After schooling, a child did his or her housework (wood seeking, grass cutting, water fetching, etc)

and played with their peers in open air. Nature was richly depicted in all aspects of the Hmong's life, including art work. For example, dresses of Hmong girls were embroidered with flowers or natural views. Music instruments were made from leaves or wood. The majority of local games related to physical movements were played in open air, for example, Tujlub (wooden top spinning), rope jumping, hopping, pickup stones, hiding and seeking, tree climbing and more. Their close linkage to nature enabled the Hmong to give nature-oriented explanations for social phenomenon. A 46-year-old Hmong woman, who had four children in a focused group discussion in Bac Ha district, humorously explained his family' birth giving distance by comparing it to pig's birth-giving that

Duong: *We have four children. The first child is 25 years old, the second is 19. Two youngest ones are 15 and 6.*

Researcher: *Why did you give their births at such long intervals?*

Duong: *Oh, we had to so that we could bring them up. If we gave births like pigs, we could not raise them (all members in the focused group discussion loudly laughed) (FGDPHHSMongoBH05 quoted in Transcript FGDPHHSMongoBH).*

In contrast, in teaching and learning practices, concepts were primarily introduced in classrooms. Students had few opportunities to learn in the natural environment. Teachers closely followed the guidelines in the textbooks without localizing their teaching. This made students uncomfortable and stressful. In classroom, the "chalk and talk" teaching model was quite popular. It strongly depressed Hmong children who got used to active activities in the natural environment. Additionally, this model challenged the learning when they encountered barrier in the instructional language.

4.1.3. Challenges in teaching and learning

4.1.3.1. Common challenges

Poor cares and supports by parents, language and cultural differences, image of inferiority in Hmong students and nationally unified curriculum and teaching strategy are recognized as the common challenges for both teaching and learning of Hmong students. The majority of Hmong families suffered from poor economic living conditions. The poverty rate of the

Hmong was 65% in Bac Ha district (Lao Cai) (BOET Bac Ha, 2013) and 67% in Quan Ba district (Ha Giang) (BOET Quan Ba, 2013). The hard life made Hmong parents unable to properly care for their children's study in particular. As a consequence, Hmong children experienced both poor material and spiritual life. Hmong parents often had inadequate awareness of education because of their poor capacity in terms of language, communication and educational qualification. They assigned educational responsibility to teachers and schools. And their poor cares were considered as one of the greatest challenges in the teaching and learning for Hmong children. Hmong parents provided little cares for their children's basic needs and gave little time and investment on their study.

Hmong students reportedly received poor cares from their parents regarding hygiene, clothing and rarely had chance to go on their holiday. For example, children often wore same clothes that they did field work and went to school for several days. They only took bath only a few times per month. On their holidays, children had to work in fields or helped parents to do their housework, or took an additional job to earn money such as wood cutting, goods selling, and so on. They were never taken by parents to go on sightseeing. They were confined in their small villages, where they were grown up. Once a week, they might go to district market that was located in centre of commune or district, very far from their home. There were several reasons for their poor care on children's basic needs. First, parents had poor awareness of hygiene, nutrition, clothing and parenting skills as well as educational role in their life when their living conditions were very backward and poor. Their poor access to information and communication with outsiders caused constraints of their developmental opportunities. The Hmong usually lived in remote and isolated areas where transport and development were extremely limited. As a consequence, they were almost unable to have access to information sources, for example, internet, newspapers, television, and interaction with the other groups. Second, parents had to work in the field from early morning to late evening. They almost had no time for taking care of their children. Therefore, children had to self-manage their life.

The inadequate care of parents to their children study was shown in their support of little time and investment for their children's learning. In fact, almost all Hmong families did not have a learning corner, desk and chair for their children's study at home. Children also had insufficient learning materials and tools at home. Hmong children often went to school

without pens or notebooks. Some parents were so poor that they could not buy learning tools for their children. Poverty forced parents to involve their children in house or field work as extra labour. Consequently, children were not facilitated to study at home after school. It was recognized that labour division in a Hmong family was very strict. Each member in a family including children was responsible for a certain work and could not rotate each other in this labour division structure. Hence, children hardly had time to learn at home, let alone have extra classes after school like their peers from the Kinh, Tay groups. Several children were very interested in learning and even asked their parents to give time for them to do homework. However, they were not allowed to learn at home until they finished all their housework. Children were never reminded by their parents to learn at home and to bring sufficient learning materials and tools to school. Parents neither controlled nor examined their children's learning at home. They could not provide support for their children to do their homework at home. Their poor capacity of Vietnamese language and low educational qualification prevented them from provision of proper care and supports for their children's study.

The isolated living of the Hmong from the society was supposed to challenge their Vietnamese language development. The demographic fragmentation, particularly living far from locations of preschools, caused a great difficulty for Hmong children in access to preschool education. Hence, the language barrier widely occurred at the first grades in schools when the majority of teachers in primary schools could not speak the Hmong language. The challenge for Hmong students' schooling doubled when they were deprived of the opportunities of incorporating their language and culture into the educational process. The class observations indicated that the Hmong students would actively raise their hands when the teachers raised or explained their questions in the local language. Nonetheless, the majority of teachers did not know the local language. Hence, they encountered difficulty in supporting their students to understand their instruction, particularly at the early grades. Children were observably eager and curious to go to schools on the first day. However, they immediately felt scared and embarrassed when they did not understand what their teachers said. It was more difficult for children whose parents were illiterate and had not had chance to go to schools. In this case, parents could not share their experience and properly provide supports, particularly in terms of language, for their children. At home and in their

community, children mainly communicated in their mother-tongue language. The isolated pattern of settlement impeded their communication with children or people from the other groups after schools. As a consequence, Hmong students often have poor proficiency of the Vietnamese language. They kept silent and did not respond to questions raised by their teachers when they did not understand them. The poor language capability was considered as a big obstacle for Hmong students in expressing their thoughts and ideas. It made them shy and unconfident in their interaction in classroom. More seriously, it enhanced their separate pattern of communication in social interface. A grade-one Hmong male teacher with 10-years of experience teaching Hmong students in Bac Ha district sated that:

The most difficulty in teaching Hmong students is the language difference. The Hmong students have very limited vocabulary of the Vietnamese language, so they might not understand what teachers say... They are shy in their communication because of their constraint of language as well. The friends from the other ethnic groups come, they possibly want to talk with them, they might know what to talk but they do not know how to correctly express it, how to explain their thought so that their friends understand what they mean ... (FGDGVMongBH59 in a focused group discussion of the Hmong teachers in Bac Ha district).

It was also explained that the real cause behind their hesitation in active communication with the other groups in both social settings and classroom was their fear of being laughed at and made to look ridiculous. Such psychological attitude internalized by the *image of inferiority* in each Hmong was recognized and admitted to be common by the majority of the Hmong regardless of age, gender, social status, and occupation. Therefore, in their actual life, the Hmong tended to be less active and willing in discussing or contributing their ideas. They accepted their partners' ideas without exposing their disagreement, particularly with strangers. In classroom, students did not vocally oppose their teachers' ideas, although they might find them incorrect or had different ideas. A young Grade-two Hmong male teacher in Bac Ha district said that:

When the students from the other ethnic groups find out a mistake in the writing on the blackboard by their teacher, they will promptly respond that "teacher, you write one word in the wrong way". They are very confident in pointing out the wrong word.

In contrast, the Hmong students tend to keep silent. They do not dare to voice their ideas though they know their teacher's mistake... (FGDGVMongBH62 in a focused group discussion of the Hmong teachers in Bac Ha district).

Additionally, the one-size-fit-for-all curriculum and teaching strategy were also pointed out as the great challenges for teaching and learning in all schools. In spite of being clearly aware of effectiveness of instruction with contextualized contents or concepts, teachers mostly followed the textbooks. There were two main reasons for their hesitation on localization of introduced concepts. Their capacity was insufficient to make adjustments on learning contents. They hardly had access to the resources (internet, in-service training, workshops, seminars, etc) for improving their professional knowledge and skills. Additionally, they might be authorized to contextualize learnt concepts as regulated by some documents like Instruction No.896/BGD&DT-GDTH dated 13 February 2006, etc. Nonetheless, owing to the fear of being criticized by their educational administrators, they did not dare to adjust contents in the textbooks. Teachers usually gave instructions without making reference to students' experience or prior knowledge. The rigid framework for instructional contents confronted students to understand their teachers' instruction. Apart from the language barrier, unfamiliar contents or concepts in the textbook disabled Hmong students in their learning. In contrast, a considerable change in students' participation and lesson mastery in classroom could be observed when teachers localized learnt concepts.

Researcher: How do the Hmong students learn the contextualized concepts?

Hien: They easily understand and master the concepts. They more actively participate and confidently raise their voice in classroom. A significant change in children's interaction and idea sharing can be observably recognized with the familiar concepts, they quickly master the concepts. Students confidently interact with their teacher and their peers (FGDGVDantocQB28 quoted in Transcript FGDGVdantocQB).

Instructing concepts familiar with students' experience obviously empowered students to easily master the abstract concepts in Vietnamese language. It could lessen the stress of their language deficit in learning and motivate them to actively share their ideas. Particularly, along with teachers' proper encouragement, poorly performed students were also observed to

enthusiastically make contributions to lessons. On this account, it secured equal opportunities of participation for all students when instructional contents were relevant to their life as a non Hmong female teacher shared in a focused group discussion that

...Communication in the Hmong language is very easy for Hmong students. It is really easy for students' understanding when they share their ideas in the Hmong language. When it is presented in the Vietnamese language, only the best student is able to present their group-work's result. When the instructional concepts are contextualized, all students can equally have chance to represent their group. They are more confident and able to present their living experience or prior knowledge related to the learnt concepts... (FGDGVdantocQB29 quoted in Transcript FGDGVdantocQB).

Students actually had to deal with alienated concepts that they never heard or saw in their life. The poor economic conditions prevented them from having opportunities to travel out of their small isolated village in order to understand social life as well as from having time to access to a variety of information sources such as television, radio, and newspapers because they spent most of time on house-work and/or field-work. Meanwhile, their teachers were not properly and adequately supported to design the relevant teaching method and tools in their instruction. Thus, language barriers along with instructions of alienated concepts without using visual aids, localizing learnt concepts and incorporating students' experience entirely disabled Hmong students' participation in classroom. They were unable to effectively use language to express concepts with which they had little familiarity in their daily life. A deputy headmaster in Quan Ba district stated that:

...when we are in the text writing session, for example, in the exercise in... describing... a river or sea... my mountaineer students have never seen any river or sea in their life, they do not know how to describe it... However, if you ask them to describe a spring, they can tell you how it flows on sunny or rainy days since they observe it in their actual life... (FGDGVQB26 of a focused group discussion of the minority teachers in Quan Ba district).

The above mentioned challenges significantly discourage both teachers and Hmong students in their teaching and learning in school.

4.1.3.2. Challenges in teaching

Apart from the above mentioned challenges, teachers have to face with two other major ones. They were poor motivation in teaching, inadequate support from educational institutions for teaching practices.

Motivation in teaching is an essential factor that fuels energy and passion of teachers in their occupation. Yet, the motivation of teachers who gave instructions for Hmong students was gradually eroded in several ways. First, children irregularly went to school owing to their sparsely remote settlement pattern and poor economic conditions. Therefore, teachers encountered great challenge in mobilizing and maintaining Hmong children to fully attend their schooling. In fact, Hmong children still dropped out, particularly on special events like clan meetings, village celebration festivals, weddings or funerals, although schools closely worked with local authorities to solve this problem. Second, children's limited access to information sources caused difficulties for teachers in teaching the learned concepts. Hmong children hardly had opportunity to explore the world through their actual visit or travel. Meanwhile, they also had poor access to information through books, internets, communication, etc. This really challenged teachers in their instruction so as to make their students to master learnt concepts. Third, teachers lost their passion and made little investment in teaching when students were not clean and did not have sufficient learning efforts. Consequently, teachers often had to spend more time on helping their students to make hygiene before class. A Grade-two Hmong male teacher in Bac Ha district frankly shared that

The first annoying factor is hygiene, individual hygiene. For a wealthy family, parents have better awareness of hygiene so their children wear clean clothes to school. Hence, teachers feel more interested in teaching these children. But for students whose clothes are dirty, and stunk, teachers feel uncomfortable so they are no longer eager and make less investment in their teaching. Because... teachers have to spend more time on guiding students to do their individual hygiene so their instructional duration in classroom is often shortened (FGDGVMongBH28 quoted in Transcript FGDGVMongBH).

Teachers were patient and sympathetic to students' living conditions and tried to help them to change their clothing habit. Nonetheless, Hmong students hardly made changes in it. This was partially due to their poverty. More importantly, their parents did not have proper awareness of hygiene practice that was regulated in their children's schools. Teachers were also discouraged in their teaching when students' parents had little care for their children's learning. They entirely assigned education of their children to schools and teachers and rarely involved in school activities. They did not understand the difficulties and misery of teachers in teaching their children. Particularly, teachers who lived in satellite schools far away from center of commune usually had few opportunities to improve profession. They had no professional sharing and exchange in remote schools. These challenges were considered as the biggest obstacles for dispiriting teachers to invest their whole-heart and mind in teaching.

Inadequate support from educational institutions for their teaching practices was also highlighted as a great obstacle for teachers. In the teacher training colleges, no subject or module on the Hmong was introduced for future teacher students. As a result, young teachers dealt with a lot of difficulties in teaching Hmong students when they almost had no knowledge and experience on this group. Additionally, the nationally unified curriculum and textbook also challenged teachers in their teaching. A lot of contents or concepts were alienated to Hmong students. Meanwhile, teachers were not allowed to have a free space to localize introduced concepts or contents to match them to Hmong students' living conditions and experience. Any adjustment on learned concepts was required to get approval from their educational managers at the different levels. With such rigid regulations, teachers hardly found out effective instructional strategies for teaching concepts that Hmong students never saw in their life. The concepts such as toilets, cooking fire separated from living room, medical emergency aids, etc were estranged with their living habits. As a consequence, teachers faced with challenges in teaching these unfamiliar concepts, although they were instructed with the supports of visual aids and sometimes in their local language.

Deputy-headmaster: In principle, teachers must transmit all the concepts in the textbook to students. However, students vaguely understand some alienated concepts because they rarely travel out of their isolated village. The majority of them have even never had opportunity to visit

the centers of commune or district. So they do not understand the unfamiliar concepts, for example, why the cooking fire is separated from their living room. In their tradition, their cooking fire is located in their house, even in middle of their house. Despite understanding such difference, teachers still have to instruct such estranged concepts, explain them in... through visual aids and in local language.

Researcher: Can students understand and master these concepts when teachers introduce them through photos and in local language?

Deputy-headmaster: These concepts are not contextualized to students' life so they poorly master. They might understand by the time teacher introduce them through photos. But the number of students who acquire such concepts is small. The majority of them immediately forget after class because such concepts are unfamiliar with their life (IDIHeadmasterQB01 quoted in Transcript IDIHeadmasterQB).

In practice, teachers had limited access to sources of information such as books, internet, local resources and so on for their instruction design. Thus, they rarely used visual aids for instructing abstract concepts. This further challenged students' learning. Teachers actually made every effort to collect local information from old aged persons in the community. For example, several concepts were "festivals" or heroes of the Hmong, etc. However, the majority of old aged Hmong persons could not speak the Vietnamese language. Consequently, only Hmong teachers could collect such information. Moreover, there was no available compensation for the time local persons spent on supporting them in teaching instead of working in field to earn their life. Hence, teachers did not dare to ask for their supports. Local persons seldom involved in teaching or introducing local concepts to students. The lack of a supporting system in teachers' teaching practice enlarged the gap in relationship between schools and families and community. In turn, the poor engagement of students' families and communities imposed greater burdens and stresses on teachers' teaching.

4.1.3.3. Challenges in learning

Along with the common challenges in both teaching and learning, poor motivations in learning, gaps between learning characteristics and teaching practice were perceived as the challenges in learning of Hmong students in public schools.

First, poor motivation in learning was attributed to Hmong parents' low expectation, disbelief on employment opportunity, pressures on survival needs, poor care about their children's study. Hmong parents simply expected their children to be able to read, write and count, particularly to dance and sing when they sent their children to schools. Some expected their children to be literate so that they could have an easy life despite being aware of fewer opportunities of employment for their children. There had been two main reasons for such low expectations for their children's study. The majority of Hmong parents had poor educational qualifications. Consequently, their awareness of role of education was subsequently inadequate. Moreover, few employment opportunities discouraged efforts of Hmong parents and community on academic success. To their perception, education did not make change in or improve their life. Owing to their poverty, parents hesitantly made investment in their children's schooling because of uncertain employment opportunities for their children. The evidences in the community showed that children with good educational degrees also had to return to field work similar to their uneducated friends. Such reality eroded Hmong parents' belief on significance of education in their life advancement. A Hmong female teacher in a focused group discussion of the Hmong teachers in Bac Ha district said that

...A Hmong family has to sell all buffaloes, horses and fields if they send their child to College or University. When their children complete the university education, their family almost has no valuable property left. Meanwhile, an employment opportunity is not secured for their child after that. They obviously think children who go to school or not still have to eat maize. Consequently, they do not care much about their children's study (FGDGVMongBH09 quoted in Transcript FGDGVMongBH).

Further, Luong & Nieke (2013) pointed out "money" and "relationship" to be essential conditions for employment opportunity of the Hmong. Because the Hmong were very poor

and isolated in social relationship, they could not consequently earn an employment in state offices. Disbeliefs on significance of education as an advancement instrument in their life discouraged the Hmong to make an effort in education. The motivation in study for Hmong children was subsequently low when their parents neither invested in nor provided sufficient supports to their children's education. This fact worsened the vicious circle of the Hmong's poverty and development opportunity. Poverty resulted in poor investment and supports in education. That subsequently led to poorer educational performance. Poor education and "conditions" then disabled the Hmong to satisfy requirements of jobs that would, in turn, aggravate their chronic poverty.

In face of poverty, pressures on survival needs prevented Hmong students from their regular schooling. Notably, they received adequate supports for their schooling. Despite their great interests in study, Hmong children had to skip schools to help their parents with house work or field work. Moreover, at the higher educational level, parents could not afford their schooling.

Researcher: ... some children said that they wished to go to school but their parents responded that it was no use, learning did not give them rice but working in field did. Is that true?

Phu: Yes, it is true. This fact...always happens because they are very poor. When their children go to school, although they learn very well, their parents do not have money to afford their higher education. Therefore they must withdraw. It is very difficult for such poor households to afford their children's schooling... Our children return to work as farmers similar to their parents (FGDPHHSMongBH10 quoted in Transcript FGDPHHSMongBH)

In reality, the majority of Hmong children worked as additional laborers in their family. After schools, they helped their parents with household work like sibling caring, water fetching, working in field, cow or buffalo herding, wood collecting, or grass cutting and so on. In the evening, they were still busy with alcohol producing, maize peeling, clothes washing, etc. They almost had no time to learn at home. In several tourism regions in Lao Cai provinces, Hmong students often dropped out on Monday or Friday because they worked as tourist guide or sold goods in tourism markets to earn money. Therefore, they irregularly attended

class. They were further discouraged in their schooling when parents poorly cared and inadequately supported their study. Tracking the attendance records of students in schools, it was found that Hmong students often dropped out on their traditional festivals, wedding or funeral events, or worships and so on. Hmong students were reported to quit schools for several days, even a week or longer on these occasions. Among the ethnic groups, the Hmong had the lowest net attendance rate at the primary level (approximately 70%), while the rate of Tay and Kinh is highest, around 93% (Census, 2009). The irregular school attendance was one crucial factor that made Hmong students learn worse than the other groups.

Gaps between the learning characteristics and teaching practice also caused difficulties in learning of Hmong children. Their learning was typically featured with specific thinking, visualizing, doing and in an integrated system of family – clan - village. Meanwhile, the teaching in schools was given with abstract and poorly contextualized concepts, textbook centered instructing and in a poor cooperation with parents and community. In their daily activities, the Hmong often received the concrete, visual information and mainly used their physical sensations in order to understand social world. Their perception of a certain notion usually stemmed from specific images in reality. They used natural phenomenon or actual experience to explain social issues with proliferate observations and metaphorical or comparative images. A Grade-six Hmong boy in the group focused discussion in Bac Ha district addressed the difference in the learning conditions between the Hmong and their peers by using a meaningful image: “*...Because of being the Hmong, we must work in fields and also follow buffalo's behind*”. The image “buffalo's behind” here referred to the hard work for less educated persons. The image reflected the Hmong's acceptance of their hard fate with resignation and image of “inferiority”. Or a Hmong man described the Hmong women's self-esteem with an image of a buffalo that “*the sense of self'-esteem of the Hmong women is so great. It is as big as a buffalo*”.

Therefore, in the Hmong's perception, the utilization of life familiar images made it easier for them to understand concepts or notions. In fact, due to Hmong parents' constraint of literacy and poor access to information, Hmong children were orally taught with their hands-on experience in which concrete and visual information was mainly referred to. Mostly, they learnt by careful observation of what their parents and other elders did. An interlinked system of three educating channels was formed in the Hmong community. First, family based

teaching played an important role in preserving and promoting the Hmong culture. Generally, Hmong men were taught their mother's folk songs. Cultural knowledge was also instilled through teaching and advice from parents, grandparents and community elders. It is considered necessary for Hmong boys to know how to perform worship rituals, sung poetry and the Qeej instrument. For Hmong girls, it is considered very important that they are able to do housework and complex embroidery. Therefore, Hmong parents often taught their children to do housework (alcohol producing), or field work (maize planting), or traditional culture (Qeej playing, embroidery) through their specific demonstration actions and children immediately did what they were guided. When girls were around 10-12 years old, they would be taught by their mothers how to embroider. The mothers usually guided their daughters by using a piece of cloth, needles and a sample of flowers or shapes. Mothers gradually embroidered first, daughters imitated then. The decoration of a Hmong dress was typically following a cultural trait that was transmitted from generation to generation. The embroidery showed that Hmong girls and women acquired a comprehensive and imaginary mind. They possessed good memories to carefully count each coloured thread, size of each vignette within a whole pattern in order to ensure the harmony of patterned structure. It required women to have good mind, patience and carefulness. The patterns of Hmong dress often had geometrical designs such as squares, rectangular, diamonds, spirals or crosses, etc. They usually linked to familiar objects in the Hmong's life such as pumpkin flower, sunflower, "jâujsuôi" flower, chicken feet (toukay), etc (Institute of Anthropology, 2005; Tran, 1996). And boys were taught by their fathers how to plough in field, how to slash and burn forest to create fields. Each work was shown and guided through fathers' demonstration. Fathers did first and sons followed then. Similarly, almost all Hmong boys learnt to play Qeej in the same manner. Fathers first played some songs with a Qeej. They then showed their sons each part of a Qeej and its function. Sons observed, learnt by heart songs and imitated their father. Culture and language preservation were also transmitted through clan based teaching, another important channel promoting the Hmong sense of responsibility and solidarity. Clan customs, mutual support and protection as well as pride were usually taught to youth at clan meetings. Each clan had an annual one-day meeting, usually in lunar July or August. There, unwritten clan customs, rules and standards were shared. A final source of culture and language transmission involved village based teaching. In a village, many interest groups including those pertaining to embroidery, hunting, cattle grazing, wood collecting, water fetching and Qeej playing were organized. In each group, knowledgeable and skillful members instructed

and supported the others. A close interlink among these teaching channels strengthened the cultural knowledge and Hmong identity of youth. Strong Hmong beliefs in their own cultural heritage are further enhanced by their rather isolated pattern of settlement and selective adaptive strategies in economic development.

Meanwhile, the teaching in schools was currently in poor cooperation with the Hmong community. Schools did not have effective strategies in involving students' parents and community in school activities. Teachers independently gave their instruction without supports or contributions from the Hmong community and parents. In practice, the Hmong learnt what they needed to know in a practical and concrete context and then practiced what they had observed. All learnt concepts or notions closely stemmed from their actual life and served their needs and interests. Yet, in schools, they were usually taught with scientific concepts or knowledge by their teachers through an academic language. Teachers poorly linked to their living practices and created few opportunities of application. As a consequence, it was tough for children to understand and master academic concepts. More challengingly, instructions were delivered in words without visual teaching aids on instructed concepts.

In their history, the Hmong was characterized as an ethnic group with no script (Tran, 1996; Hoang, 2002; Culas, 2010). In Vietnam, their script was developed and put into practice in 1961 (Wikipedia-Hmong language). So they have orally handed down their cultural heritages to the youth through oral teachings, story telling, and legends for centuries (Tran, 1996; Hoang, 2002). Hmong children were usually introduced with folk literature such as myths, fairy tales, proverbs and folks, poetry and music and in the folk rituals like ceremonial and religious rituals by their elders in family, clan gatherings or in village meetings. Yet learning from their elders could take place anywhere at any time. The teaching of folk literatures and rituals occurred in its typical mechanism, through their oral tradition. For example, a Hmong boy necessarily knew different types of worship prose that were very long and engrafted with a certain life philosophy of the Hmong. He learnt worship rituals and prose by seeing and listening to elders who conducted worship rituals in his clan worship rites. The Hmong were thus recognized to have good memory in learning. They were particularly able to learn by heart long songs, poems, worships or stories, etc. The teaching in schools primarily took place in the oral and reading channel with the textbook based approach. Teachers introduced

scientific concepts in the Vietnamese language. And students were requested to learn by heart definitions of concepts as outlined in the mainstream centric textbooks. It was really challenging for the Hmong due to their language deficit. More difficultly, although abstract concepts were usually alien from their cultural frame of reference, no visual supports were prepared to exemplify them.

These challenging teaching and learning practices were assessed to deepen the sense of inferiority of minority students. The curriculum, teaching method and educational environment did not make Hmong students have feeling of belonging to their schools.

Summary

The inferior status in the power relationship with the other ethnic groups oriented the Hmong's patterns of response in public life and schooling. It was delineated to be isolated, resistant, self-protective and closed in their engagement in public life, particularly in educational institutions. Such minority status in social life at large shaped the seven described typical cultural characteristics of the Hmong.

In fact, the minority status and cultural characteristics posed many challenges in the educational process for both educators and Hmong students. Some major challenges were poor cares and supports by parents, language and cultural differences, image of inferiority in Hmong students, nationally unified curriculum and teaching strategy. Teachers consequently had poor motivation in teaching. They received inadequate supports from educational institutions for their teaching practices. As such, the provision of quality education was unattainable. Teachers' passion in teaching was gradually eroded by students' irregular attendance, ineffective mastery of concepts despite their great efforts and unclean hygiene. Obviously, the quality of teaching was deteriorated. Furthermore, they received inadequate authority and supports in their instruction. Evidently, they were not allowed to integrate students' culture and adjust the curriculum and textbooks to minority students. This significantly challenged them to give a culturally relevant teaching to Hmong students. However, the major challenges for Hmong students' learning rooted in their poor motivation in learning and differences between their learning characteristics and teaching practice. Hmong students' poor motivation in study was attributed to their parents' low expectation, disbelief on employment opportunity, pressures on survival needs, poor care about their

study. Additionally, the learning features with specific thinking, visualizing and through doing that happened in an integrated system of family – clan - village posed many difficulties for Hmong students in schools. Because the teaching in schools tended to give textbook-centered- instructions on abstract and poorly contextualized concepts and in a poor cooperation with parents and community. This dramatically disabled Hmong students in their study.

Most notably, the “self-image of inferiority” of the Hmong in both social life and schooling is recognized as the root cause of the Hmong’s academic failure. This feeling of inferiority is manifested through a self-recognition of being more disadvantaged in social life and schooling than their peers, a loss of optimism about employment opportunities, cautiousness and resistance to new cultural practices, and strong beliefs in maintaining their cultural and language heritage. This sense of inferiority in the broader Vietnamese society is additionally internalized by the stereotype of their subordinated culture and status carried by most educators in the school system. It is also exposed in the perceptions, attitudes and behaviors of teaching staff, administrators and peer students from the other ethnic groups towards the Hmong (Luong & Nieke, 2013). Therefore, Hmong students’ learning may be substantially improved. Teachers play a significant role in revising such “self-image of inferiority” of Hmong students. They can secure an equal social status for Hmong students in classroom and make them regard their ethnic culture and identity in schools. This argument is reinforced through the results of the research experiment in the next chapter.

4.2. Results of the experimental study

The experiment was conducted into two phases. In the first phase (3 months) in 2011, three classes at Grade 3 in two primary schools in Bac Ha district involved in the experiment. The results were obtained from the first experiment including the conceptualization of cultural competence in teaching, the development of cultural competence in teaching among three teachers (two Kinh and one Hmong), the different impacts of cultural competence in teaching on students' sense of self-realization and their interaction (patterns, quality, quantity) in three classes. In the second phase (2 months) in 2013, the field trip was conducted in Quan Ba district. This study primarily reinforced the results of the first field trip regarding the conditions for the development of and the conceptualization of cultural competence in teaching.

4.2.1. Conceptualization of cultural competence in teaching

Cultural competence in teaching is defined as the capability of teachers to enact equal social status in classroom and to make minority students themselves regard their social status and identity. On this account, cultural competence in teaching creates a positive educational environment for all cultural groups. As such, teachers enable minority students to actively interact, participate in classroom and master concepts. Conceptualized in this way, cultural competence in teaching gradually transforms involved actors' patterns of orientations and responses towards cultural diversity. Accordingly, teachers have the ability of building adequate knowledge base of teaching. They are aware of responsibility, professional ethics and self-reflection of understanding patterns of orientations, interpretations and behaviors of students and school settings that promote and challenge students' learning (Nieke, 2008, 2012). On this basis, they are capable of taking appropriate actions in line with the paradigm of 'recognition' in order to secure an equal status in classroom while fostering students' sense of self-confidence, self-concept and self-respect in interaction.

The video analysis of 37 teaching periods of five classes (3 in Lao Cai and 2 in Ha Giang) identified the specific dimensions of five major components of cultural competence in teaching. The following section describes these five components including cultural self-assessment; valuing diversity; management of dynamics of cultural differences; cultural

adaptability and institutionalization of cultural knowledge. The specific dimensions of these five components underlie the assessment of cultural competence in teaching and its impacts on interaction in classroom.

4.2.1.1. Cultural self-assessment

Cultural self-assessment in teaching refers to awareness and judgment through a process of self-reflection. In this process, teachers probe school's culture and language while making an insight into minority cultures and languages of students. The culture and language of the dominant group usually govern the teaching and learning in schools. Hence, teachers need to be aware of and to think about uniqueness and distinctions of diverse cultures within their educational institutions. On this basis, they are able to identify and anticipate potential difficulties for minority students in their learning. Subsequently, they can work out alternatives during the instructional design and delivery.

Cultural self-assessment in teaching encompasses language sensitivity, awareness of communication and learning features, cultural characteristics of students and examination of students' living practices related to learned concepts.

4.2.1.1.1. Language sensitivity

Language is an important component of culture. Language is a fundamental medium through which ethnicity is transmitted and cultural identity is formed. It reflects how people view and interpret the world (Banks, 2006b). Language is assessed as an effective tool to empower minority students in their learning (Cummins, 2001). It is a prerequisite condition for teachers to enable their students' acquisition of concepts and proper action. Gee (2010) viewed language as saying, doing and being. Language is a means to transmit a certain message among people. In other words, it takes on informing function. Moreover, language allows people to engage in actions and activities. Therefore, it also takes on socially significant identities.

Language sensitivity is denoted as the ability of teachers to identify abstract terms or concepts and to learn about major differences among languages. On this account, teachers are able to identify possible challenges for students' participation in instruction. As such, they can develop effective approaches to language adaptability. The language sensitivity is

reflected in the instructional design and delivery. Teachers work out appropriate ways to enable students to understand introduced concepts and take proper teaching actions. As noted, language deficiency reinforces Hmong students' sense of inferiority. Consequently, they are hesitated in social interaction, specifically in schooling. Noticeably, they usually recognize themselves to be less knowledgeable and more disadvantaged in living conditions than their peers (Luong & Nieke, 2013). Therefore, making students able in communication through language significantly fosters their confidence in interaction. To a great extent, the language sensitivity significantly revises their self-image of inferiority in classroom.

(i) Identifying abstract terms and/or concepts:

Language barrier often hinders the grasp of introduced concepts and full participation in classroom of minority students. Abstract terms and concepts are recognized to be a major challenge to students' understanding of transmitted messages. Identifying abstract terms and concepts is deemed to anticipate and discover words or concepts that possibly cause students' vague understanding. By managing the utilization of abstract terms and concepts, teachers can effectively improve students' participation in classroom and acquisition of introduced concepts. Abstract terms and concepts often appear in question-raising and information-providing in teaching practices.

Teachers frequently raise questions in abstract terms without adequate explanations. This poses challenges for students' participation in lesson. Thus, it paves the way to a domination of negative psychology over learning environment in classroom. Being unclear about introduced concepts, students look very worried, scared and stressful in their learning. Consequently, they will fail to take part in lesson. They can not give answers or make presentation in classroom. The teachers in three classes in Bac Ha district raised an abstract question in the lesson 19 "Generations in a family". They supposed all the students understood the question and the concepts on the "oldest" and the "youngest". Hence, they did not explain these abstract concepts to the students.

Teacher: I take an example on how we work in this assignment. Tung will raise the questions 'Who is the oldest person? And who is the youngest person in your family?' to Chang and Chang will give the answers. When Chang finishes her answers, Chang will give these questions back to Tung and Tung has to answer. Work in pair in this

way during five minutes. Let's start! I will ask some pairs to make presentations later. Discuss, ask your partner please! (NGA1908 quoted in TranscriptNgaL19).

Many students, in fact, did not understand these two concepts and the questions. However, they did not dare to ask for a clarification from their teacher. As a consequence, they either passively participated in the plenary discussion or made bad presentation. By the end of the pair-work, it was observed that no pairs of students voluntarily made presentation, although they were repeatedly encouraged by the teacher. The teacher had to repeat her urging command seven times to boost her students' voluntary spirit. Nevertheless, the students just cautiously looked at each other then quickly looked down the table when the teacher looked their way. The emotional extremes, especially stressfulness and sullenness, were shown through their facial expressions. They did not dare to look at their teacher. Two students Seng and Quan were asked to make their presentation by the teacher. At that moment, some started looking at their teacher, some smiled and giggled, turning their head to their peers.

Teacher: Which pair voluntarily makes presentation first? Which pair? Which pair voluntarily makes presentation first? Which pair voluntarily makes presentation first? Raise your hands ↑. Raise your hands ↑. Which pair voluntarily makes presentation first? Who voluntarily make presentation ↑? (...) Which pair ↑? The pair Seng and Quan please! Seng and Quan, please come here to the blackboard (NGA1916 quoted in Transcript NGAL19).

Being forced by their teacher, Quan and Seng looked very worried and hesitant. It took them a while to come to the blackboard. They neither looked at their teacher nor peers but down to the floor. They did not know how they should start their presentation and who, Seng or Quan, should raise the question first until the teacher nominated Seng to do that. Notably, Quan failed to give his answers, although the teacher elicited his answers by the various facilitating questions. Quan was even so nervous that he failed to repeat his teacher' suggesting questions and answers and unconfidently gave the answers in a very soft voice. The teacher, three times in a very short period, had to note that he should speak loudly. The teacher continuously directed Quan to the expected answers. She was not aware of his difficulties in giving the answers that probably rooted in his unclear understanding about the question. Additionally, the teacher's unsatisfactory attitude likely made Quan so stressful and scared that he could not correctly repeat her words. Consequently, he gave the wrong answer that his parents were

the youngest persons in his family. Furthermore, he could not repeat teacher's answers or words when she helped him to raise the same questions back to Seng.

Quan: ... Family...^o

Teacher: In my family

Quan: ... In my family

Teacher: Who is the oldest person?

Quan: ...

Teacher: Who is the oldest person?

Quan: ...

Teacher: Quan, do you have your grandparents in your family?

Quan: No^o

Teacher: Do you have parents?

Quan: Yes.

Teacher: So who is the oldest person? Are your parents the youngest or oldest?

Quan: Parents are the youngest persons.

Teacher: Is that correct? Are your parents the youngest or the oldest persons?

Students: The oldest persons.

Teacher: Who are the oldest persons?

Quan: ...

Teacher: My parents. Speak loudly↑!

Quan: My parents

Teacher: Are they the oldest or youngest person?

Quan: ...are the...

Teacher: the oldest persons

Quan: the oldest persons^o (in a whisper voice)

Teacher: Quan, speak loudly↑! Quan, raise the same questions to Seng!

Quan: ...

Teacher: In your family...

Quan: In your family^o

Teacher: Speak loudly!↑ Your classmates can not hear anything.

Quan: In your family...

Teacher: Who is the oldest person?↑. Raise this question to Seng!

Quan:

Teacher: *Who is the oldest person? Ask!* (looked very angry)

Quan: ...

Teacher: *Quan and Seng, come back to your seat!* (NGA1913 quoted in Transcript NGAL19).

In contrast, when teachers are aware of her students' difficulty in abstract concepts, they properly explain them. This enables all students, including poorly performed ones, to give correct answers. Ms. TAU class provided the evidences that some students could not correctly identify the oldest person in a family. Along with the explanation of the concepts 'the oldest' and 'the youngest', she dedicatedly scaffolded her students to understand the concept of "a family". Additionally, she was also very patient when her students delayed in their answer. She tried to facilitate their thinking by explaining the abstract terms that were difficult to them. This enabled students in her class to easily give the correct answers, particularly all the students including poorly performed ones like Thang. The student was observed to be neither scared nor shy when making the presentation in front of the class.

Thang: *In my family, my grandfather is the oldest person.*

Teacher: *Does your grandfather live with your family?*

Thang: *(laughing) No*

Teacher: *Ah, no. What is "a family" defined here? Does it include people who do not live with us in our house?*

Thang: *No, people live with us in our family house....*

Teacher: *So who is the oldest person in your family?*

Thang: *The oldest person is my father*

Teacher: *Yes, and who is the youngest person?*

Thang: *Senh*

Teacher: *Ah, Senh is younger sister, isn't she?*

Thang: *Yes (TAU1913 quoted in Transcript TAUL19).*

Teachers' unclear explanation of abstract terms in providing information also hinders students' participation in classroom. Teachers usually follow textbooks that are designed for teaching students of the majority group. In this case, Hmong students are taught in a similar way their peers - Kinh students are. Teachers rarely take their language barrier into

consideration. In some cases, teachers are aware of abstract terms and concepts that are difficult for students to understand. Nonetheless, they are unable to find good ways to explain such abstract concepts to students because of the lack of either supporting resources (visual aids, information access, supports of local persons and so on), or knowledge and motivation (time consumption). In the lesson 30 “Agricultural activities”, Ms. Nga disseminated the information on the benefits of “forest protection and plantation” without explaining the abstract terms. The conceptual terms like ‘forest protection and plantation’, ‘land-erosion’, ‘land-slide’, ‘collapse’, ‘benefits’, ‘flood’, ‘storm’ were not clearly explained to her students. Consequently, no students excluding Chenh listened to the teacher when she continued her mono-instruction. Having been disengaged, the students observably neither concentrated on the instruction nor listened to their teacher. Some students looked outside while some looked at their textbooks or stretched their body on the tables. The others talked to each other or continuously yawned. All of them seemed tired and bored. The students consequently failed to grasp the introduced concepts, although their teacher repeatedly explained five times the benefits of forest protection. They kept silence. By the end of the instruction, they did not respond to their teacher's consolidating questions.

Teacher: (...) water vigorously pours down. Land-slide, land erosion happens, and what consequences else are caused?

Students: ...

Teacher: People die. Houses collapse. Houses are flooded. People are also washed away by the flood current. The same fate to buffaloes, cows and chicken. So what are the benefits of the forest protection and plantation?

Students: ...

Teacher: They prevent land-erosion. Do you remember?

Students: ...

Teacher: They help prevent land-erosion. In other words, the forest protection and plantation or tree protection and plantation aim at preventing land-erosion. What else?

Students: ...

Teacher: Preventing flood, storm. Do you remember? (NGA3054 quoted in the transcript NGAL30).

By providing understandable information, teachers enable students to actively engage in their instructions. Teachers use visual aids to elicit students' different observations before introducing abstract concepts for each photo. Scaffolding abstract terms through photos or pictures attracts students' attention and inspires their active exploration of introduced concepts. It additionally provides opportunities to students to raise their different ideas and to analyze them. Students are eager to contribute their ideas if they understand concepts. It was evidenced in Ms. Ngoan's class. She used the photos to illustrate the abstract concepts such as land-slide, land-erosion, flood and forest destruction so that her students could describe and clarify the damages caused by the forest destruction. All the students attentively listened to their teacher's explanation. They excitedly observed the pictures illustrating the abstract concepts clarified by their teacher. All of them giggled and curiously looking at the photos. Some even stood up and stretched their body forward in order to clearly see them. By the end of the lesson, they could respond to the teacher's questions and point out the damages of the forest destruction.

Teacher: (...) So what are the damages of the forest destruction?
Students: Dangerous
Teacher: Dangerous, how dangerous is it?
Students: (....)
Teacher: Here, we observe the second photo. What do you see from it?
Tich: Soil is falling down,
To: Houses are covered by soil
Teacher: Good. What do we call this phenomenon?
Students: Soil dropping.
Teacher: Yes, it is scientifically called 'land-slide'. It often occurs in our living area because our houses are usually located... on the mountain slopes... (NGOAN3081 quoted in Transcript NGOANL30).

(ii) Learning about differences among languages:

In terms of differences among languages, we usually mention many different aspects like phonology, morphology, syntax, etc. However, learning about differences among languages here focuses on discovering their effects on students' interaction in classroom. The language difference that significantly challenges students' learning is vocative address forms which

refer to personal pronouns and patterns of polite expression. In the Hmong language, the pronoun of ‘Kuv’ is both personal and possessive pronouns for the first person (as ‘I’ in English). Similarly, ‘Koj’ is both the personal and possessive pronouns for the second person (as ‘You’ in English). Nonetheless, in the Vietnamese (Kinh) language, there is a wide range of corresponding first- and second- person pronouns. In this language, personal pronouns cannot be used as possessive ones. For example, ‘Kuv’ (I, or my) might equally be ‘tôi’, ‘tao’, ‘ta’, ‘tó’, ‘mình’, ‘em’, ‘cháu’, etc; and ‘Koj’ (You, or your) means ‘bạn’, ‘đằng áy’, ‘mày’, ‘tên kia’, ‘bây’, ‘cô’, ‘thày’, ‘chú’, ‘bác’, etc. Such complexity causes a great confusion and difficulty for Hmong students in their learning process. They hardly know the differences between such Vietnamese pronouns. Consequently, they particularly encounter difficulty in identifying a suitable personal pronoun in communication at the first grades. The selection of a suitable pronoun in communication depends on the interlocutors and their relationships with each other. In the instructional period of the lesson 19 “Generations of a family” in Ms. Ngoan’s class, she corrected Vua’s answer when this student made a mistake of identifying and using the correct pronoun. Vua used the pronoun “em” for the first person (I) that is used to show students’ respect to teachers. However, the teacher asked her to use “tó” or “mình” – another equivalent pronoun to “em” used for talks among peers. The teacher did not clearly explain that the pronoun selection relied on the relationships among interlocutors. Therefore, three other students (Cua, Tich and Phan) continued to make the similar mistake. By the end of the lesson, To - a good student – also had the mistake of the pronoun usage. The teacher finally explained the utilization of different pronouns upon the relationship among partners in a dialogue.

To: There are two generations in ‘my’ family. They are parents and siblings. (‘my’ was used as ‘của em’ by To in the Vietnamese language and meant ‘Kuv’ in the Hmong language)

Teacher: Parents and siblings? How should you introduce? (...) you are introducing your family to your classmates, which pronoun should you use? “Em”(Kuv) or “Tó”(Kuv)?

To:

Teacher: “Tó”(Kuv), do you remember? When you talk to me, you use “em” (Kuv) but in this assignment, you are introducing your family to your classmates, so you should say “Tó” (Kuv) (I) would like to introduce

my family (gia đình của tôi - 'Kuv')... ” (NGOAN1963 quoted in Transcript NGOANL19).

Patterns of polite expression between the languages perplex students during their learning. In the Vietnamese language, the polite words “thưa” (dear) (for example: “em thưa cô” – “dear teacher”) at the beginning of a response and the polite particle “ạ” by the end of a response are often used by the younger persons in their conversation with the older. Nonetheless, in the Hmong language, these words do not exist. Additionally, unlike the Hmong language, the Vietnamese patterns of polite expression also require younger persons to give a full-sentence answer in dialogue with elder ones. These differences bewilder Hmong students, particularly at the first grades. Teachers repeatedly correct students’ responses. They are probably annoyed when their students can not adopt the polite communication patterns. Meanwhile, teachers’ negative attitudes and actions additionally cause a great stress that makes students hesitant about and withdrawn from their participation. In Ms. Tau’s (the Hmong teacher) class, Di was constantly reminded by the teacher to say “Em thưa cô” (Dear teacher) before giving her answers. The teacher also repeatedly asked her to give answers in full sentences. The teacher’s continuous correction made Di abandon the conversation. Finally, she kept silent and looked down the table.

Teacher: Di, how many generations are there in your family?
Di: Two.
Teacher: Dear teacher
Di: Dear teacher, two generations.
Teacher: Not “Two generations” but “My family has two generations”.
Di: My family has two generations.
Teacher: Who belong to the first generation?
Di: Father, mother.
Teacher: Dear teacher, father and mother belong to the first generation.
Di: Dear teacher, father and mother belong to the first generation.
Teacher: Who belong to the second generation?
Di: Brother and I.
Teacher: Dear teacher, the second generation includes my brother and I.
Di:

Teacher: Ok, you should remember to say 'Dear teacher' before giving the answers, do you remember? Sit down please! (TAU19124 quoted in Transcript TAUL19).

Like children from the other minority groups, Hmong students have acquired their first language at home and in their community. Nevertheless, they have learned their second language in schools. The second language is used both to communicate and conduct abstract thinking, which is decontextualized, or removed from the practice, day-to-day affairs of students (Davies (2003) quoted in Banks, 2006b). It consequently results in challenges that impede minority students' participation in classroom. Language sensitivity is seen as one of the prerequisite conditions for teachers to enable their students to overcome these challenges. It is understood as the ability to identify abstract terms or concepts and to understand major language differences. Based on this, teachers adapt the instructional language in the instructional design and delivery in order to make it familiar to students' life. This subsequently promotes students' participation in classroom.

4.2.1.1.2. Awareness of communication features

The awareness of communication features is defined as the ability to be conscious of and to perceive one group's patterns of verbal and non-verbal communication and their effects on students' participation in classroom.

Awareness of verbal communication:

Being aware of verbal communication patterns refers to the perception of the utterance and pronunciation of students. The utterance is specifically manifested in language use, logic and manner of speaking. Using a simple daily language to express their ideas and responding in abrupt, direct and soft manners are the typical features of the Hmong communication. Students are often required to clearly and loudly express their ideas and to strictly follow patterns of communication in schools. As observed, the Hmong manners of speaking often annoy and unsettle teachers. Teachers often remind their students to "Answer in a full sentence" or "Speak loudly!" During their instructions, Ms. Nga and Ms. Ngoan continuously asked their students to speak loudly almost at each time when they called their students to give answer or make presentation.

For example, in the instructional period of the lesson 19 (around 35-40 minutes), the students were requested to speak loudly seventeen or eighteen times. Three interlacing reasons for such utterance were their conventional communication patterns, language deficit and sense of inferiority. Students' poor language proficiency made them unconfident in idea expression. They were possibly afraid of being laughed or made to look ridiculous. Thus, they felt so worried that they did not dare to loudly share their opinions. Moreover, limited opportunities of communication made them shy and cautious when they voiced their own ideas. They were even more afraid and scared when their utterances were repeatedly corrected by their teachers. In such cases, students often got confused, unconfident and probably doubtful about their answers. Consequently, they gave up their participation in classroom. Seng, a good student of Ms.Nga's class, was very embarrassed when having constantly been requested to give his answers in the full sentences. He looked very worried and even did not dare to look at his teacher while answering.

Teacher: How many generations are there in Minh's family?
Seng: Three generations.
Teacher: Give your full answer! Speak loudly!
Seng: Dear teacher, there are three generations in Minh's family
Teacher: Who belong to the first generation?
Seng: Grandparents.
Teacher: The first generation consists of ...
Seng: Parents.
Teacher: No, I am asking you to answer in a full sentence 'the first generation consists of my grandparents'
Seng: Grandparents.
Teacher: The first generation consists of...
Seng: (repeating) the first generation consists of my grandparents.
Teacher: Who belong to the second generation?
Seng: The second generation includes parents
Teacher: Who belong to the third generation?
Seng: ...
Teacher: Who?
Seng: Minh and his sister.

Teacher: Sit down please! (NGA1996 quoted in Transcript NGAL19).

Lisping greatly challenges students' confident and comfortable interaction in classroom. Hmong students usually cope with difficulties in the pronunciation of some certain "phonemes" like the syllable-final consonants with "m, n and ng" and the syllable-beginning consonants with 'tr', 'gi', 'q' and more. Hence, they are often afraid of being laughed at. This psychological barrier hinders their participation in presenting and contributing ideas. Teachers' responses significantly relieve students' anxiety or restrain them from participating in classroom. For instance, Phan pronounced "giau" instead of "rau" (vegetable) in the lesson 30. Ms. Ngoan questioned him in a doubtful manner by asking him to repeat his answer. However, he could not correctly pronounce this word in the right way. The teacher frowned at him because she could not understand his pronunciation. Phan was very worried and appealingly looked around to seek for help from his peers. He was finally relieved when his peers helped him to give the correct answer.

Teacher: What does your family plant?

Phan: Dear teacher, 'giau' (vegetable)

Teacher: What?

Phan: 'Giau' (Teacher frowned at him while Phan appealingly looked around)

Students: 'Rau' (vegetable)

Teacher: Ah, 'rau'? (Vegetable?) Vegetable for our daily life. It is correct"
(NGOAN3008 quoted in Transcript NGOANL30).

Awareness of non-verbal communication:

Non-verbal communication is critically important for engaging minority students in classroom. Being aware of non-verbal communication patterns is not restricted to understanding ways people look at each other and interpretations of particular looks from different cultural perspectives as defined by Banks (2006b). It is expanded to an understanding of mood exposure and time pressure that substantially affect students' interaction.

In dialogue with Hmong people, being aware of non-verbal language primarily refers to the understanding of their tendency not to use direct eye contact. Looking into eyes of dialogue

partners is perceived as disrespect by the Hmong. It is completely different from the school culture. In schools, students are required to make eye contact during communication because eye contact is recognized as confidence, respect and frankness.

When teachers impose such school culture on students without the awareness of this conflict, they possibly make them stressful, embarrassed and discouraged in interaction. In the lesson 19 of “Generations in a family”, Ms. Ngoan six times consistently reminded her students to look at their peers while talking to each other. However, the students tended not to make eye contact in communication despite their teacher’s request. As a consequence, Dung, De, Vua and Phan were observed to be terribly worried, scared during their presentation in front of the whole class. When they raised questions and gave answers, they looked down the floor and sometimes at their teacher in a cautious and explorative manner. This pattern of response allowed them to guess whether they correctly did what their teacher expected. To be in stress and discomfort obviously made the students fail to give correct answers.

Teacher: Dung and De, come here to make the presentation on the same questions... Make face to face dialogue! Smile! Don’t look down the floor! Look at your peer’s eyes to raise question and give answer!
(NGOAN1915 quoted in Transcript NGOANL19).

....

Phan: Who is the oldest person and who is the youngest in your family?

Teacher: Look at Vua’s face! Where are you looking at? You raise the questions to Vua, you should look at her face, shouldn’t you?

Phan: In your family, who is the oldest person, who is the youngest person? (Phan shortly looked at Vua, then immediately looked at the teacher and finally looked down the floor) (NGOAN1926 quoted in Transcript NGOANL19).

Showing negative mood during communication makes dialogue partners hurt and face-lost. Teachers’ dissatisfaction, disappointment and anger during teaching likely deepen the internalization of incapability in students. Scaring and self-blaming are what students feel when they fail to give the answers up to teachers’ expectation. It subsequently disables their participation and drives them to abandon their learning efforts. Ms. Ngoan supposed that all students in the class should know the correct answers to her questions. In fact, few students

could raise their hands to give answers. Therefore, she was very frustrated and dissatisfied. It was shown through her speaking manner of high pitch, angry look at the students and constant urging. Some students like Nha and De were extremely stressful and scared when they were called to give answer. They could not give the correct answer or express their thoughts. De entirely kept silent and gave up. Excluding three good students (Hoan, Tich and To), all the other students looked very sullen, disengaged and tired.

Teacher: Hoan wants to make a phone call or send a letter to her friend who lives in another province, where should Hoan come to? There are 13 students in our class ↑ but I see only two or three of you raise your hands. That is not (...), not (...), not (...), the others do not think about the question, do you? (speaking in a high and angry voice). Nha! When you want to send a letter or make a phone call to your relatives who live far from your house, where should you come to?

Nha: (...) to the... communal People's Committee office (speaking with a halt)

Teacher: to the communal People's Committee office? ↑ Other students, do you have different idea? Your friend, Nha, answers that when we want to send a letter or make a phone call, we come to the communal People's Committee office. There are still only these three good students who raise hands, aren't there? ↑ (speaking in a high and dissatisfied voice when only three best students namely Tich, Hoan and To, raised their hands). De, do you have a different answer? De, help Nha.

De: I...

Teacher: Where do you come to?

De: Come to...

Teacher: For example, you have a friend who lives in a remote commune, where do you come to when you want to send a letter to him?

De: ...

Teacher: Sit down (NGOAN2850 quoted in Transcript NGOANL28).

The Hmong usually suffer from no time pressure in communication and action. Giving time for students to think over questions will makes them feel empowered and respected. As a result, they can make an effort to give answers and actively participate in classroom. In Ms.

Tau's class, she did not urge her students to quickly give answers. Instead, she gave time for them to calm down and share their thoughts. As such, the poorly performed students like Chan could also comfortably respond to her questions and confidently contribute his ideas.

Teacher: Who can tell some communication activities? Chan please!
Chan: Making phone calls.
Teacher: Yes, making phone calls. What else?
Chan: ...
Teacher: Think over other activities please!
Chan: ... Reading books
Teacher: Yes, reading books.
Chan: Sending letter
Teacher: Yes, very good (TAU3003 quoted in Transcript TAUL30).

Learning about minority students' communication patterns is critically important for teachers in their teaching. On the one hand, they need to understand students' verbal communication patterns. This is significantly useful in their instruction. Banks (2006b) stated that "culture influences language, in particular its vocabulary items, in significant ways. Consequently, culture - a broadly based emotion and sense of group identity – is reflected in a group's dialect and vocabulary". On the other hand, group identity is also manifested in the non-verbal communication patterns of a group. So teachers also need to understand students' verbal and non-verbal communication patterns. On this basis, they can make authentic recognition of students' group identity in teaching.

4.2.1.1.3. Awareness of learning features

Learning in the second language, to a great extent, challenges students to understand and grasp introduced concepts. Teaching in a lack of visual and sensory information, experimental practice and engagement of local people in schools further impedes students' participation in classroom. Different from students of the other minorities, Hmong students are bound their life within their isolated villages. Consequently, they have poor access to information sources that worsen their knowledge, language development. The language constraint and the poor social knowledge thus confront them with concept grasp. It is more challenging when visual and sensory information or local resources are not used in

classroom. Ms. Nga tried to orally describe the location of the People's Committee without any visual supports. Despite the location of this committee near their main school, the students could not figure it out. They continuously kept silent and passively and durably listened to their teacher's instruction on this alien concept. In fact, the students learnt in a satellite school that was seven kilometers far from their main school. Hence, they were unfamiliar to the area surrounding the main school that was far from their villages. The teacher seemed to be unable to involve the students in her teaching. Although she tried to facilitate the students to position this government office, she knew that they could not imagine its location. Finally, she gave up her efforts to make her students understand it.

Teacher: Where is the Ban Pho People's Committee located? Who know?
Students: ...
Teacher: Isn't there anyone in our class who know the Ban Pho People's Committee's location? ↑ Don't you all know where it is? It is now under construction. Do you know? It is in the front of the old clinic building of Ban Pho commune. It is now a big and nice building ↑. Does anyone know it?
Students: ...
Teacher: It is now under construction and will be a big and nice building. There is a big noodle restaurant in its back and our main school is in its front. Does anyone know it?
Students: ...
Teacher: That is the People's Committee of Ban Pho commune. Do you understand?↑
Students: ...
Teacher: Do you remember? ↑
Students: Yes (NGA2792 quoted in Transcript NGAL27).

Integrating students' practical experience through localized visual supports shows a great effectiveness in engaging students in instructions and raising their interest in learning. They eagerly and actively construct by themselves learnt concepts. The students in Ms. Tau's class were very excited with the lesson 21 on the kinship relationship in a family. They had an opportunity to see and listen to their peer's (Thu) introduction about her family through a

family photo. They actually knew Thu's family members. Therefore, they all eagerly, curiously and attentively observed them in the photo. Based on Thu's family photo, they were able to construct by themselves the concepts of complicated kinship relationships like paternal/maternal grandparents, uncle, aunt, uncle in law, aunt in law, cousin and so on.

Thu: *I'd like to introduce my family members to you through this photo. This is my grandparents, parents, uncle Hu, my older brothers Tra and Chang, my younger brother Lai and I. And here is my older sister... Chu.*

Teacher: *Thank you, Thu. Students, Thu has just finished her introduction about her family. This is Thu's grandfather and this is Thu's grandmother... What does Thu call her grandparents? Paternal or maternal grandparents?*

Students: *Paternal grandparents.*

Teacher: *Ah, paternal grandparents. To whom did paternal grandparents give birth?*

Students: *Father.*

Teacher: *To whom?*

Cong: *Father... father...*

Teacher: *To whom in Thu's family photo?*

Students: *Thu's father.*

Teacher: *Ah, they gave birth to Thu's father... So who can give the definition of paternal grandparents? Chanh, please.*

Chanh: *Paternal grandparents are persons who give birth to father... (TAU2112 quoted in Transcript TAUL21).*

As noted, minority students have to communicate and abstractly think in the second language in school. At home, they are primarily taught by their parents and community people in their first language and through doing. Organizing field or experimental learning effectively involves Hmong students in their learning. Particularly, they are proud and eager when local persons are engaged in supporting their teacher's teaching. In the lesson 23 "Prevention from house fire", the students in Ms. Nga's class made experiments in the school kitchen. They were incrementally curious and interested in exploring the firing substances in their locality.

In particular, they surprisingly found out that the alcohol produced by their community was inflammable. Before the lesson, they did not know that until their peer (Seng) directly burnt the alcohol he brought from his home. All the students excitedly observed the experiment process. They subsequently identified by themselves the proper actions on preventing fire in their locality with their peers.

Understanding minority students' learning conditions and acquisition patterns strongly affects success in teaching. On the knowledge of such information, teachers adapt their knowledge constructing method. They can involve local resources and incorporate students' acquisition patterns in teaching. It is also seen as an effective mechanism of making recognition of identity group in education.

4.2.1.1.4. Awareness of cultural characteristics

Teachers need to understand the effects of these characteristics on the learning of children of an ethnic group. Cultural characteristics are manifested in social interaction. There are two typologies of cultural characteristics. The first one is noticed in the interaction between students and teacher that is characterized with a sense of self-confidence, self-concept and self-respect and autonomy. The second one is exposed in the interaction among students that is described as leader-based working, sense of inter-support, open and friendly sharing. These characteristics strongly influence students' learning.

Typology of cultural characteristics in the teacher-student interaction:

Negative teaching is portrayed with heavy criticism, negative assessment, model learning promotion and comparison of students' performance. It seriously destroys minority students' sense of self-confidence, self-concept and self-respect. Students are so ashamed that they become hesitant about and withdrawn from their participation in classroom. Ms. Ngoan praised Hoan's group while asking To's group to learn from their peers. This made To's group's members more stressful, scared and face-lost. In response to such treatment, they just looked down the table and kept silent.

Teacher: (saying to To's group in an angry voice). Listen, To's group! See how excitedly your peers discussed and reported their achievement. When your finger is slightly cut and blood sheds, what should you do? Hoan, you please loudly give your

group's answer so that To's group can hear and learn from you (talking to Hoan in a soft voice) (NGOAN2672 quoted in Transcript NGOANL2602).

As a consequence, all members in To's group did not participate in discussion. They did not raise their hands in response to the teacher's question. When being forcefully asked by the teacher, they unconfidently and softly gave the answer. Hence, the teacher repeatedly reminded them to speak loudly. This possibly made students feel being urged and seen as incapable. Recognizably, Dung was uncomfortable and worried when giving the answer. It took her a while to speak out her answer in a soft voice. When the teacher asked her to speak loudly in a very dissatisfied and urging manner, she stopped answering. The way the teacher facilitated Dung to give answer might prevent her from adding more information to her answer. Dung quickly sat down and appeared very comfortable when the teacher told her to sit down.

Teacher: Dung, which games are the dangerous ones?
Dung: The games... (speaking in soft voice and looked down the table)
Teacher: Speak loudly! Speak loudly so friends in Tich's group can hear
(speaking in an unhappy voice).
Dung: Catapult shooting and dog teasing.
Teacher: What else? Speak loudly!
Dung: ...
Teacher: What else? Have you finished your answer? ...Speak loudly, speak
loudly, speak loudly so people in the other group can hear. Why are
you so mumbling? (speaking in a high pitch and an angry voice)
Dung: Dear teacher, I have completed my answer.
Teacher: Sit down, please! I repeat Dung's answer. Dung said that shooting
catapult shooting and dog teasing were two dangerous games
(NGOAN2636 quoted in Transcript NGOANL2601).

In contrast, positive teaching is portrayed with strong praise, respectful recognition and positive assessments of students' ideas. It strongly enhances the sense of self-confidence, self-concept and self-respect of students. Students feel confident in classroom when they are trusted to be capable to deal with assignments. In Ms. Tau's class, she usually accepted her students' answers and promoted their feedback, comments and self-correcting of mistakes.

As such, the students in her classroom actively raised their hands to give answers and share their ideas. They even argued with each other to defend their ideas. Notably, the sense of self-confidence, self-concept and self-respect was recognizably fostered through autonomy granting.

Autonomy is deemed as granted authority that is given to students in their learning. Autonomy can be constrained through some teaching actions like setting up high expectations, orienting problem-solving patterns, nominating good students as the representatives of group presentation and regulating time for each assignment during teaching. Teachers are usually happy if their students can give answers to their questions. When no students are able to give answers, teachers facilitate students to give answers towards their expected ones. It consequently limits active participation and idea contributions of students in classroom. Students become cautious about giving answers to teachers' questions. They observe their teacher's attitude so as to guess if their answers are teachers' expected ones. The students in Ms. Ngoan's class were noticeably uncomfortable during their presentation on the kinship relationship. They were urged to raise hands. As a result, they prudently and hesitantly gave out the answer while observing their teacher's attitudes and responses towards their answers.

Teacher: To whom did Huong's maternal grandparents give birth? Who know the answer? Raise your hands, please! There are only two of you who know the answer ↑ (speaking in unhappy voice). I want the others to raise your hands as well. Di, Cua, Hoan, look in the photo! You would immediately understand who are Huong's maternal grandparents, wouldn't you? To whom did Huong's maternal grandparents give birth? Be quick! Are there still only Tich, Nha and Hoan who know the answer? Hoan, please!

Hoan: Dear teacher, Huong's maternal grandparents...

Teacher: To whom did Huong's maternal grandparents give birth?

Hoan: They gave birth to the aunt of ...

Teacher: Whose aunt?

Hoan: The aunt of Quang and Thuy.

Teacher: Ah, the aunt of Quang and Thuy. Tich, add your answer, please!

Tich: The maternal grandparents of Huong and Hong gave birth to the father of Quang and Thuy and their aunt ...

Teacher: The maternal grandparents of Huong and Hong gave birth to the father of Quang and Thuy, didn't they? To whom else?

Tich: The aunt of Quang and Thuy.

Teacher: Who is the aunt of Quang and Thuy? Whose mother is she?

Students: The mother of Huong and Hong (NGOAN2068, 2076 quoted in Transcript NGOANL20).

Teachers can effectively promote students' autonomy in their learning through some specific teaching actions. They elicit students to give their own answers and perspectives of learned concepts. In cope with difficult questions, more time should be given for students to think over possible answers. Moreover, students will become capable if they are given opportunities to correct their own mistake and/or assess their peer's answers and ideas. The sense of autonomy is further enhanced if students are allowed to call for their peers' comments or feedback by themselves. They feel more comfortable when they are called to give answers upon their voluntary spirit. Such teaching actions likely make minority students feel recognized and respected in their learning.

Typology of cultural characteristics in the student - student interaction:

Leader-based working, inter-support giving, open and friendly sharing are typical patterns of interaction of Hmong students. Students tend to nominate good students as their group leaders. Leaders bear responsibility of securing the correctness of group-work results. Additionally, they usually present group results in front of the whole class. The other group members highly respect the leaders' opinions. Assignments including individual work, pair-work and group-work are regularly exchanged among students. Good students often show and explain to their peers how to make good achievements. Students comfortably get involved in the group-work. For some difficult assignments, they can express their ideas in their mother tongue language. Therefore, they actively contribute their ideas without any worry or hesitation. Poorly performed students who encounter language difficulties can also participate in the group-work. Students openly, friendly and excitedly exchange their thoughts through peer discussions.

Being aware of students' cultural characteristics, teachers can successfully teach students from culturally diverse backgrounds. On the one hand, it helps teachers to be aware of their own ethnic and cultural attitudes, behaviors and perceptions. This will subsequently enable them to design their own action program to change their behaviors (Banks, 2006b). On the other hand, it helps teachers to design and deliver culturally responsive teaching in order to reinforce students' sense of cultural identity. In this process, cultural characteristics of students need to be recognized in the teaching and learning process (Gay, 2010b).

4.2.1.1.5. Examination of living practices

Misunderstanding and stereotype about students' culture and living practices impair students' sense of self-concept and self-respect. It reflects teachers' poor understanding about students' life and their domination in teaching. As noted by Taylor (1994) and Honneth (1995), students feel disrespected if teachers make non-recognition or misrecognition of their cultures and living practices. Students are consequently made confused and disabled in their learning. In the lesson 26, Ms. Nga facilitated students to investigate the dangerous games in their locality. She misunderstood about their life when she supposed that there were no spring in their locality. In fact, Hmong children often swam in spring when they grazed cows, buffaloes or horse in summer. The teacher imposed her thought without eliciting her students' ideas or experience. This entirely made the students passive and confused with her misrecognition.

Teacher: Swimming in spring; in our locality, we don't swim in spring, do we?

Students: ...

Teacher: We do not swim in spring (NGA2642 quoted in Transcript NGAL26).

In opposition, teachers' good understanding of students' life enable them to authentically recognize it in the instruction. This obviously makes students feel respected and cared. Correcting Chan's answer by helping him to understand the concept of 'maternal uncle', Ms. Tau made her student feel comfortable, warm and belonged. This clearly indicated that she understood about his family well. She did not criticize Chan for his wrong answer. Alternatively, she asked him to reconsider his answer. This enabled him to correctly identify his maternal family.

Chan: *My maternal family includes maternal grandparents...*

Teacher: *Yes. Who else?*

Chan: *Maternal aunt... uhm... that is all.*

Teacher: *Do you have any maternal uncle?*

Chan: *No*

Teacher: *Is it true? Who is maternal uncle?*

Chan: *...*

Teacher: *Maternal uncle is your mother's brother. Do you have anyone?*

Chan: *Ah, uncle Pao.*

Teacher: *Yes, uncle Pao is your mother's younger brother, isn't he?*

Chan: *Yes (smile) (TAU2068 quoted in Transcript TAUL20).*

Examining the relevance of learnt concepts to living practice refers to making an insight into students' traditional practices, living conditions and circumstance related to such concepts. Being aware of students' living practices enables teachers to make suitable adjustments to instructional contents and teaching methods. Two types of difficulties in students' acquisition of introduced concepts possibly emerge including: (i) learnt concepts are unfamiliar to their cultural frame of reference and (ii) learnt concepts may result in different cultural perspectives regarding students' living practices. Teaching without being aware of such difficulties disables students' participation and cognition. The first difficulty emerges from teachers' poor language sensitivity and cultural knowledge. Consequently, it probably makes students tired, sullen and withdrawn when they are obliged to listen to and deal with assignments on alien concepts. The latter arises from teachers' ethnocentric approach in management of cultural differences. It likely makes students confused, hurt and inferior when their backward living practices are denigrated.

During the instruction of the concept "dangerous games", Ms. Ngoan facilitated her students to identify their Hmong traditional game "Tujlub" as a dangerous one. Tich devalued his traditional game "Tujlub" by admitting it as the most dangerous one. Instead of eliciting him to justify his statement, the teacher immediately accepted and asked other students to appreciate it. She directly described how dangerous the game was from her own cultural perspective without offering the students any opportunity to make reflection on their traditional practice. In practice, the game "Tujlub" is a Hmong traditional game that is played

in every spring festival or any entertaining occasions. It is considered as an integral part of the Hmong's spiritual life. Each Hmong boy or man needs to know how to play it. The teacher here overlooked the reality that each Hmong child grew up with the 'Tujlub' game. The game might be dangerous in the eyes of people from the other ethnic groups. To Hmong cultural viewpoint, the chance to get an accident with this game is very low. Hmong people actually play so skillfully because they start it at the very early age. The teacher's denigrated viewpoint on this game made her students extremely confused and ashamed. More grievously, she disparaged their traditional game and asked them to give it up. The students entirely kept silent and reluctantly responded to her instruction in a passive manner.

Teacher: Which games are dangerous? Tich, please!
Tich: Dear teacher, the most dangerous game is Tujlub.
Teacher: Ah, Tich identifies the most dangerous game is Tujlub. Do you all agree with him?
Students: Yes.
Teacher: Ah, Tich is excellent, isn't he? Please praise him!
(All students clap their hands)
Teacher: The most dangerous game is "Tujlub", isn't it?
Students: Yes.
Teacher: In our region, we often play this game. We hold a big wooden top, don't we? What do we do next? Spin top and hurl it at another top. This game is very dangerous because the top may be thrown at our faces and heads, causing head injury or bleeding (...) It is very dangerous so you should tell your brothers and sisters as well that they should not play such game. Do you remember?
Students: Yes" (NGOAN2615/2649 quoted in Transcript NGOANL26).

Examination of living practices provides accurate information on diverse aspects of histories, cultures and life of different cultural groups. It serves the content integration and pedagogy development of the teaching in culturally diverse environment. Banks (2006b) indicated many scholars' studies on the effects of teaching materials on students' racial attitudes towards other ethnic groups and their own. Teachers' positive perspectives and attitudes towards students' cultures and living practices significantly strengthen students' racial

feeling. Additionally, their perspectives and attitudes also influence the ways in which knowledge is constructed. Specifically, it determines the extent of recognition of minority students' cultural identities in classroom. Students become confident and active in classroom if their culture and group identity are recognized in instruction.

In short, cultural self-assessment is a pivotal component of cultural competence in teaching. Teachers achieve an overarching knowledge about students and their cultures. Additionally, they understand their own ethnic and cultural attitudes, behaviors and perceptions through self-reflection. Such knowledge base underlies the process of developing cultural competence in teaching. With an emphasis on the paradigm of recognition in this process, teachers effectively enact an equal social status while strongly fostering the sense of self-confidence, self-concept and self-respect of students in educational institutions.

4.2.1.2. Valuing diversity

Valuing diversity reflects teachers' attitudes and actions to respect and secure moral status of minority students by an equal recognition of their culture and language during instructions. As denoted by some scholars, moral status infers the worth of human being. It reflects the right of minorities to be respected and treated on an equal basis in social interaction. Dwyer (2011) defined that "moral status is a characteristic that we human moral agents attribute to entities, by virtue of which they matter morally for their own sake, so that we must pay attention to their interests or integrity when we consider actions that might affect them, regardless of whether other beings are concerned about them". The integrity is deemed to remain intact, free from destructive action. On account of such definition, minority students have their moral status when teachers owe their obligations to meet their interests, wishes and integrity. Valuing diversity is a concept related to moral rights, entitlements and moral obligations and responsibilities in provision of education for minorities. Students have rights to access an education that properly mainstreams, enhances their culture and ethnic identity. In response, teachers are morally responsible for building a positive learning environment in which the sense of self, positive perspectives and attitudes towards diversified ethnic cultures are developed for all students. Teachers promote greater respects for and make authentic recognition of diversity in classroom. They contribute to the development of accurate self-identities, improved self-concepts and deeper self-understanding (Banks, 2006b). Moule

(2012) weighed teaching methods by its degree of valuing students' culture and language and establishing power parity in classroom.

...the strength of our teaching methods comes from the degree to which they value students' language, culture, and life experience and construct learning contexts in which power is shared by students and teachers... (Moule, 2012).

4.2.1.2.1. Recognizing cultural perspectives

Recognizing cultural perspectives is a pedagogical action to accept, encourage and respect students' thoughts or ideas in instruction that are oriented and shaped by their own culture. It is manifested in four specific actions, specifically accepting students' contribution, valuing students' ideas, enhancing voice raising opportunity for students and encouraging students to share their cultural perspectives on learnt concepts.

Accepting students' contributions reflects teachers' attitudes or responses to students' ideas or answers. All students' ideas regardless of being correct or wrong are respectfully acknowledged as significant contributions to the construction of learnt concepts. It is possibly made by writing them on blackboards or verbally repeating them. Following that, teachers elicit students to make arguments, feedback or comments on their peers' contributions and give proper responses to students' ideas. Such pedagogical actions make students feel respected and motivated once their ideas are heard and recognized. As such, the sense of self-confidence and self-concept are likely enhanced. By giving no response or comment to students' ideas or feedback on their peer's ideas, teachers probably make them confused because they do not know if their ideas are recognized. Students probably come up with thoughts that their ideas are not valued. This possibly discourages them to contribute their ideas. The students in Ms. Nga's class looked very embarrassed and unconfident. They quickly sat down after receiving neither appreciation nor response from the teacher to their answers/comments.

Teacher: Which games at your home usually cause you injury? Tung!

Tung: Dear teacher, chasing and catching each other.

Teacher: Ky.

Ky: Dear teacher, high jumping.

Teacher: *Luwf.*

Luwf: *Dear teacher,*

Teacher: *Sit down, Luwf! Seng.*

Seng: *Dear teacher, fighting.*

Teacher: *Senh.*

Senh: *Dear teacher, fighting.*

Teacher: *Sit down (NGA2614 quoted in Transcript NGAL26).*

Manners of valuing students' ideas permeate the ways in which teachers accept students' ideas or comments, elicit students to share their answers or ideas. Respects can be manifested in dialogues, specifically, in the ways of saying "Thank you" to students, asking them to sit down, repeating their answers and eliciting them to give comments or feedback. Teachers' manners of valuing strongly motivate students' participation in classroom. Students might delay their answers due to challenging questions. In this case, teachers should elicit them by giving them more time for thinking over such questions. They should repeat questions to make sure their students understand them. It is very common that minority students do not understand well the questions. In some cases, students know the answer and voluntarily raise their hands. Nonetheless, when being called by teachers, they might immediately forget the answers or difficultly express their ideas. If teachers promptly ask students to sit down or give the opportunity to other students, they likely feel incapable and ashamed. Therefore, teachers help them to recall their answers through their comforting skills. For example, they give them more time for thinking or allow them to express their ideas in any forms such as visualization or local language usage and so on. That teachers respectfully elicit students' ideas makes them obviously feel that their voice is recognized and appreciated. As a result, they make a great effort in learning and comfortably contribute their ideas. The sense of self-concept is reinforced for many students because they become confident in their capabilities. The students in Ms. Tau's class were very confident and proactive in their participation. They happily handed up to her questions. The teacher frequently recognized their answers with "Thank you" and gave them more time for their thinking. She also raised questions in a context that was familiar to ordinary life of the students. For example, she related the question to Thang's actual life: "Why does your family plant maize?" in order to elicit him to give answer. Such elicitation enabled Thang, one of the most poorly performed students in the class, to confidently answer the question. He found it more exciting and tried to list out all

the utilization of maize in his family. Many other students (eight students) including poorly performed ones like Do, Di and Chan actively raised their hands to contribute their ideas. This showed that all the students were motivated to share their thoughts when their teacher recognized them.

Teacher: Thang, please! Why do we plant maize?
Thang: We plant maize for ...
Teacher: For what?
Thang: We plant maize for...
Teacher: Why does your family plant maize? What is it for?
Thang: For feeding chicken.
Teacher: Ah, feeding chicken. What else?
Thang: Raising pig.
Teacher: Yes, raising pig.
Thang: Raising duck.
Teacher: Yes, raising duck. Is that all?
Thang: And buffalo.
Teacher: Yes, buffalo. What else?
Thang:
Teacher: Ah, maize plantation aims at raising buffalo, cows, duck and chicken.
Is there any additional idea?
Thang: No.
Teacher: Ah, that is all. Thank you, Thang. Sit down, please! (TAU3070 quoted in Transcript TAUL30).

Enhancing voice-raising opportunities is conducted in three ways: (i) encouraging students to question teachers' instructions; (ii) eliciting students to voice their thoughts; (iii) promoting students' critical arguments. In order to ensure students' understanding, teachers actively encourage their students to raise questions on their instructions. In practice, Hmong students seldom question teachers' instructions despite their vague understanding. In the Hmong's culture, it is deemed to be disrespectful if they question teachers' teaching. As such, in order to encourage students' questioning, teachers must be open and appreciative. Students possibly suffer from a fear of being laughed or ridiculed if questioning. Thus, they will not

confidently and comfortably speak out their unclear points unless their teachers actively encourage and appreciate their questions on the clarity of instructions.

In learning, students find it easier to voice their thought when teachers make reference of abstract concepts to their living experience. Eliciting students to share their living experience related to learnt concepts can be carried out in some ways. It can be made through promoting oral responses and engaging them in the development of illustrative tools of learnt concepts. All students including ones with language deficit can confidently contribute their ideas to the construction of learnt concepts. Enabling students to correct their mistakes by themselves is very important in scaffolding them to master learnt concepts and motivating their participation. On the one hand, it prevents students' face loss. On the other hand, it shows teachers' trust on students' capability. Teachers enable their students to correct mistakes by themselves in several ways. They can repeat students' wrong answers under the question form for their self-reviewing and re-considering or provide some suggestive information. Teachers' prompt correction of students' mistakes is deemed to deprive them of opportunity to develop their capability and depress their participation in classroom. The students in Ms. Ngoan's class hesitantly and passively participated in the classroom because their teacher directly and immediately corrected their mistakes. Therefore, they stressfully observed the teacher to correct their mistakes and looked very sullen and tired in the classroom.

Teacher: Playing gyroscope. Where is the photo of playing gyroscope located? Here. This photo of playing gyroscope should be moved to here, shouldn't this? ... This is playing gyroscope, isn't this?

Students: Yes.

Teacher: And where is the photo of Tujlub playing located? Where is it? Where is the photo of Tujlub? The photo of mandarin square capturing is located here, isn't it?

Students: Yes.

Teacher: Here, put it here and the photo of Tujlub playing is put here, isn't it? Here, so we finish the correction of Group 2's results (NGOAN2633 quoted in Transcript NGOANL2601).

In contrast to her colleagues, Ms. Tau facilitated her students to correct their own mistakes and to justify their answers. She raised navigating questions to her students to help them

review and assess their answers by themselves. The students attentively listened to their teacher's guidance and actively corrected their mistake. They looked very comfortable, even though they did not correctly do their group-work.

Teacher: Let's check. The safe games are shuttle cock kicking, skipping, rod pushing, mandarin square capturing, hopscotch and gyroscope. Is it correct?

Students: No, the rod pushing is not.

Teacher: Why is it unsafe? What are the consequences when you play this game?

Students: Dead or... hurt.

Teacher: Yes. Where should it be categorized?

Students: The dangerous games.

Teacher: Very good, under the dangerous game category. Go on! Blind man's bluff, knife or scissors playing, catapult shooting, tree climbing, dog teasing and marble playing. Is that the photo of the game of marbles? Is it a dangerous game?

Students: No. Because fun and not hurt (TAU2625 quoted in Transcription TAUL26).

Promoting students' critical arguments enhances their comments on their peers' ideas and their arguments on learned concepts. Through sharing their comments on peers' ideas, students can also identify mistakes and ways to correct them. It is an effective way to strengthen inter-supports among students. Facilitating students' arguments to defend their opinions creates space for students to freely voice their thoughts. During this process, teachers listen to students' free discussions and arguments and avoid imposing their own thoughts or ideas on students. Two groups in Ms. Tau's class had the different group achievements. They comfortably gave out their comments and suggested the revision. The teacher facilitated her students to review the answers that were both recognized to be the good alternatives.

Teacher: Are the results of Group 2 correct?

Chu (Group 1): Not yet.

Teacher: Which points do you have the different answers?

Chu (Group 1): Catapult shooting causes blindness instead of head injury.

Teacher: Has catapult shooting ever led to head injury?

Students (in both groups): Yes.

Teacher: Ah, catapult shooting might cause both eye injury, even blindness, and head injury. Two answers are both correct... (TAU2636 quoted in Transcript TAUL26).

Banks (2006b) stated that “certain perspective, points of view, and frames of reference are normative within each culture and microcultural group”. Students from diverse ethnic groups have different cultural perspectives on learned concepts. Thus, encouraging students to share their cultural perspectives on learned concepts gives them opportunities to speak out their thoughts from their worldviews. Students excitedly disclose their ideas when a trustworthy relationship is built in classroom. Teachers must have no bias, stereotypes, criticism and negative assessment on students’ cultural perspectives. Further, they help students gain their improved self-concept through developing a high regard for their culture and identity (Banks, 2006b). Working atmosphere in class must be very respectful, cooperative and trustworthy. The sharing of cultural perspectives is treated in principle of equal value, equal respect and equal recognition. No comparison for the purpose of obtaining a superiority perspective is made in order to avoid degrading students’ self-esteem. Ms. Tau facilitated her students to analyze the consequences of the local dangerous games from their own cultural perspectives without any criticism. She recognized and respected all students’ ideas. In this spirit, the students put their trust in the teacher. They honestly confessed that they used to climb trees or swim in springs. Although some students like Seng at first denied their trees climbing, they afterward felt ashamed for telling lie to their teacher. Seng guiltily admitted that he also played such dangerous game. The teacher’s sympathy and positive attitudes towards the students’ living practice engaged the students in an honest dialogue.

Teacher: Has any one of us ever climbed trees during cow and buffalo herding?

Seng: No (laughing while loudly answering).

Students: Yes (many students admitted at the same time).

Teacher: Oh, many?

Seng: Yes... yes (answering in an ashamed voice and looking at teacher with a guilty face and awkward laugh).

Teacher: Have many of you ever climbed trees?

Vu: Climbing trees, many of us (all the students laughing).

Teacher: What possibly happen if you climb trees?

Students: Falling down and broken feet.

Students: Hurt head and sprained feet.

Teacher: Ah, feet or arms can be broken or your heads may be hurt; feet might be sprained and bleed. Many injuries you may suffer from such game
(TAU2638 quoted in Transcript TAUL26).

Recognizing students' cultural perspectives shows teachers' respectful attitudes and actions towards students' culture and identity. Such pedagogical attitudes and actions encourage students' active participation and interaction in classroom.

4.2.1.2.2. Respecting minority culture

Respecting minority culture is connoted to be a positive pedagogical attitude towards language and culture of minority groups in instruction. It is shown by recognition of students' traditions and practices. Recognizing students' culture makes them feel appreciated and trustworthy. As a result, students comfortably share their experience and traditions related to learnt concepts. Additionally, teachers need to avoid subjectively negative assessments on students' traditions and customs. This principle is constantly adopted though students' culture and living practices are probably backward in the view of people from other advanced cultures. In such case, teachers facilitate students to understand the existing contexts of their traditions and practices. They enable students to reason the being and development of such traditions and practices. Students need to be taught that lives of persons from different ethnic groups are differently affected by their own social situations. Students respectfully recognize their peers' cultures and identity. Their sharing is seen to enrich culturally different perspectives related to learned concepts. On this basis, students are able to make their self-understanding and self-analysis of different perspectives. Importantly, analyzing the diversity of cultural perspectives does not aim at obtaining a normative perspective or giving judgments against students' minority cultures. Instead, it provides students adequate information so that they can review by themselves their own traditional practice and address their appropriate actions. This pedagogical action enhances students' self-understanding. Banks (2006b) emphasized the development of self-understandings for minority students in

the multicultural curriculum that students were enabled to develop more sophisticated understandings of why they were the way they were, why their ethnic and cultural groups were the way they were, and what ethnicity and culture meant in their daily lives.

Ms. Tau recognized her students' traditions with high respect and acknowledged their actual practices without giving any assessment. She facilitated them to broaden their knowledge about the benefits of forest plantation by analyzing the consequences of deforestation. She guided them to address the consequences of the rampant "tree cutting" actions in general. In this case, she used the vocative pronoun "we" that referred to all people. By using "we" and "human" that implied anyone in general who made this action, the teacher avoided making her students ashamed and inferior about their living practices or habits. She guided them to explore the potential consequences of deforestation and work out the proper actions against it. Subsequently, her students could make their own assessment on their traditional practices. The students eagerly observed the illustrative pictures of such consequences. Notably, they unhesitantly responded to her questions. Some of them like Do, Thang, Di and Cong even stood up and stretched their body forward in order to clearly see the pictures. Even Thang, who was often distracted in the class, also attentively listened to the teacher's instruction. All the students looked very comfortable. Some even smiled when finding something interesting.

Teacher: What are the purposes of forest plantation? Seng, please!

Seng: Tree plantation is for...

Teacher: Tree plantation or in other words, forest plantation.

Seng: For house building

Teacher: Ah, house building. What else?

Seng: For... for cooking

Teacher: Ah, for cooking. What else?

Seng: For wood collecting

Teacher: What does forest plantation help us?

Seng: To prevent from house collapse...

Teacher: Ah, when trees are cut off, the climate gets warmer, heavy rains happen and our life is affected. We must plant trees so as to prevent natural disasters... Heavy rain leads to landslide, and then, you see,

landslide in turn makes our houses collapse. This house looks very beautiful, doesn't it?

Students: Yes.

Teacher: So when human rampantly cuts trees off, the forest will be destroyed. Then the climate changes, leading to, for example, heavy rain or flood, consequently land slide and a lot of other damages like human death, property loss... (TAU3075, TAU3076 quoted in Transcript TAUL30).

Recognizing students' cultural perspectives and respecting students' minority culture and identity in teaching result in significant changes in students' participation. On the one hand, this valuing helps teachers reduce prejudices against students' minority culture and identity. On the other hand, it helps students to develop their sense of strong self-confidence, improved self-concept and deep self-understanding. This subsequently empowers them to recognize and transform their own cultural perspectives and practices. Moreover, students are also educated to highly respect and properly make recognition of their peers' cultures and identities. Teachers' positive attitudes and actions effectively revise minority students' sense of inferiority in schooling. Further, they also act as active actors in social and school transformation.

4.2.1.3. Management of dynamics of cultural differences

Management of dynamics of cultural difference in teaching refers to pedagogical action and attitude that handle cultural differences in patterns of interpretations, orientations and behaviors with a relativism and transformative approach. Teachers accept the differences with their intercultural sensitivity as defined by Bennett (1993).

They are fairly tolerant of ambiguity and are comfortable knowing there is no one right answer (although there are better answers for particular contexts). “Acceptance” does not mean that a person has to agree with or take on a cultural perspective other than his or her own. Rather, people accept the viability of different cultural ways of thinking and behaving, even though they might not like them (Bennett, 1993).

Teachers need to recognize differences in an open spirit and should not deal with them on the basis of unity or consensus. Alternatively, they recognize ability, options and appropriate logic of different types of discourses (Gogolin & Krüger-Potratz, 2006). They are “attempting to reconcile the sometimes conflicting cultural frames” so as to make transformation in cultural frame of references. In such case, beyond roles of “intercultural mediators” as indicated by Bennett (1993), teachers play roles of “intercultural transformers”. A deep, structural shift of thoughts and actions occurs for both teachers and students in their learning process through negotiation, compromise and mutual accommodation. In order to achieve it, it is necessary to engage teachers and students in critical reflection on their experience. During this process, teachers themselves open up their frame of reference, discard a habit of mind, see alternatives and thereby act differently in the world (Cranton & King, 2003; Mezirow and Associates, 2000). “A frame of reference is composed of two dimensions: habits of mind and point of view. Habits of mind are the broad, abstract, orienting, and habitual ways of thinking, feeling and acting influenced by assumptions that constitute a set of codes. These codes may be cultural, social, educational, economic, political or psychological. Habits of mind become articulated in a specific point of view—the constellation of belief, value judgment, attitude and feeling that shapes a particular interpretation” (Mezirow, 1997). In order to perceive differences, both teachers and students constantly reassess the frame of reference of the dominant group and those of minorities. Thereafter they question ways of viewing and being in the world in the spirit of making mutual accommodation rather than change on the part of only one group (Berry, 2011). This accommodation requires teachers and schools to evolve their institution to meet needs of all students. Meanwhile, it enables students to obtain the overarching values of the larger society that incorporate voices, experience, and hopes of diverse groups while advancing individual values of their own group in instruction through recognition and critical reflection.

The process of cultural accommodation and transformation secures to reinforce the sense of self-confidence, self-concept and self-respect for minority students in communication. Ting-Toomey developed the face negotiation theory that assumed that “people in all cultures try to maintain and negotiate face in all communication situations; the concept of face is especially problematic in emotionally threatening or identity-vulnerable situations when the situated identities of the communicators are called into question...” (Ting-Toomey, 2009). Further, among possible responses to cultural conflicts or differences, Grant and Sleeter (2007)

asserted that conflict stopping responses through force or forceful management obviously harmed efforts of building a conflict solving environment in a constructive manner. They emphasized culture of dialogue that recognized the viability of differences and fostered sharing of view points on the basis of respectful dialogue. Teachers who adopt culture of dialogue in dealing with conflicts shall provide their students opportunities to learn self-discipline, respect for others, respect for self, respect for the laws of society and respect for diversity. In order to cope with conflicts, teachers promote the problem solving approach in which “I messages” and active listening are the two essential communication skills for success in conflict solving. In spirit of neither blaming on other person nor making value judgments about his or her behavior, “I messages” address three points: (i) state how you feel; (ii) state the other person’s behavior that prompts that feeling; and (iii) state what you would like the other person to do. Additionally, the active listening requires us to get clear points of others’ view points and shows respect for others’ perspectives. Teachers need to coach their students to deal with conflicts through these two communication skills and ensure that they themselves and their students have a clear understanding of their own cultural perspectives and those of their partners. This grounds the building of constructive learning environment in classroom.

The findings of the empirical research showed two types of differences that frequently appeared in classroom including: (i) differences in cultural perspectives on minority culture and living practices; and (ii) differences in communication patterns. In response, teachers had to develop their appropriate management accordingly.

4.2.1.3.1. Management of differences in cultural perspectives

Cultural perspectives on students' culture and living practices regarding learned concepts are possibly different. Teachers likely respond to such difference in three ways. They impose their dominated cultural perspectives on students. They directly criticize their backward culture and practices and ask students to give up their culture and living practices. These patterns of responses likely deepen students' sense of inferiority, incrementally degrade their self-esteem.

For example, the Kinh teacher adopted the ethnocentric perspective in the instruction of the concept on “benefits of forest plantation and protection”. The Hmong students saw this

concept in terms of satisfaction of their daily needs such as cooking and house building. Meanwhile, the teacher tended to emphasize on the aspect of “natural disaster prevention”. This was seen from the dominant cultural perspective (Kinh) rather than from her students’ perspective (Hmong). Worse, the teacher laid the blame on the habit of cutting trees of her Hmong students’ parents and their community that led to deforestation and consequently lots of natural disasters. In response to the teacher’s judgment, the students were at first surprising and curious to listen to her instruction. Some students kept on listening but looked sullen and confused. Some of them looked down on the table or looked somewhere else instead of looking at their teacher. Student Phan and Sang did not listen to what their teacher was saying, although they sat at the front table near the teacher. Sang looked at his textbook while Phan turned his body a round and looked up to the ceiling. Notably, Tich listened to the teacher’s saying with a curious and bewildered face. Before that he had contributed his idea that forest plantation would provide woods to house building and cooking. The students probably felt ashamed when the teacher denigrated their living practice. It significantly hindered their responses to their teacher’s questions. The teacher subsequently analyzed natural disasters with the alien concepts like “flood”, “land erosion” that they had never seen in their life. Despite the teacher’s repetition on the prevention of natural disasters as a benefit of forest plantation and protection, they finally persisted in their daily concept that forest plantation and protection provided woods for cooking and house building by the end of the lesson.

Teacher: Why do we have to plant and protect forests? Tich, please.

Tich: So we can build houses and collect wood.

Teacher: Ah, house building and wood collecting. What else?

Tich: ...

Teacher: Now I have an example. Your parents cut all trees in forests, don't they? For what do they do it? In order to produce furniture like desks and chairs and so on. Is that true? If everyone cuts trees in forests, do forests exist?

Tich and other students: No.

Teacher: Ah, do you know the consequences of forest destruction?

Tich: Dangerous.

Teacher: How dangerous is it? Do you know?

Tich: ...

Teacher: *If you destroy forests, you cut them all off for house building or furniture production of desks and chairs, do you know the consequences?*

Tich: ...

Teacher: *I have two pictures. Look at them! First, it is flood. Do you know why it happens?*

Students: ...

Teacher: *All the trees in forests are cut off. When it heavily rains, soils are eroded. As a consequence, it sweeps away everything like houses, trees, cattle and so on. It is because we destroy forests, we cut off big trees. Is it correct? Big trees help us to keep soil, prevent land erosion... Floods do not occur... (NGOAN3077&3080 quoted in Transcript NGOANL30).*

Reviewing their own perspectives while recognizing students' cultural perspectives on learned concepts, teachers give themselves and their students an opportunity to broaden their frame of reference. They are aware of and critically reflect on different cultural perspectives. Through sharing their perspectives, both teachers and students are able to make change by themselves in their own frame of reference. This, in turn, will accommodate their patterns of interpretations and actions in life. Bennett (1993) stated that using "...knowledge about their own and others' cultures to intentionally shift into a different cultural frame of reference. That is, they can empathize or take another person's perspective in order to understand and be understood across cultural boundaries. Based on their ability to use alternative cultural interpretations, people in this stage can modify their behavior in ways that make it more appropriate to cultures other than their own".

Recognizing crucial roles of woods served basic needs of minorities, the Tay teacher engaged her students in the discussion on the benefits of forest plantation and protection with a high respect for their existing practices. She facilitated them to contribute their ideas from their cultural perspectives of living context. Through discussion, the students critically reflected on their own practices. This enhanced their perspective sharing on proper actions in life. The

teacher recognized and respected their ideas and living practices. As such, the students actively and comfortably contributed their ideas.

Teacher: Do you know for what we plant forests? Who know? Ly, please!

Ly: Dear teacher, collecting wood.

Teacher: Ah, wood collecting. Sit down, please! For what do you collect wood?

Hai, please!

Hai: Dear teacher, building house.

Teacher: Wood for house building. What else? For what do you use wood?

Hai: Cooking.

Teacher: Ah, cooking. Sit down, please! House building and cooking. What happen if we collect too much wood in forests? Lien, please!

Lien: Dear teacher, flood and land erosion.

Teacher: Ah, flood and land erosion might happen... Ah, what is land erosion?

Students: ...

Teacher: What happens with soil when all trees are cut down?

Students: Being swept away when raining.

Teacher: Soil is swept away when raining, isn't it?

Students: Yes.

Teacher: Ah, if we cut too many trees in forests, heavy raining will sweep soil away, resulting in land erosion. Flood possibly happens. What might occur then?

Students: People are drowned.

Teacher: Ah, people die... What should we do so that we still have wood for cooking and house building while prevent flood? What should we do?
(10 out of 12 students actively raised hands)

Teacher: Duong, please!

Duong: Dear teacher, protecting forests.

Teacher: Ah, we should protect forests. How can we protect forests?

Duong: ...

Teacher: What should we do to protect forests?

Duong: Not allow people to cut trees.

Teacher: Ah people are not allowed to cut trees. Do you agree with Duong's idea?

Lien: No, if so, how do we have wood for cooking?

Teacher: Very good. So how should we cut trees off?

Duong: Cutting fewer trees off.

Teacher: Ah, you think that we should cut fewer trees off. Sit down, please! That is a good idea of Duong. How about the others? What do you think?

Hai, please.

Hai: Dear teacher, we take dry wood and dead trees.

Teacher: Ah, Hai thought that we should collect dry wood and dead trees. It is also a good idea. What else should we do?

Students: Cut small branches of big trees.

Teacher: Ah, a very good idea. We can cut off small branches of big trees. We plant small trees and then cut down some big trees because small trees can grow up to replace big trees, don't they?

Students: Yes (THIEN3050 quoted in Transcript ThienL30).

After an instructional period, students are usually able to understand different perspectives on learned concepts. They also understand their living practice. On this basis, they construct their own perspective to accommodate it in line with the social development.

Managing differences in cultural perspectives aims at enhancing students' self-confidence, self-concept and self-respect. Subsequently, students are empowered to self-develop personal actions through the relativist and transformative approach.

4.2.1.3.2. Management of differences in communication patterns

Differences in communication patterns are inevitable for minority students in schools. In practice, teachers are usually unaware of students' communication patterns and subsequently impose school's patterns on students. This definitely discomforts students in their learning. Observably, students become comfortable and active in their learning when teachers recognize their patterns and gradually make mutual accommodation to them. They avoid negative mood exposure and enhance students' sense of self-confidence and self-concept in

communication. These are essential premises for building a friendly, trustworthy and comfortable learning environment.

When students are forced to follow school's communication patterns, they uncomfortably participate into classroom. Through eight lessons, the teachers continuously asked their students to do things that conflicted with their cultural communication patterns. They were often requested to loudly speak, give answers in a full sentence and make eye contact during dialogues. Notably, asking the students to speak or to read loudly was a repeating melody in three classes. For example, during a 40-minute teaching period of the lesson 26, the students were requested to speak loudly ten times in Ms. Nga's class. The Hmong's soft voice in communication challenged their children in schools. Students' clear and loud answers or expressions were normally appreciated and requested by the teachers. Although Denh clearly knew the answers, she tended to express them in her soft voice. Instead of checking if the other students could clearly hear her answers, the teacher immediately requested Denh to loudly speak. This happened eight times more during the teaching period. Consequently, it made the students uncomfortable and hesitant in their expression.

Teacher: Now you list the games you often play turn by turn. Denh, please!

Denh: Dear teacher, skipping.

Teacher: Speak loudly! Speak loudly so that your friends can hear.

Denh: Hopscotch, skipping.

Teacher: Correct, sit down! (NGA2605 quoted in Transcript NGAL26).

Students are completely disengaged in participation when they are requested to make eye contact during dialogues. Ms. Ngoan repeatedly asked her students to look at their peers (six times) during her instruction. In response, the students were noticeably embarrassed and stressful. They uncomfortably made the dialogue when having constantly been reminded by their teacher to make eye contact in their talking. Phan shortly looked at Vua's face and quickly shifted his sight at the opposite wall or down the floor. His body was kept upright that showed his serious stress and discomfort in the dialogue. Both Phan and Vua were observably uncomfortable, nervous and sad in their presentation. They perhaps wished to quickly finish their presentation. They were seen to happily smile and quickly return to their seat after the teacher's permission.

Phan: *Who is the oldest person and who is the youngest person in your family?*

Teacher: *Where do you look at? Don't look down the floor! Look at Vua! When raising a question to Vua, you must look at her, mustn't you?*
(NGOAN1926 quoted in Transcript NGOANL19).

Students' interaction becomes comfortable and active when their communication patterns are recognized and accommodated in classroom. Teachers' sympathy and accommodation to students' patterns significantly empower them in their learning. Gay (2002) affirmed that a welcoming and accepting classroom environment helped to avoid students' inadvertently stifled academic achievements. Communication patterns refer to verbal and non-verbal patterns. In teaching Hmong students, recognizing students' verbal communication means accepting students' abrupt, concise response and soft-voice. Recognizing students' non-verbal communication patterns is deemed to give time for students to think over answers, to avoid time pressure in task assignment and negative mood exposure and to accept their non-eye contact and cautious and resistant response.

Mood exposure in teaching greatly affects students' participation in learning. It reflects teachers' feelings (satisfactory or unsatisfactory) and attitudes towards students. Teachers' positive attitudes motivate students and promote their active responses in learning. On the contrary, negative attitude absolutely disables them and leads to their resistance in the forms of silence, stress or scare. It hinders them from giving correct answers. Hmong students have a very high sense of self-esteem and inferiority owing to their minority status in society (Luong & Nieke, 2013). Therefore, they are very sensitive and vulnerable to negative attitudes. Teacher's dissatisfaction or anger in response to students' failures makes them greatly stressful and entirely disabled in learning. The teacher's anger expressed through her high pitch and wry face when Tich identified mistakes of his group-work. This made him hesitated in continuing his presentation. Although he revised the mistake, his teacher did not acknowledge this revision. She angrily repeated his group-work's mistake in front of the whole class. Consequently, when he found out the fifth mistake, he did not dare to correct it any more. He kept silent despite the teacher's urging.

Tich: *Teaching is not an agricultural activity but vegetable plantation is*
(Tich corrects his group result that stated “Vegetable plantation is not an agricultural activity).

Teacher: *Is vegetable plantation not an agricultural activity?* (Asking again in an angry voice)

Students: *Yes.*

Teacher: *Ah, but your group put it in the “non-agricultural activity” category, is it correct or wrong?*

Tich: *Wrong.*

Teacher: *Wrong, it should be moved to the “agricultural activity”, shouldn’t it?*
Tich, do you remember? Go on!

Tich: *...*

Teacher: *Tich, go on with your presentation! Go on!*

Tich: *....*

Teacher: *Is maize cultivation an agricultural activity? ↑ Is it? Are maize and paddy rice cultivation agricultural activities?*

Tich: *Yes* (answered in very soft voice and looked down the floor).

Teacher: *So to which category does it belong to?*

Tich: *...*

Teacher: *To this group, “agricultural activity”, doesn’t it?*

Tich: *Yes.* (NGOAN3061 quoted in Transcript NGOANL30).

Conversely, responding to mistakes in a positive way makes students relieved and confident in correcting them. Teachers’ comforting skill effectively promotes students' ideas though they make mistakes. The sense of self-confidence and self-concept for students in communication is strengthened when teachers give time for their thinking over questions and positive comments on their answers. It significantly motivates them to make an effort in classroom participation. The students in Ms. Tau's class were noticeably comfortable, natural and active in their learning when their teacher was patient with them. Ms. Tau facilitated Seng to explore the function of the people's committee office. She did not get angry with him when he could not correctly answer her question. Instead, she showed her patience to encourage him to correct his answer. She did not urge him to quickly give the answers. Seng looked very comfortable and open during the interaction with his teacher. He was not afraid

of sharing his thoughts like his peers in the other classes. The teacher recognized his wrong answers without any criticism or exposure of negative attitudes. She raised questions for him to reconsider his wrong answers. In this manner, he was made relieved and comfortable to correct his answers. Thanks to his teacher's specific example relating to his life, Seng finally understood the function of the People's Committee office that was seen as an alien concept to both him and his peers.

Teacher: Why do we come to the people's committee's office? Seng, please.
Seng: Dear teacher, for...
Teacher: For what to come to the people's committee office?
Seng: ... Go to it for...
Teacher: For what?
Seng: ... (laughing).
Teacher: Why do we need to come there?
Seng: Health check.
Teacher: Ah, where should we go to when we want to have health check?
Seng: Communal clinic.
Teacher: Ah, go to clinic. Now I ask you about the people's committee office.
Why do you need to go there?
Seng: Newspapers reading.
Teacher: Where should you come to when you want to read newspapers?
Seng: Ah, go to... the post office.
Teacher: Yes, so as to read newspapers... make a phone call, you go to the post office. So for what do we go to the people's committee office?
Seng: ...
Teacher: For example, I gave birth to a baby. She is three days old, where should I go to have her birth certificate?
Seng: To the people's committee office...
Teacher: Exactly, very good (TAU2781 quoted in Transcript TAUL27).

Making recognition of and legitimizing students' cultural perspectives and communication patterns are normative for management of dynamics of cultural differences in culturally diverse educational environment. It constantly requires *critical reflection* and *mutual*

accommodation of both teachers and students in this process. As a result, minority students' social status is gradually transformed in educational institutions.

4.2.1.4. Cultural adaptability

Cultural adaptability in teaching is the ability to make adjustments in pedagogical actions. It roots in the cultural assessment to increase the congruence among culture of schools, that of teachers and those of students in intercultural environment. Adjustments in pedagogical actions are made in two directions. First, teachers make changes in the elements of educational environment such as task development, knowledge constructing method in which students' experience, living world and cultural characteristics are mainstreamed in teaching. Second, teachers accommodate their communication patterns to fit with students. These adjustments aim at ensuring equal status in school while improving minority students' sense of self-confidence, self-concept and self-respect. It subsequently enhances their participation in classroom.

4.2.1.4.1. Adaptability of educational environment to students

Adaptability of education environment to students implies adjustments in the elements of educational environment such as task development and knowledge constructing method. It seeks a relevant acculturation strategy during this process in which two major issues confront teachers. One pertains to the development of basic and universal values and desirable attitudes in a larger society. The other involves the heritage and development of students' cultural identity and cultures (Berry, 1992).

- Task adaptability***

Task adaptability refers to the ability to adjust a task to students. It is grounded on anticipating and assessing the difficulty of task in order to ensure that students are able to perform it. Adapting a task to students requires teachers to take two issues into consideration. They need to make sure that this task is understandable to students. Further, they manipulate students' attentions so that students have interest in their task performance. Task adaptability occurs in three dimensions including content adjustment, language adaptability and performance conditions.

Content adjustment:

Content adjustment is deemed to make learned contents relevant to students. It links learnt concepts to students' living practices and experience. Localizing contents makes a referential relation of concepts to students' actual life and contextualizes concepts. In some cases, instructional contents happen in conditions that are not available in living conditions of students. Instructional contents are really challenging to minority students' capability or degrading their own culture. Consequently, it impedes students' participation in classroom. Villegas (2002) said "*...children who have been taught subject matter as discrete bits of information that bear little or no relationship to the world beyond the school walls are likely to see school knowledge as boring, alien to their lives, and devoid of personal meaning*".

Hence, teachers who make adaptation in instructional contents can effectively engage students in the knowledge construction. Teachers diagnose teaching situation. In this process, they make use of their cultural knowledge from the community analysis. Additionally, they explore prior experience and knowledge of students regarding instructed concepts. When introducing alien concepts to minority students' cultural frame of reference, teachers facilitate students' knowledge construction on the basis of their cultural backgrounds and life experience (Cummins, 2001; Villegas, 2002; Banks, 2003, 2010; Gay, 2002, 2010b; Hattie, 2009; Meyer et al., 2010; Moule, 2012). They use pertinent examples and analogies from students' lives to introduce or clarify new concepts (Bank, 1996; Irvine, 1992). Apart from achievement of academic objectives, teachers also attach importance to maintaining cultural identity and heritage of minority students in their teaching. Hence, adjusting instructional contents needs to recognize students' culture and identity. On the one hand, it significantly promotes students' ethnic values; sometimes corrects factual errors about their cultural heritage. This enhances teachers' credibility when students have feeling of being understood and appreciated (Moule, 2012). On the other hand, it strongly encourages students to think, share, express, question, analyze, reflect and act in their learning in an active manner (Gay, 2010b; Perso, 2008, 2012). Students are more interested in and obviously find it easier to understand concepts related to their life. Giving students opportunities to talk about experience familiar to themselves and freedom to select personally significant experience from their family and community settings enhances their creative self-expression and develops their competence in oral language (Christie, 2005).

By asking the students to relate the concept of “Generations in a family” to their actual life, the teacher Ngoan consolidated her students’ mastery of the learnt concept. The students orally introduced about the generations in their families. Ms. Ngoan had scaffolded the students to explore the concept of ‘generation’ through two illustrated families in the textbook (including one three-generation family and one two-generation family). Three students (Manh, To and Tich) made introduction about their family generations. However, Vua did not actually understand the concept of “generation” before her introduction about her own family. The linkage of the learnt concept to her family finally enabled Vua to grasp the concept and identify the generations in her family.

Teacher: Who voluntarily to make an introduction about your own family? Vua, please!

Vua: My family consists of my parents...

Teacher: Yes, parents. Who else?

Vua: My grandparents, my parents, my brother and I.

Teacher: Ah, grandparents, parents, brother and you. So how many generations are there in your family?

Vua: Four generations.

Teacher: Four generations? Who belong to the first generation?

Vua: The first generation includes my grandparents.

Teacher: And who belong to the second one?

Vua: The second generation consists of my parents.

Teacher: Ok, who are included in the third generation?

Vua: The third one... my brother and I.

Teacher: So the first generation is grandparents, the second is parents and the third is your brother and you. How many generations are there in your family?

Vua: Three (NGOAN1966 quoted in Transcript NGOANL19).

Contextualizing concepts is deemed to tailor learned concepts to students’ daily living context in order to achieve better understanding, and therefore, more effective knowledge constructing. Students can easily explore concepts through sharing what they see or experience in their actual life. It also enables students to attain inter-language development.

Gee (2010) affirmed in his theory of language that “*language has meaning only in and through social practices*”. In Ms. Ngoan’s class, she raised questions on agricultural activities that students’ families usually did to earn their living. At first, no student volunteered to answer the question “What are the agricultural activities?” because they did not understand the abstract concept of ‘agricultural activities’. They did not dare to look at the teacher, the majority of them pretended to read the textbook to avoid being asked by the teacher. However, the question was contextualized to their life such as: “What do your parents plant? Which livestock or animals do they raise?” Many students (12 out of 13) raised their hands with strong eagerness. Some students like Nha, Hoan, Dung, To and Manh even waved their hands as high as possible. Some others stood up with their high hand raising like Phan, Di in order to catch their teacher’s attention. All students excitedly listed the trees and livestock in their family.

Teacher: *What are the agricultural activities? Who can tell me? What are the agricultural activities?*

Students: ... (no student raising hand)

Teacher: *In other words, in your family, what do your parents plant and which livestock or animals do they raise?* (many students raising hands). *To, please!* (NGOAN3011 quoted in Transcript NGOANL30).

Language adaptability:

Language adaptability is defined as the ability to make the language clear and relevant to second-language-speaking students so that they can understand and participate in lesson. Securing clarity of language requires teachers to explain abstract terms and to encourage students to question their unclear points. It enables students to actively deal with assigned tasks and confidently express their ideas. The clarity of language in instruction can be achieved in three ways. First, abstract terms can be interpreted in students’ mother tongues. Second, visual aids can be used to illustrate abstract concepts. More effectively, students who understand instruction should be encouraged to explain abstract concepts to their peers in their local language. These options can flexibly be utilized in teaching minority students. Observably, students actively and eagerly raise their hands to teachers’ questions when these questions are understandable to them. Otherwise, students tend to keep silent or passively take part in their learning.

Gay (2010b) and Villegas (1988) both asserted that language was at the very heart of the teaching and learning process and greatly influenced students' academic performance.

...Language used in different cultural systems strongly influence how people think, know, feel and do. They are the mechanisms that give external meaning to internal being... (Gay, 2010b)

In teaching minority students, referential skills are defined as the ability to convey information clearly and unambiguously (Frymier & Houser, 2000). These skills require language to be clear, friendly-user, simple and sometimes make reference to minority students' first language. The vague understanding of introduced concepts owing to language barrier greatly impedes students' participation in classroom. For example, the vague understanding of the concept of "going to market" prevented the students from answering Ms. Ngoan's question "Have you ever visited Bac Ha market?" Only three students (Sang, Tich and Manh) raised their hands while the others did not. They looked very worried and embarrassed. They looked around and at their peers in order to know if anyone raised their hand. The teacher directly raised the question again to Phan and Cong. And they both answered "No". When the teacher interpreted the concept "going to market" in the Hmong language, all the students immediately understood the question. Almost all students (11 out of 13) including Phan and Cong eagerly raised their hands with smiles.

Teacher: Have you ever visited Bac Ha market?

Students: No.

Teacher: Who have visited Bac Ha market? Raise your hand! Only three? Phan, have you ever come to Bac Ha market?

Phan: No.

Teacher: Cong?

Cong: No.

*Teacher: "Mung ke ke" (in the Hmong language). Have you gone there?
(11 out of 13 students eagerly raised hand).*

Teacher: Ah, you do not understand what "di cho" (going to market) means. I see that many of you have visited Bac Ha market (NGOAN2787 quoted in Transcript NGOANL27).

Securing the relevance of language in instruction means to use language familiar to students. Language relevance can be achieved by raising question familiar to students' life and using students' daily language. Minority students have their limited vocabulary of the instructional language. So they tend to express their thoughts in daily oral language that is a simple, visual and specific language to describe the facts. Thus, allowing students to use language of their daily speech makes them easier to explore abstract concepts in the academic language. It has been firmly asserted by many scholars that the teaching method needs to acknowledge the legitimacy of minority students' home language and use it as a bridge to the instructional language (Cummins 2000, 2001; Banks, 2003; Ladson-Billings, 2000; Gay, 2010; Moule, 2012). Along with raising questions familiar to students' living practices, teachers need to recognize students' daily oral language. This makes students confident in their participation. Student Thang could not use an academic term "chết đuối" (to get drowned). So he expressed his idea in daily oral language "nước cuốn" (to be washed away). The Hmong teacher recognized and appreciated his answer. She also helped him to clarify the consequences of what he described so that Thang and his peers could understand the concept of "to get drowned" in the academic language.

Teacher: To the games like Tujlub playing, swimming, catapult shooting, chasing and catching listed by Chu, what kinds of accident might occur? What consequences might happen to us?

Thang: Death.

Teacher: Ah, what happen if you swim in a spring?

Thang: 'Nước trôi' (washed away).

Teacher: Ah, 'nước trôi'. Very good! If you cannot swim, you may take in too much water and then die. What do we call this?

Students: Drowning.

Teachers: Very good. Drowning (TAU2612 quoted in Transcript TAUL26).

By adapting language and recognizing students' language, teachers can effectively involve students in their learning. Students likely have feeling of self-confidence, self-concept when their language is holding a high regard in classroom.

Adjustment of performance conditions:

Adjustment of performance conditions implies to make changes in learning settings to support students to deal with tasks. It can be implemented through procedure guidance and autonomy grant.

Procedure guidance consists of making objectives of tasks clear, giving specific steps of assigned tasks with illustrated examples and making questions specific and related to a concrete situation. It helps students understand what they are required to do. With minority students whose language capability is limited, a clear and understandable procedure is very important to get them involved in tasks. Additionally, teachers need to create them opportunity to reflect their understanding of tasks. They possibly request students to repeat procedure and encourage them to question unclear points during guidance. They sometimes have to clarify concepts concerned given tasks that possibly challenge students' performance. In this case, ensuring students to grasp concepts become a crucial step to enable their true participation.

Teacher: In this pond, there are many fish. I put here many beautiful fish. Here is a fishing rod and the assigned tasks. We must turn by turn go fishing. For example, when Thang finishes his fishing and his group answers the question attached to the caught fish, we stick it here. It is then the turn of Vu and his group. Each person is allowed to fish once, not twice, do you understand? There is a card attached on each fish. When we catch a fish, for example, this one, we will see a card in which there is a word "clinic". You then find another card in which you see the clinic function. Because these two cards correspond to each other, so your group should stick them here. Do you understand what function of an administrative office means?

Chu: Yes, it means the work that office does.

Teacher: Very good. In this example, what is the function of clinic?

Students: Health checking.

Teacher: Yes. Is there any point unclear to you?

Students: No (TAU2843 quoted in Transcript TAUL28).

Granting autonomy aims at giving more freedom and authority to students to control their learning. It can be carried out in various ways. Teachers set up suitable expectations over students, ask them to answer questions upon their voluntary spirit, allow them to nominate their group representatives and to call for their peers' comments or feedback, monitor task implementation by themselves, elicit their independent explanations, extend time for their thinking over questions, give them opportunities to correct their own mistakes, call students upon their voluntary spirit, and facilitate students to give their own perspectives and assessments or comments on their peers' ideas. Students obviously feel comfortable and empowered in classroom if they are given more autonomy in their learning.

Some educational scholars argue that teaching method needs to be designed in manner in which "teachers become learners of their own teaching, and when students become their own teachers". It will subsequently have great effects on students' learning because it promotes students' high sense of self-regulation (Hattie, 2009; Ladson-Billings, 1995). Particularly, Hattie (2009) stressed that "*increasing the amount of feedback in order to have a positive effect on student achievement ... it is the feedback to the teacher about what students can and cannot do that is more powerful than feedback to the student, and it necessitates a different way of interacting and respecting students*".

Setting up high expectations beyond students' capability puts great pressure on their learning. Consequently, they keep silent and passively participate in classroom. Ms. Nga continuously urged her students to raise their hand. She showed her dissatisfaction when no students voluntarily answered her questions. Her students looked stressful and worried with no dare to look at their teacher.

What are the benefits of feeding animals like pig, chicken and fish? For what do we feed pigs? Who knows the answer? Raise hand! Raise hand! ↑. For what do we feed pigs? For what do we feed chicken? Who knows? Raise your hand! Raise your hand! ↑ (NGA3062 quoted in Transcript NGAL30).

Teachers sometimes force students to follow their instruction. It is manifested in demanding statements and telling them what to do. Some demanding statements are repeatedly heard in the classrooms such as "*Raise your hands!*", "*Speak or read loudly!*", "*Listen!*", "*Look at the blackboard!*", "*Sit down!*", "*Get back to your seat!*" It causes great stress on and put

students into the passive position. On the contrary, teachers allow students to independently deal with their tasks. For example, students nominate by themselves their representatives to make presentation of their group-work. They are also encouraged to call for their peers' comments or feedback on their group-work by themselves. Such autonomy giving creates a comfortable and autonomous working environment in classroom. Ms. Tau encouraged her students to appoint their group representatives. Thu was voted by her peers to present their group-work. When finishing her presentation, Thu asked for comments from the other group. And Sinh was the representative of the other group to give her feedback. The voluntary presentation and reflection of the students showed that they had neither hesitance in nor fear of sharing their own ideas. The working atmosphere in the classroom was very active, friendly and comfortable.

Teacher: I would like to ask the representatives of the two groups to make group-work presentation. Be quick! The other students look at and listen to your peers so that you can share your comments if they correctly or wrongly do their group-work. Do you all remember? Who is the representative of Group 1?

Students of Group 1: Thu.

Teacher: Ah, Thu, come here, please! (TAU2634 quoted in Transcript TAUL26).

Teachers occasionally provide immediate supports or answers when students are thinking over their answers. Teachers even ask students to repeat their given answers. It is known as the oppressed teaching in which students passively listen to and repeat teachers' answers without having opportunities to explore concepts by themselves and contribute their own ideas. This teaching shows their distrust of students' ability. It consequently leads to students' passive participation and reinforces their sense of incapability. In some cases, the students even failed to repeat their teachers' answers because they did not really understand the concepts. Student Manh could not repeat his teacher's answer regarding the concept of "son in law" even though she had given it out. When the teacher asked him to repeat her answer, he was very embarrassed. At first, he did not respond and subsequently gave a wrong answer.

Teacher: Who is the son in law of the grandparents?

Manh: *The father of Huong and Hong is the husband of their niece (wrong answer)*

Teacher: *Ah, the husband of their niece. Is it correct? No, he is their son in law.*

Manh: *...*

Teacher: *Repeat the answer*

Manh: *The father of Quang and the mother of Thuy... (wrong answer)*

Teacher: *Who is the son in law of the grandparents? Who?*

Manh: *...*

Teacher: *You already discussed in your group.*

Manh: *The father of Huong and Hong (correct answer)*

Teacher: *Ah, the father of Huong and Hong is their son in law (NGOAN2110, NGOAN2111 quoted in Transcript NGOANL21).*

In contrast, teachers can give more autonomy to students by providing them opportunity to correct their own mistakes. This teaching makes students comfortable and motivated in their learning. Students make every effort to seek correct answers if their teacher has trust in their capability. The students in Ms. Nga's class comfortably discussed with their peers to correct their answer.

Teacher: *(observing Denh group's work) Who are these children?... Are these children the maternal grandchildren or paternal grandchildren? Whose children are they?*

Students: *Maternal grandchildren.*

Teacher: *You discuss again... check if your answer is correct. Discuss it in your group! (NGA2136 quoted in Transcript NGAL21).*

Along with content and language adaptability, teachers need to provide clear guidance and grant great autonomy to students. This teaching makes students feel motivated and capable in their learning. It considerably promotes their active participation in classroom.

- ***Adaptability of knowledge constructing method***

Adaptability of knowledge constructing method is the ability to modify ways in which teachers scaffold students to construct learnt concepts so that it is relevant to students'

learning features and cultural characteristics. Bank (2004, 2009) indicated that the values, frames of reference, perspective, beliefs and bias of textbook writers, teachers as well as students influenced the ways in which knowledge was constructed. Students play the roles of knowledge producers, not merely the consumers of knowledge created by others. There might be the differences in the learning styles of students and that expected by teachers. As such, their teaching method needs to be accommodated these differences. It is crucial for teachers to be aware of the differences and subsequently make the corresponding adaption in their teaching method (Gay, 2010b). Apart from instructional contents, the adaptation of teaching method also occurs in terms of students' features (characteristics, learning and communication style) and teaching conditions (available resources) (Shulman, 1987).

The knowledge constructing method for Hmong students focuses on visual learning, group-work, experiential learning and physical activity. Students become excited about learning activities in classroom with such culturally relevant knowledge-constructing-method.

Promoting visual learning:

Visual learning is undertaken to scaffold students to construct abstract concepts. Accordingly, teachers localize visual illustrations, involve students in the production of visual illustrations of learned concepts and develop concept-investigating activities such as matching contextualized photos of concepts with key word cards. As noted, students usually contribute their ideas familiar with their frames of reference in an active manner. The teaching through visual aids attracts students' attention and makes them interested in exploring concepts. Meyer et al. (2010) said that teachers facilitated student-led inquiry, used concept-maps; think-pair share, jigsaw and role playing, story-telling and so on that provoked students' thinking and interaction by removing their language barriers and resistant psychology.

Instructing abstract concepts without visual illustrations distracts and excludes students from learning. It substantially challenges second-language students' understanding and mastery of abstract concepts. The teacher constantly called for the students' attention to her lecture on the abstract concepts of "families with different types of generations" without visual aids. The students were noticeably impatient to listen to it. Some students talked to each other. Some yawned or stretched their body on the desk or did something else. No interests, no attentions were recognized in this class.

Teacher: Listen! There are families with two generations. There are also other families with three or four generations. A family in which the children of your siblings live with you, your parents and your grandparents is known as a four generation family. Another example of four generation family is the one in which the parents of your grandparents, your grandparents, your parents, your siblings and you live with one another. There is also... Listen! There is also a family with one generation. For example, your brother or sister got married and have not had any baby yet. That is a family with one generation. Listen! Another family in which the parents and grandparents died, only the siblings live with one another is also an one generation family. Do you understand?

Students: Yes (NGA1984 quoted in Transcript NGAL19).

Differently, instructing abstract concepts through localized visual aids strongly manipulates students' attention. It considerably improves their interests in learning. Involving students in preparing localized visual aids effectively enhances their active participation. Learning through investigating visual illustrations of abstract concepts develop students' oral language. Students curiously and eagerly listen to introductions on learned concepts that are illustrated by localized pictures familiar with their life. Alongside with preparing a photo of one two generation family, Ms. Tau also asked her students to bring their family photos to the class. The students excitedly and attentively observed their teacher's and peers' introductions about families in their photos. Chu and Thu were very happy and proudly introduced their family members to the whole class. These introductions effectively enabled the students to understand and identify different types of family. By the end of the lesson, all the students including poorly performed ones like Thang and Cong could correctly identify the generations of their family.

Engaging students in the production of visual illustrations of learnt concepts gives them opportunities to explore such concepts. It creates an exciting, friendly and comfortable learning atmosphere in classroom. Additionally, encouraging students to visualize their understanding of learnt concepts through drawing makes them joyful, active and confident in learning. It enables them to easily master and remember concepts. Students are usually proud

of and excited about their own products like drawings or pictures. Moreover, they construct learnt concepts from their ethnic perspectives, frame of reference, beliefs and values. Ms. Tau understood that the Hmong was poor and hardly took a family photo. As such, she knew that few students like Chu and Thu could bring their family photos to the class. Thus, she asked her students to draw a picture of their family members. This gave every student an equal opportunity to introduce about their family. At first, her students hesitated in drawing because they were not confident in their drawing skills. They complained that it was a challenging task. The teacher comforted them that their drawings did not need to be beautiful. Therefore, the students became confident and happy to do their assigned task. They passionately worked on their own picture. They sometimes curiously looked at their peers' products and delightedly giggled with each other. The learning atmosphere was really comfortable and friendly.

Teacher: You now draw your family picture, then introduce it to your peers.

Students: It is too difficult, teacher.

Teacher: It does not require you to have a beautiful picture of your family members. You just simply make a circle that represents a head with short hair for men and boys and long hair for women and girls. Then you clearly identify who is your mother, father and so on. You are learning how to draw in the Fine Art subject, aren't you? Please make the picture simple! (TAU1949 quoted in Transcript TAUL19).

Matching contextualized illustrating pictures of concepts with key word cards can effectively help students to easily understand them. Students are curious to look at photos/pictures, guessing what they refer to and discussing with their peers. They look for relevant word cards that illustrate the content of such pictures. Investigating learnt concepts through visuals and key words of concepts in the group-work gives students good opportunities to freely voice their thoughts. Particularly, students can comfortably exchange their ideas with peers in their mother tongue. As a result, it removes language barrier in their learning. Traditionally, Hmong students softly discussed with each other in their group-work. They tended to keep silent or did not reject their peers' ideas, although their peer's ideas were not correct in their opinions. Nonetheless, it was totally different when they dealt with tasks that were

undertaken with pictures and key word cards. They confidently raised their different ideas with their peers with no fear of being criticized by their teacher.

Promoting group-work:

Organizing students to work in small groups on certain tasks effectively enhances students' confidence in learning. Students actively raise their ideas to their peers in their mother language. And the inter-support among students in group tasks is also strengthened. In the group-work, good students can explain difficult concepts to poorly performed ones. Noticeably, poorly performed students who often keep silent in plenary discussion can actively raise their voice.

Hmong students characterize with leader-based decision-making patterns, high sense of autonomy, inter-support and community. It is clear that the group-work is effective when teachers allow students to select their own leaders, independently organize and control their group-work. Students smoothly cooperate with each other during the group-work. Although they may have different ideas, they highly respect for their group-leader's decisions. The group-leaders usually decide the group's results and take a great responsibility for the group-work. Students comfortably and actively deal with the group-work when their teachers give them autonomy. The students in Ms. Tau's class were excited about their picture interpretation during their group-work. They comfortably discussed with each other and freely shared their ideas in the Hmong language. They did not hesitate to raise their different ideas or make comments on their peers' ideas. The learning environment was friendly, comfortable and open. The students laughed and exchanged their thinking without any restraint.

Enhancing experiential learning:

Enhancing experiential learning facilitates students to construct knowledge on the basis of organizing learning in field, making experiments, reflecting their experience in instruction. In this pedagogical approach, making use of local context in teaching creates a familiar learning environment for students. To a great extent, experiential learning develops students' oral language competence. Additionally, students effectively accommodate by themselves their frame of reference and actions in their life.

Field learning is associated with the living environment of students. Local resources are mobilized to support schools in this process. Students discover concepts through observing, reflecting and practicing. Field learning offers them a genuine participation in learning. In the lesson 27-28, teachers need to introduce functions of the administrative offices in the commune. Ms. Tau cooperated with the chairman of Hoang Thu Pho Communal People's Committee to arrange the field learning. The students visited the local administrative offices located in the building of Communal People's Committee. They were introduced about the functions of each office by the local officers in the Hmong language. After the field learning, they reflected and shared their grasped information in the group-work. All the students could quickly master the functions of the local administrative offices.

Making experiments exert a strong influence on students' learning. It effectively transforms their frame of reference and behaviors. They curiously observe and excitedly make experiments to understand phenomenon. They actively share, reason their thought and even argue with their peers. In the lesson 23 "Fire prevention at home", Ms. Nga delivered her instruction in the school kitchen. She adjusted the learnt contents in the textbook to students' living practice. She was aware of the Hmong's traditional production of strong alcohol (with alcohol content of 65-70⁰) that was often stored near the stoves. She guided her students to make an experiment of strong alcohol burning. At first, all the students firmly answered that alcohol was not inflammable. Nonetheless, they curiously and astonishingly observed the experiment conducted by Seng, their peer. At the end of the experiment, they all together came up with anti-fire activities that were applicable to their existing living context. In the next lesson, they actively disclosed to the teacher that they had redone the experiment at home and shared the knowledge obtained from the experiment with their parents. Their parents were also very surprised with the findings. They no longer stored alcohol near stoves.

Eliciting students' direct experience concerning learnt concepts encourages them to make reference to their individual experience and observations about their living environment. Students can easily share things familiar to their frames of reference and grasp scientific concepts developed on the basis of such reference. They can actively talk about what they see and experience in the daily life. Hmong students often helped their parents with the agricultural work. When being asked about their farming and husbandry, they could immediately talk about trees, livestock and cattle in their family and community. However,

they kept silent when their teacher elicited their sharing on fishery at sea. The instruction on such alien concept was conducted through the utilization of visual aids. Therefore, students could expand their frames of reference on the basis of their existing knowledge of local fishing work.

Promoting physical activity in learning:

Organizing learning activities through physical games increases students' interest and curiosity in concept exploration. Game use in scaffolding learnt concepts and consolidating students' mastery of concepts appears to be effective. Students actively acquire and recall their learning concepts within their groups. Also, organizing learning through games particularly promotes self-regulation, self-control and inter-support among students. The language used on the question cards gains its meaning through game playing. In this case, language is understood as doing (Gee, 2010).

The games used in the experimental classes included fishing, snake climbing ladder and Bingo. All the students in the experimental classes actively involved in their group-work designed through these games. The poorly performed students excitedly gave out ideas to their peers. The students were recognizably interested and concentrated on their group-work. Ms. Ngoan conducted the consolidating session of the learnt concepts on "agricultural activities" in the lesson 30 by using the game "snake climbing ladder". The students quickly made every effort to give their correct answers in response to the consolidating questions such as: 'What is an agricultural activity?' or 'Point out two non-agricultural activities' and so on. All the students were eager for their turn during game playing. They tried to correctly answer the questions in order to reach the destination as quickly as possible. They were self-exchanged, self-controlled and inter-supported during the game. They comfortably shared their assessments on their peers' answers and provided some additional information to help their classmates. It could be noticed that the learning atmosphere was comfortable, friendly and cooperative. The students laughed and had a lot of fun. In Vua's group of six students, she picked up a question card, subsequently looked at the blackboard to seek the answer to that question. Hoan used her hand to block Vua' sight while To and Manh reminded her about the game regulations in which she herself needed to recall the learnt concepts. Vua happily looked down the question card and thought over for a while before giving her correct

answers. All the students in her group patiently waited for and attentively listened to her answers.

Vua: *Point out two non-agricultural activities* (reading the question card).

Hoan: *Do not look at the blackboard* (using her hand to block Vua' sight).

To: *Recall them! Stop looking at the blackboard!*

Manh: *Be quick!*

Vua: *Uhm, health check.*

To: *What else?*

Vua: *... Teaching.*

To and Manh: *Correct. Go on!* (NGOAN3096 quoted in Transcript NGOANL30).

4.2.1.4.2. Adaptability of communication patterns:

Acculturation is an inevitable process for teachers and students in culturally diverse educational environment. Differences and conflicts between various acculturation preferences require them to make adaptation. In this process, the phenomenon of *acculturative stress* is often observed for acculturating individuals or groups who have poor acculturation experience in face of conflicts and differences (Berry, 2011; Berry & Ataca, 2007; Berry, 1992). An ethnic group who tends to adopt separation from the larger society in its acculturation strategy like the Hmong likely suffers from greater *acculturative stress* in social interface. Thus, teachers' adaptability to students refers to the ability of accommodating their patterns of communication in order to make students feel at ease to deal with their psychological stress and enable them to gradually achieve behavioral shifts in their acculturation process. It encompasses three major aspects including patterns of verbal communication, non-verbal communication, and enhancement of the sense of self-confidence, self-concept and self-respect.

Patterns of verbal communication are manifested in utterance and language pronunciation. Accordingly, teachers recognize students' language use and speaking manner. In Hmong case, teachers welcome their abrupt patterns of response and their soft voice speaking. They accept students' lisping pronunciation owing to the characteristics of the local language. Additionally, the conflicts in patterns of non-verbal communication are usually recognized in terms of eye-contact, mood exposure and time pressure. Although the dominant culture

promotes eye contact in communication, teachers need to accept the Hmong pattern of no eye contact in dialogue. Especially, they need to avoid expressing negative mood. Generally, teachers' negative mood exposure fosters students' withdrawal in classroom. It is more serious to minority students who hold the most subordinated position on the power scale in the society like the Hmong. They are more vulnerable to and withdrawn from oppressions that harm their self-esteem and identity. Negative mood is usually exposed in three cases: students' failure in achieving teachers' expectations, students' poor adaptation to school culture and teachers' own incapability to deal with language barrier and alien concepts in teaching. Teachers' lack of proper cultural assessments tends to lead to their unawareness of students' communication and learning features, living practices and challenges of language ambiguity. This results in some culturally incompetent pedagogical actions. Teachers set out mismatched expectations for students. They unconsciously force students to follow school's cultural norms and rituals that differentiate from theirs. And they deliver instructions on abstract concepts unfamiliar to students' frames of reference. Consequently, it makes students feel stressful and incapable to deal with their teachers' assigned tasks. More seriously, they become withdrawn from classroom participation when teachers get angry and show their dissatisfaction. Conversely, students become active in classroom without any fear and sense of incapability when teachers adapt their expectations to fit in with students' competence. They take students' language capability and living practice into consideration. Frymier and Houser (2000) affirmed that when students encountered difficulties in dealing with assignments or language use, teachers needed to relieve them with their comforting skills in order to make students feel better. Students' learning was enhanced when teachers treated "errors" made by students as critical learning opportunities in a welcome manner. Hattie (2009) firmly stated that:

A safe environment for the learner (and for the teacher) is an environment where error is welcomed and fostered—because we learn so much from errors and from the feedback that then accrues from going in the wrong direction or not going sufficiently fluently in the right direction.

In Ms. Tau's class, no students excluding Chu raised their hands to respond to the teacher's question. Chu could not even give the correct answer. However, Ms. Tau patiently gave her time for thinking, made her feel at ease with the affirmation that 'the function of the office of

labour, invalids and social affairs' was an alien and difficult concept to them. The teacher removed Chu's fear of giving wrong answer and her sense of incapability when Chu could not give the answer. As a result, Chu continued to actively raise her hands to respond to the teacher's next questions.

Teacher: What is the function of the office of labour, invalids and social affairs?

Chu: To... (thinking over for a while)

Teacher: Do you know it? Ah, it is a bit difficult. This office issues the preferential policies.

Chu: Yes, it prepares the application documents for poor people.

Teacher: Do you know anyone in our commune who is eligible to the preferential policies?

Chu: No.

Teacher: Ah, it might be challenge for you to respond to this question because there might be no person in our village who is entitled to such policies. They include people who took part in the wars to defend our country and the ones who are very poor. Sit down, please! Students, Chu understood the question. However, the office of labour, invalids and social affairs is a very new concept to you, isn't it?" (TAU2834 quoted in Transcript TAUL28).

Securing the sense of self-confidence, self-concept and self-respect is a crucial factor in motivating students' participation in classroom. Teachers' responses that value or erode students' sense of self-confidence, self-concept and self-respect make strong impacts on their participation. The sense of self-confidence and self-concept is degraded if teachers criticize, negatively assess wrong answers and poor performances of individuals and groups in front of the whole class, compare individual's or group's performances to other's, promote model learning and offer other students opportunities to correct individual's or group's mistakes.

These teaching practices make students lose their face. Consequently, students tend to withdraw their participation in classroom. They keep silent in response to teachers' questions. Ms. Ngoan continuously criticized her students for their wrong answers and soft voice. Her verbal and non-verbal responses caused great stress on the students. Thus, almost all students could not give the correct answer to her question. Di was very scared and stressful when she

could not answer the question. She did not dare to look at her teacher. The teacher tried to elicit and gave time for her answer. However, the teacher's strong criticism possibly made her ashamed and fearful. Before having been called, Di had witnessed the teacher's reprimanding against her peers three times. Observably, the students hesitantly participated in the classroom. The learning atmosphere was very uncomfortable, stressful and quiet.

Teacher: Di, please give the answer. Listen, students! Speak loudly, Di!
Di: ...
Teacher: Who are the paternal grandchildren and who are the maternal grandchildren?
Di: ...
Teacher: We studied this concept in the last period, didn't we?
Di: ...
Teacher: Today I moved you to this active group but you still keep silent when working in the new group.
Di: ...
Teacher: Di, do you have the answer? Look at the chart in the textbook, you will see that... Who are Huong and Hong? Whose daughters are they?
Di: ...
Teacher: Tich, please! Tich's group is very active while the other groups are so quiet... Listen! Listen to Tich in order to learn from him!
(NGOAN2148 Quoted in Transcript NGOANL21).

Promoting model learning refers to taking good students as examples for poorly performed ones to follow. It aims at creating a competition in learning among students. Nonetheless, it seriously destroys students' self-confidence and self-esteem. Making comparison on students' performance, especially in front of the whole class, makes both good and bad performers stressed and hurt. Students are obviously disabled in such treatment. They likely adopt segregation strategy in their acculturation process as a safe securing response. In reality, the Hmong are humble and hardly compare themselves to others. Avoiding making others hurt and face-lost is their philosophy of living. Thus, the fact teachers make comparison of performance and promote model learning among students ruins their self-confidence and self-concept. This strongly impedes students' participation and contribution in learning. On the

one hand, it makes students ashamed and face-lost. On the other hand, it likely deepens an internalization of their incapability that will foster their self-image of inferiority and decrease their self-confidence and self-concept in social interaction. The students in To's group were entirely withdrawn when their teacher praised Tich's group and censured them.

Teacher: We have checked the results of two groups. How many mistakes did To's group make?
Students: Three.
Teacher: Yes, three. How is their working speed? ... Did they finish their work more slowly than Tich's group?
Students: Yes.
Teacher: To's group completed their work more slowly and made more mistakes than Tich's group. And we see that the pictures were aligned in the right way up but you should arrange them in a line so that it looks more beautiful (NGOAN2634 quoted in Transcript NGOANL2601).

Meanwhile, positive pedagogical actions greatly enhance students' sense of self-confidence and self-concept. Teachers recognize students' ideas in a respectful manner and give positive assessments of students' ideas or feedback. Additionally, they grant more autonomy to students in their learning. Importantly, they fuel comfortable and motivated mood for students in their learning by making them feel at ease when they make mistakes and showing trust in their capability. In Ms. Tau's class, the students were very comfortable despite of some mistakes in their group-work. Ms. Tau gave her encouraging assessment on the results of the group 2. She praised both two groups.

Teacher: Is swimming in a spring dangerous?
Students: Yes.
Teacher: So where should we put this picture?
Seng: Move it to the category of dangerous games.
Teacher: Right, put it here. It is more appropriate. Is it clear?
Students: Yes.
Teacher: So how is the group 2's performance?
Students: Good (laughing).

Teacher: Yes, both groups performed very well. Group 2 had a good presentation about their results despite a little mistake at first but they corrected it. An applause for the whole class, please! (Code TAU2627 quoted in Transcript TAUL26).

Adaptability of communication patterns requires teachers to make cultural assessment and strong commitments to the accommodation of these patterns.

A mutual accommodation can be achieved when teachers adapt their teaching in the two directions. They adapt the educational environment and their own communication patterns to their students. This significantly reduces acculturative stress for both teachers and students in their acculturation process.

4.2.1.5. Institutionalization of cultural knowledge

Institutionalization of cultural knowledge refers to legitimizing cultural identity and cultures of minority students in schools. This shows recognition of equal status for minorities in educational institutions. The institutionalization is made in school organization, policies and regulations, procedures and engagement of parents and community in the educational process. Accordingly, minority cultures and identity are legitimized through effective representation of students' ethnic group in school organization, development of culturally appropriate curriculum, incorporation of students' languages and cultures into schools' policies and programs.

In school organization, the representation is manifested in terms of recognition of symbolic cultures in classroom and schools and allocation of teaching positions. Symbolic cultures can consist of diversified facets like dress, songs and music, games, photos of actual life, and more. For example, the Hmong are very proud of their dress so schools encourage their wearing of traditional dress. This makes them feel comfortable and respected. Notably, students are very excited about their ethnic songs and feel very proud when having opportunity to show them in front of the crowd. In the Tay teacher's class that included students from three ethnic groups (Hmong, Tay, Dao), the students were very eager to listen to Hoa – the only Hmong girl in this class who could sing Hmong songs. At first, Hoa was so shy and anxious that she could not sing. She was laughed by some Hmong boy friends. Yet, she became confident with the strong encouragement and applause of her peers. Some

Hmong girls even stood by Hoa to sing after her. As such, she continuously sang five songs with the applause of the whole class. Two students from Dao group subsequently volunteered to sing Dao songs with their high pride. The learning atmosphere was very open, exciting and belonging. Likewise, the recognition of students' ethnic music instruments in schools like Quij and games like ball tossing game (pov pob) also makes a significant contribution to enhancing the sense of self-concept and self-respect for the Hmong. The majority of Hmong parents and community shared their wish to integrate their cultural traditions in teaching their children in schools. Observably, integrating minority cultures and living practices through visual illustrations of learnt concepts into instruction effectively attracted students' participation in classroom. For example, the lesson 20 "Maternal and Paternal Family" was supported to illustrate the learnt concepts through a set of photos of student Thu's family. This made the students in Ms. Tau's class excited about and actively participated in learning. They attentively listened to Thu's introduction about her family members, actively raised questions and responded to their teachers' questions. As a result, they could easily master the learnt concepts on the kinship relationships. By the end of the lesson, all students could correctly identify their own maternal and paternal family.

As noted, the representation of the Hmong in teaching staff in schools was very poor. Obviously, many Hmong teachers feel a sense of subordination (Luong & Nieke, 2013). As such, more positions in schools allocated for the Hmong possibly secure their authentic representation in schools. This subsequently reinforces their feeling of power sharing and reduces their sense of inferiority. Moreover, it enriches resources for teaching. A Hmong teacher in Ha Giang disclosed in an in-depth interview that

... I often share and ask for teaching experience with the two Hmong colleagues in my school when we encounter difficulty in teaching. It sometimes hinders our sharing with the other 40 colleagues who come from other ethnic groups because of our feeling of being laughed... (IDIGVMongQB18 quoted in Transcript IDIGVMong QB).

The development of culturally appropriate curriculum and teaching method on the basis of 'mainstream' generic curriculum requires a mechanism of sharing and supports among colleagues in schools. It can be stipulated in schools' professional in-service policies and programs. Meetings and seminars on sharing professional teaching need to be frequently held up. For instance, instructional contents can be analyzed and adjusted by concerned

colleagues. The adjustments in instructional contents are made on the participatory approach. Such adjustments necessarily take the perspectives of Hmong staff and even of representatives of students' parents or community into account. Inter-supports and sharing during the instructional delivery are promoted by school professional officers. After the instructional delivery, the instructional contents can be maintained and strengthened by a series of follow-up activities. For example, localized visuals can be displayed in classrooms. Students are encouraged to share learnt concepts with parents and community people in order to collect their reflections and views.

No less importantly, the incorporation of students' cultures and languages in schools' policies and curriculum significantly motivates students' learning. No longer being impeded or prohibited in classroom and school, local languages and minority cultures are legitimized in teaching practices. On this account, teachers and students might have more authority and freedom in their teaching and learning. A Kinh educational administrator at the provincial level in Ha Giang stated that

Previously Hmong students were encouraged to use only Vietnamese language in schools. Their mother tongue language was almost overlooked and even prohibited in a few schools. This deprived of their participation on par with other peers. Now, it is recognized that the teaching that offers students opportunities to express their ideas in local language is effective in enhancing their interaction in classroom and lesson mastery. Speaking in their mother-tongue language underlies Hmong students' confidence and openness in communication. Hence, teachers in our province are allowed to use the Hmong language in their teaching. Additionally, they can encourage students to share their ideas in the local language if students encounter difficulties in expressing their ideas in the Vietnamese language, particularly at the first grades... (IDICBQLHG10 quoted in Transcript IDICBQLHG).

Moreover, teachers engage students' parents and community in supporting their children's learning both at home and in school. The participation of this target group provides valuable cultural perspectives and information for teachers' design and delivery of culturally relevant teaching. It is also proved that the involvement of parents and community in the teaching process fuels a strong sense of self-concept and self-respect of both students and their community that subsequently improves their academic performance in schools. As noted by some scholars, it strongly fosters significant motivation in learning for minority students

when teachers create a sense of community within their classroom by involving community members in the educational process in schools (Cummins, 2001; Banks, C., 2010; Ladson-Billings, 1995; Villegas, 2002; Harriott & Martin, 2004).

Teachers take opportunities to support and instill community pride in the students and to bridge differences between school learning and students' lives outside school throughout their teaching with varied strategies. In order to address these appropriate opportunities, teachers must see themselves as members of the community so as to understand students' thinking, feeling and responding. An effective one is to use the community as basis of the curriculum, for example, the expertise of community members, including the children's parents (Villegas, 2002).

In the lesson 27 and 28 “City/province where you live in”, Ms. Tau and Ms. Thien cooperated with the Hmong officers of communal people’s committee to introduce the functions and tasks of the Government administrative offices in their living commune. The introduction was conducted in the Vietnamese and Hmong languages. This made students very excited about and attentive to the instruction. They actively raised their hands to respond to these officers’ questions. Some students actively questioned the points they found unclear. For example, student Linh, a Hmong student in the Tay teacher’s class raised question on difference between a clinic station at the commune level and a hospital at the district level. Normally, Hmong students rarely asked teachers to clarify their unclear points. It was different in this lesson. The openness and respect in the sharing of the local officers likely made students feel trustworthy and friendly in dialogue. These officers recognized and encouraged the students’ ideas and reflections. This probably removed barriers in their interaction. When having been asked which video tapes of the recorded lessons they would like to watch first, all the students in this class promptly responded that they wanted to see the lesson 27 -28. They specifically wished to watch the clips in which Ms. De – the local officer- introduced about the administrative agencies in the Hmong language.

The institutionalization of cultural knowledge effectively secures an equal status and self-realization for minorities in schooling. It underlies a transformation in both system factors and community forces. The representation of minorities is equally recognized in the ‘system’ factors such as school organization, curriculum development, school policies and programs and educational procedure. Meanwhile, the self-realization is strongly reinforced in the ‘community forces’ through their participation in the educational process. On this basis, a

transformation in students' patterns of perceptions, interpretations and behaviors in social interaction will gradually be achieved.

4.2.2. Development of cultural competence in teaching and its impacts on interaction in classroom

Luong and Nieke (2013) indicated that the sense of inferiority that was shaped by the minority status of the Hmong resulted in the disproportionately poor academic outcomes of Hmong students. The research findings showed that the students' sense of inferiority in schooling was further worsened in several following ways:

- Marginalization in terms of the language and culture.
- Erosion of the sense of self-confidence, self-concept and self-respect and the sense of capability.
- Exclusion of the local resources such as the participation of the Hmong parents and community.

The results of this empirical research proved that the teachers could enact equal social status for the Hmong students and make them regard their ethnic culture and identity in classroom through their cultural competence in teaching. The teaching practices were conducted with the paradigm of recognition in some following ways:

- Recognizing the Hmong students' ethnic language and daily language. Making the language clearer, relevant and understandable to them.
- Recognizing and valuing the Hmong's minority identity, cultural perspectives, culture and living practices related to learnt concepts.
- Recognizing the Hmong's learning features, cultural characteristics, patterns of communication and incorporating them in the instruction design and delivery.
- Engaging Hmong people in supporting the teaching.

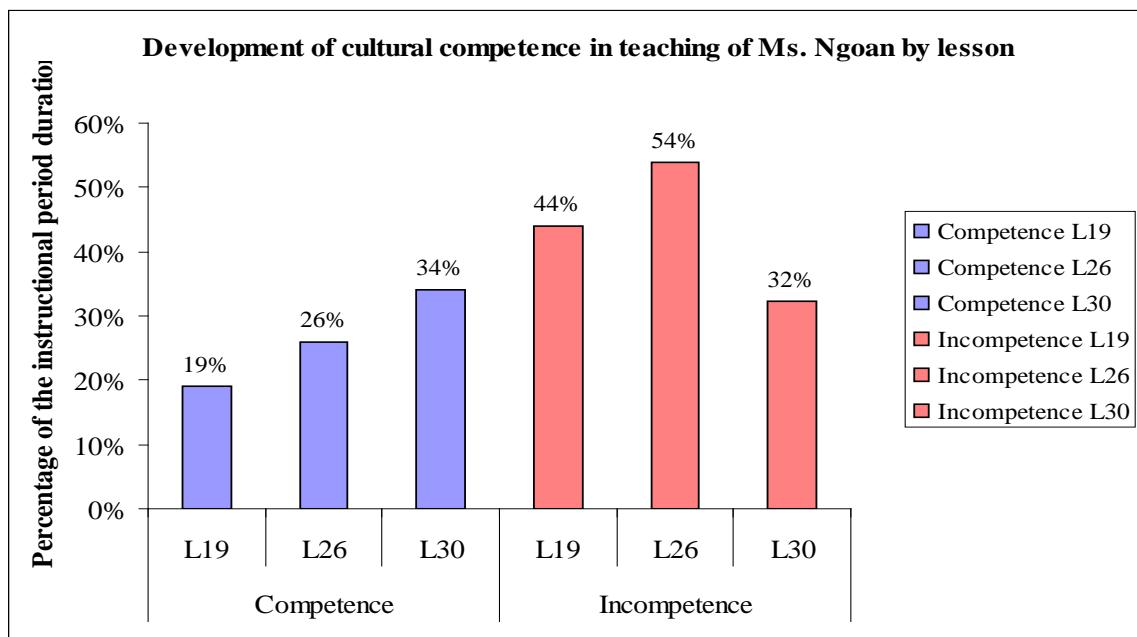
The following section presents two major findings of the experimental study. First, there are evidences that all three teachers obtained the better cultural competence in teaching. Among three teachers, the Hmong achieved the best cultural competence. Second, the better cultural competence in teaching subsequently resulted in the better interaction in the classroom. The interaction of the students in the Hmong teacher's class was most active and effective.

Further, the findings also indicated that the Kinh teacher with the better cultural competence in teaching enabled her Hmong students to participate more actively in the classroom.

4.2.2.1. Development of cultural competence in teaching of the Kinh teacher 1 (Ms. Ngoan) and its impacts on interaction in classroom

The evidences show that there was an improvement in Ms. Ngoan's duration of cultural competence in teaching with the project interventions. It steadily increased from 19% of the instructional period duration in the lesson 19 to 26% and 34% in the lesson 26 and 30, respectively. However, the duration of her cultural incompetence also recorded very high. It scaled up from 44% in the lesson 19 to 54% in the lesson 26, and dramatically reduced to 32% in the lesson 30 (Figure 4.1).

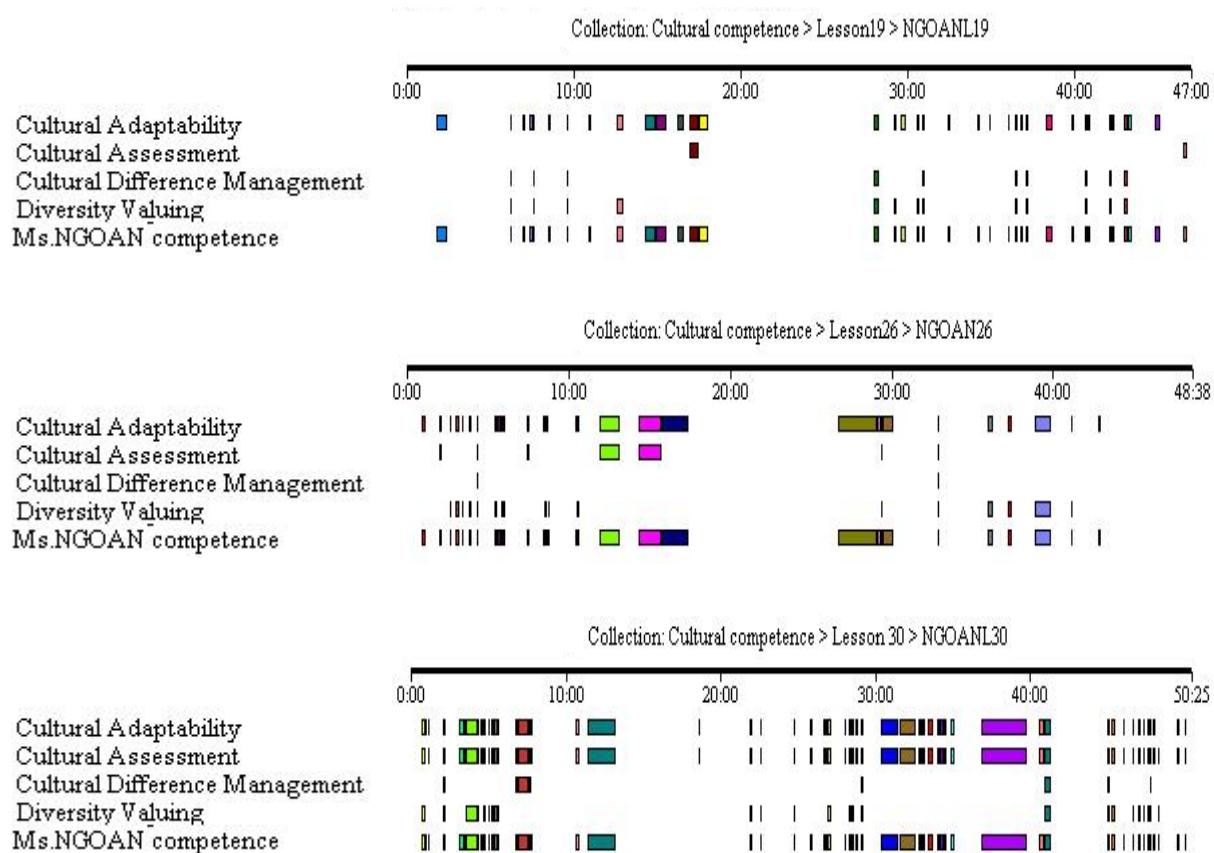
Figure 4.1: Development of cultural competence in teaching of Ms. Ngoan by lesson.



The significant improvement in this teacher's cultural competence in teaching was acknowledged in the two major components, namely the cultural assessment and adaptability. Figure 4.2 indicates that the teacher almost made no cultural assessment in the lesson 19 in the pre-intervention phase because she closely followed the teaching guidelines in the textbook. She made a little improvement in the cultural assessment in the lesson 26 at the beginning period of the project intervention. In this lesson, she received the project supports in terms of the teaching tools and instructional design. She had not been coached to be aware of the conditions for the development of cultural competence in teaching. Thus, she had a

poor understanding of the minority status, cultural characteristics, communication and learning features of Hmong students. After the lesson 26, she was gradually coached and mentored about these conditions. As a result, there was a major change in her cultural competence in the lesson 30. The cultural assessment and adaptability frequently occurred in her teaching. She made a significant adaptability of the learning environment and the teacher's patterns of communication. Similarly, the diversity valuing was also improved by lesson. The students' ideas and culture were incrementally valued. The management of dynamics of cultural difference was also better in the lesson 30.

Figure 4.2: Components of cultural competence in teaching of Ms. Ngoan by lesson.



Ms. Ngoan's cultural competence was slightly improved in the lesson 26 over the lesson 19 (from 19% to 26%). Table 4.1 shows that the cultural assessment and the diversity valuing showed few differences between the two lessons. The cultural assessment in these lessons focused on the language and students' cultural characteristics. The management of cultural difference in the lesson 19 merely happened with an emphasis on enhancing students' self-confidence and self-concept by the teacher's praising while it less frequently occurred in the lesson 26.

The project interventions were expanded to the building of the teacher's understanding of students' minority status, communication, learning features and cultural characteristics after the lesson 26. Therefore, the cultural competence in teaching was considerably improved in the lesson 30. Apart from the assessment in terms of the language and cultural characteristics in the lesson 19 and 26, the teacher more frequently paid attention to the students' communication, learning features and living practice regarding the learnt concepts in the lesson 30. As a result, the better adaptability was clearly shown in the lesson 30 than in the other lessons. Specifically, she more often adjusted the instructional contents so that they were relevant to the Hmong students (6 times in the lesson 30 while only once in the lessons 19 and 26). She also more frequently provided the specific guidance of working procedure and granted more autonomy for the students during her instruction of the lesson 30 (21 times) compared to those of the lesson 19 and 26 (11 and 10 times, respectively). Regarding the knowledge constructing method, the teacher more regularly used the visual supports, group-work, and games in the lesson 30 (17 times) than she did in the lesson 19 and 26 (5 or 7 times). Notably, she recognized and adapted to the students' communication patterns at the higher frequency in the lesson 30 (21 times) than she did in the other lessons (12 and 15 times). The students' cultural perspectives were valued more often in the lesson 30 (26 times) than they were in the lesson 26 and 19 (17 and 14 times, accordingly). Particularly, the Hmong culture was valued in the lesson 30 twice while this act of valuing did not appear in the other lessons. The teacher also enabled her students to understand the cultural differences concerned the learnt concepts (4 times) while this did not happen in the lesson 19 and 26. However, the teacher praised and recognized students' patterns of communication at the lower frequency in the lesson 26 and 30 (3 or 5 times) in comparison with that of the lesson 19 (10 times).

Table 4.1: Parameters of cultural competence in teaching of Ms. Ngoan by lesson.

Parameters of cultural competence in teaching	L19 (times)	L26 (times)	L30 (times)
Cultural Assessment : Communication features	-	-	10
Cultural Assessment : Cultural characteristics	-	5	32
Cultural Assessment : Language sensitivity	1	3	12
Cultural Assessment : Learning features	1	2	20
Cultural Assessment : Living practice	1	-	1
Cultural Adaptability: Communication	12	15	21

Parameters of cultural competence in teaching	L19 (times)	L26 (times)	L30 (times)
Cultural Adaptability: Knowledge constructing method	5	7	17
Cultural Adaptability: Task adaptability - Condition	11	10	22
Cultural Adaptability: Task adaptability - Content	1	1	6
Cultural Adaptability: Task adaptability - Language	7	4	16
Cultural Difference Management – communication	10	3	5
Cultural Difference Management - Perspective	-	-	4
Diversity valuing: Minority culture	-	-	2
Diversity valuing: Perspective	14	17	26

With the project intervention, the teacher achieved the best cultural competence in teaching in the lesson 30. As a result, the sense of self-confidence, self-concept and self-respect of the students is likely more strongly reinforced in several ways in the lesson 30. First, their perspectives and communication patterns were more frequently recognized and adapted (21 times). Second, their minority culture (2 times) and perspectives (26 times) were more often valued by the teacher. Third, the students were given more space of autonomy (22 times) in their learning and were enabled to participate in the lesson when the teacher more frequently adapted the learnt content (6 times) and language (16 times). The sense of being capable was further strengthened when the teacher enabled the students to make their self-reflection on the culturally different perspectives of learnt concepts. This only occurred in the lesson 30 (4 times) and possibly fueled the students' feeling of being trusted and respected by their teacher. A poorly performed female student (Vua) shared in a stimulated recall interview after the lesson 30 "Agricultural activities" that

Researcher: How do you find this instructional period?

Vua: Interesting.

Researcher: Why was it interesting?

Vua: Because I could tell my friends about my family's farming work

Researcher: What else?

Vua: The teacher accepted my answers and praised them.

Researcher: What made you like this instructional period most?

Vua: The teacher was not angry... uhm...ah... I was not reprimanded when giving the wrong answer (laughing).

Meanwhile, the cultural incompetence in teaching is illustrated in Figure 4.3. It shows that the teacher had the longest duration of cultural incompetence in the lesson 26 (54%). This was significantly improved in the lesson 30 (32%).

Figure 4.3: Components of cultural incompetence in teaching of Ms. Ngoan by lesson.

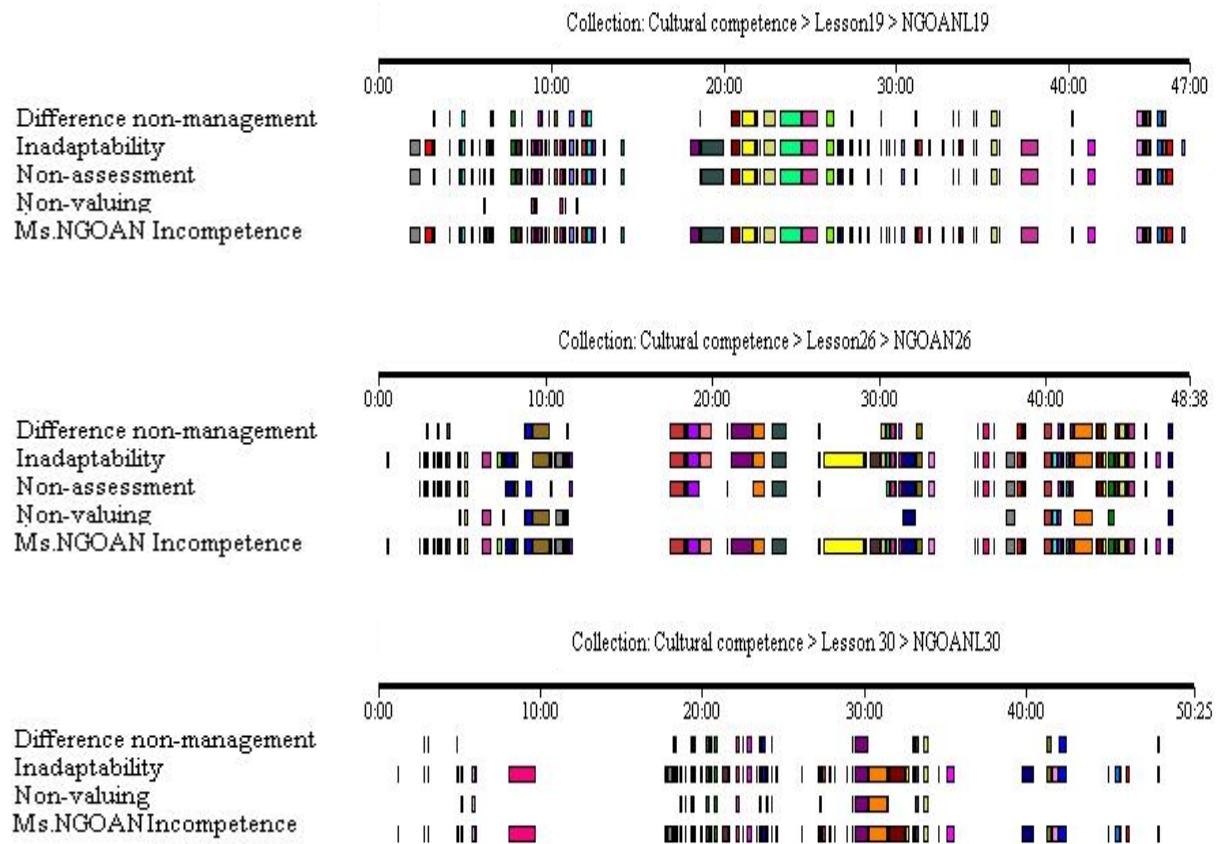


Table 4.2 indicates that the frequency of cultural difference non-management in terms of communication was the lowest in the lesson 30 (27 times) while it was the highest in the lesson 19 (45 times) and relatively high in the lesson 26 (35 times). This meant that the students were most frequently forced to adopt the dominant communication patterns in the lesson 19 and least in the lesson 30. The findings also show that the teacher did not value the students' cultural perspectives most in the lesson 26 (13 times) while this valuing enumerated fewer in the lesson 30 and 19 (6 times). It meant that the teacher more frequently imposed her perspectives on the students and more regularly gave out the answers instead of eliciting the students' perspectives when the mistakes occurred in the lesson 26.

The cultural inadaptability was examined in three parameters including the communication, task assignment and knowledge constructing method. The task inadaptability was delineated

in terms of language and conditions. The teacher introduced the abstract terms or concepts without explanation 8 times in the lesson 19 when this enumerated at 6 times and 4 times in the lesson 26 and 30, respectively. As a result, the students more clearly understood the instruction in the lesson 30. Moreover, it was also noted that the teacher granted the least autonomy for her students in the lesson 19 (42 times) while more in the lessons 26 and 30 (38 times). She did not recognize and accommodate herself to the students' communication patterns during instruction, specifically, 45 and 37 times in the lesson 19 and 26 respectively compared to 32 times in the lesson 30.

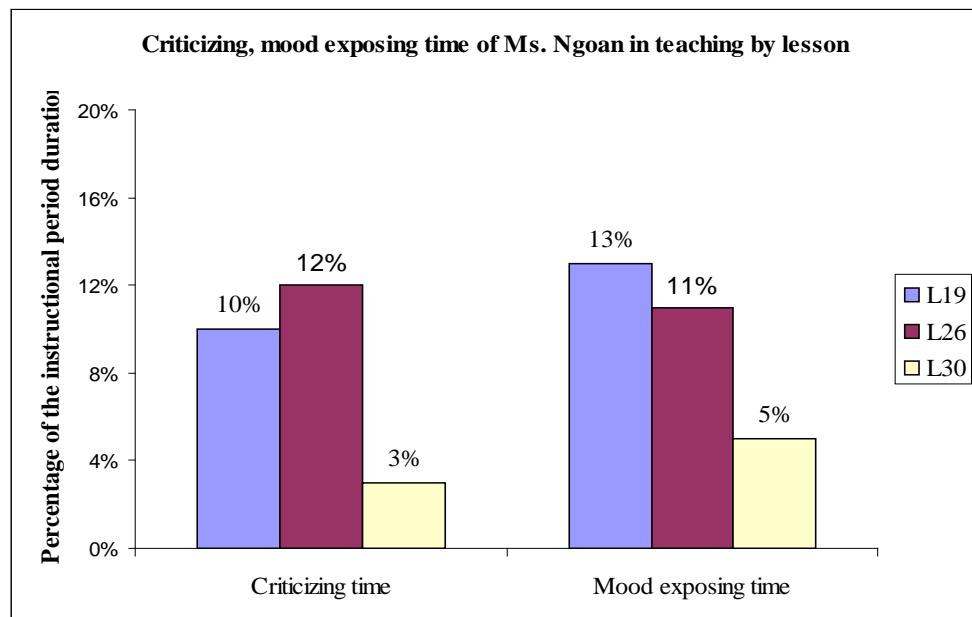
Table 4.2: Parameters of cultural incompetence in teaching of Ms. Ngoan by lesson.

Parameters of cultural incompetence in teaching	L19 (times)	L26 (times)	L30 (times)
Cultural difference non-management: Communication	45	35	27
Cultural difference non-management: Perspective	-	7	4
Cultural non-valuing: Perspective	6	13	6
Cultural non-valuing: Minority Culture	-	5	5
Cultural inadaptability: Task inadaptability - Language	8	6	4
Cultural inadaptability: Task inadaptability - conditions	42	38	38
Cultural inadaptability: Communication	45	37	32

The duration of cultural incompetence in the lesson 26 (54%) was critically longer than that in the lesson 19 (44%) and 30 (32%). As a consequence, it dramatically degraded the sense of self-confidence, self-concept and self-respect of the students in three main ways. *First*, the students' minority culture and traditional practices were seriously denigrated when the teacher made an effort to eliminate them. For example, she asked her students to stop playing Tujlub game (a traditional game of the Hmong) in the lesson 26. From her perspective, she described it as a dangerous game because it possibly led to some kinds of serious injuries. She even requested her students to share her perspective with their relatives so that they would give up this game. *Second*, the teacher poorly recognized the students' communication patterns in schooling. She managed the cultural difference in terms of communication by forcing the students to follow the dominant patterns. In the lesson 26, the students were more frequently criticized, compared or requested to learn to from their good peers when they could not give the expected answers. Particularly, the teacher frequently showed her negative moods that strongly impeded the students' participation. Figure 4.4 and Table 4.3 also

indicate that the sense of self-concept and self-respect of the students were recognized to be most seriously degraded in the lesson 26 and then in the lesson 19. The teacher directly criticized the students (17 and 14 times – equivalently 12% and 10% of the instructional period duration of the lesson 26 and 19, respectively) and compared their performance with each other (8 and 3 times in these two lessons, accordingly), promoted the model learning in front of the class (2 and 1 times) when the students poorly performed or failed to give the correct answers. Meanwhile, the criticizing time in the lesson 30 merely accounted for nearly 3% of the total instructional period. Comparing students and promoting the model learning no longer occurred in this lesson. Furthermore, the frequency of negative mood exposure in the classroom was higher in the lesson 19 (20 times) than that enumerated in the lesson 26, and 30 (8 times). Nonetheless, its duration in the lesson 19 (6 minutes- equally 13% of an instructional period time) was slightly longer than that in the lesson 26 (around 4 minutes – equivalently 11%) but substantially longer than that in the lesson 30 (over 2 minutes – approximately 5%).

Figure 4.4: Criticizing, mood exposing time of Ms. Ngoan in teaching by lesson.



Third, the students were not trusted to be capable of dealing with the assignments. They were not given sufficient autonomy in learning. So the teacher promptly gave the answers or corrected their mistakes instead of eliciting their answers. This was shown in the “task inadaptability – conditions”. Additionally, their perspectives were not properly recognized and valued by the teacher. Consequently, the sense of being incapable was possibly

internalized in the students. For example, the teacher granted less autonomy for the students in the lesson 19 and 26 than in the lesson 30 as shown in Table 4.3. Specifically, the students were more often urged to raise hands to give answers, or to quickly finish their work (12 times in the lesson 19 and 26) while it did not happen in the lesson 30. It likely resulted in greater pressure on the students. Additionally, the teacher more frequently called the students upon their voluntary basis in the lesson 30 (11 times) than she did in the lesson 19 and 26 (9 times). At the same time, the frequency of calling students without their hand-raising was fewer in the lesson 30 (18 times) than that enumerated in the lesson 19 and 26 (23 or 22 times). Remarkably, the students were more frequently told what to do by the teacher in the lesson 19 and 26 (10 or 11 times) than they were in the lesson 30 (5 times). Besides, they were much more often nominated by the teacher to present their group-work instead of being allowed to self-nominate their representative in the lesson 19 and 26 (16 or 14 times) than they were in the lesson 30 (2 times). Particularly, the students were not offered any opportunity to correct their own mistake or wrong answer by themselves. Their mistakes were immediately corrected by the teacher or their peers. It enumerated 5 times in the lesson 30 over 8 or 7 times in the lesson 19 and 26. Hence, the sense of self-concept and sense of capability of the students was much less degraded in the lesson 30 than in the lesson 19 and 26. As a result, the students probably felt more comfortable and active in their participation in the lesson 30.

Table 4.3: Specific indicators of cultural inadaptability of Ms. Ngoan by lesson.

Indicators of Inadaptability	L19 (times)	L26 (times)	L30 (times)
Task inadaptability - <i>conditions</i>			
Correcting mistake by (teacher or other students)	8	7	5
Calling students upon hand-raising (C3 - times)	9	9	11
Calling students without voluntary basis (C2 - times)	23	22	18
Urging students	12	12	0
Nominating students to present their group-work	16	14	2
Allowing students to self-nominate	0	0	0
Telling what to do	10	11	5
Inadaptability - <i>communication</i>			

Indicators of Inadaptability	L19 (times)	L26 (times)	L30 (times)
Reminding students to "Speak or read loudly and clearly"	18	15	6
Comparing students	3	8	0
Promoting example learning	1	2	0
Criticizing	14	17	8
Exposing mood (negative)	20	8	8

Sang, a male student in this classroom, shared in a stimulated recall interview after the project intervention when watching the video tape of the instruction of the lesson 26 that

Researcher: ... Did you get injured when playing Tujlub game?

Sång: No.

Researcher: Have you ever seen your friends or anyone in our community were injured by playing this game?

Sång: No.

Researcher: What did you think when the teacher said it was a dangerous game?

Sång: I did not understand why it was dangerous.

Researcher: How did you feel when she said it was the most dangerous game and you should give it up?

Sång: Sad and ashamed.

Researcher: What did you do when she asked you to tell your brothers and sister not to play this game?

Sång: ... nothing (smiling).

Summary

The cultural competence in teaching of Ms. Ngoan and the sense of self-confidence, self-concept and self-respect of the students were much improved in the lesson 30 compared to that in the lesson 19 and 26 owing to the following key points:

- The teacher understood much better her students' cultural characteristics, communication and learning features in the lesson 30 since her involvement in the

project intervention from the lesson 27. Therefore, it underlay her cultural assessment for the instructional design in terms of the language, living practices related to the learnt concepts, knowledge constructing method, cultural valuing and difference management.

- The teacher made a significant improvement in the diversity valuing in terms of perspectives and minority culture. The students' ideas were recognized and encouraged. They were given more opportunities to raise their voice.
- The teacher made better management of the dynamics of cultural difference in terms of both patterns of communication and perspectives after she understood her students' patterns of communication and made assessment of the students' living practices that possibly caused the culturally different perspectives of the learnt concepts. She recognized the students' verbal and non-verbal patterns and attached importance to the sense of self-confidence, self-concept and self-respect of the students in her instruction.
- Finally, the teacher made much better adaptability of the learning environment to the students by giving more autonomy to her students, using clear and relevant language and contextualizing the learnt contents to the students' life. She promoted the learning through the visual supports of the abstract concepts, the group-work and game activities. She also adapted her patterns of communication to the students, specifically, avoiding exposing negative mood, criticizing, comparing students' performance, and promoting model learning in her teaching. Additionally, she frequently recognized and valued students' perspectives and minority culture. As a result, the students' sense of self-confidence, self-concept and self-respect were strongly enhanced.

The next section investigates the impacts of the cultural competence in teaching on the interaction in the classroom.

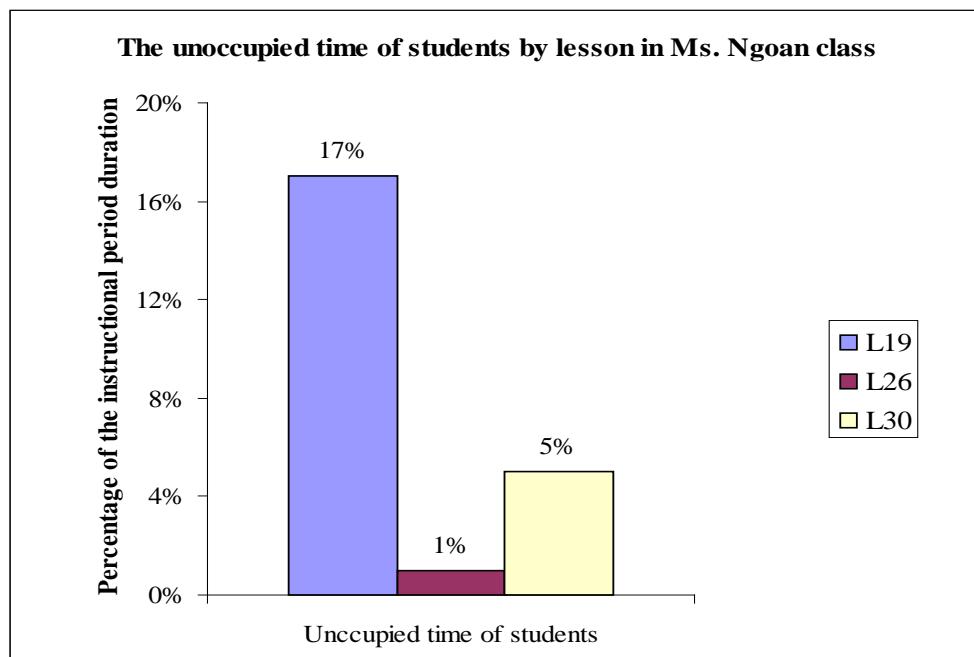
Relationship between cultural competence in teaching and interactions in the classroom by lesson:

It was noted that the frequency of the students' hand-raising to the teacher's questions in the lesson 30 was highest (56 times). However, it enumerated the lowest in the lesson 26 (21

times) while it doubled more than that in the lesson 19 (49 times). Why did the cultural competence in the lesson 26 better than that in the lesson 19 cause this adverse impact?

Figure 4.5 shows that the students had the highest unoccupied time in the lesson 19 (17% of the instructional period) and the lowest in the lesson 26 (1%). Meanwhile, it recorded 5% in the lesson 30. Why did the cultural competence in the lesson 26 worse than that in the lesson 30 make the students more attentively focused on the instruction?

Figure 4.5: The unoccupied time of students by lesson in Ms. Ngoan's class.



Note: Unoccupied time was counted by sum of C0, T and U

As noted, the cultural competence in teaching was most effectively improved in the lesson 30. However, it could not be defined which was better between the lesson 19 and 26. Although the duration of cultural competence in teaching of the lesson 26 (26%) was longer than that of the lesson 19 (19%), the duration of cultural incompetence of the lesson 26 (54%) was also considerably longer than that of the lesson 19 (44%). The evidences showed that the sense of self-confidence, self-concept of students were more seriously degraded in the lesson 26 than that in the lesson 19 when the teacher more frequently compared, promoted model learning and criticized the students in the lesson 26. It consequently made students so stressed and scared that they withdrew their participation by the fewer hand-raising frequency and the least unoccupied time in the lesson 26. Similarly, the learning atmosphere in the lesson 19 was also very stressful, silent and oppressed like that in the lesson 26 when the teacher often

showed her negative mood in her teaching. Conversely, it became entirely different in the lesson 30. A sizeable difference in interaction of the students in this class was seen among the three lessons.

The frequency of the students' hand-raising in the lesson 30 was much higher than those in the lesson 19 and 26. And the students looked more comfortable and active in contributing their ideas in classroom in the lesson 30. Figure 4.6 shows that the group-work was adopted in all the three lessons. Nonetheless, there was a sizeable difference in the authentic participation of the students in their group-work among three lessons. Three groups in the lesson 19 were mainly controlled by three leaders (Tich, Nha and To in the red squares) who were nominated by the teacher. The discussion in three groups was stressfully conducted among the group members. Although the teacher often urged the members in each group to exchange their ideas in their group, the students did not discuss with each other. They just sat in the group, observed and listened to their leaders to answer the questions while contributed no idea (C0). The leaders of three groups were in charge of giving the answers to the question cards. The lesson 26 and 30 showed that there was more active interaction among students in the group-work. Nevertheless, the teacher more frequently urged them and more often criticized and compared them in their group-work in the lesson 26. Consequently, the students more quietly and uncomfortably discussed with their peers in the group-work. In contrast, the teacher properly supported for and intervened in the group-work in the lesson 30. As a result, the students more actively, loudly and comfortably spoke out and exchanged their views or ideas with their group members in this lesson. In the lesson 26 and 30, the students were observed to actively participate in the group-work and contributed their ideas because the concepts of these lessons were visualized through the sets of the localized photos and key word cards. The visualized teaching tools and contextualization of learnt concepts for the group-work brought about the sizable difference in classroom interaction among three lessons. The students in the lesson 19 were forced to work in the group with the question cards on the alien concepts and the visual illustrations of Kinh families in the textbook. Conversely, the group-work in the lesson 26 and 30 was organized and conducted with the provision of the key word cards and the localized visuals of Hmong common games or agricultural activities with which the students were very familiar.

Additionally, the difference in the group-work between the lessons was also manifested in the contribution of comments or feedback between the groups. Figure 4.6 also points out that there was no feedback or comments given among the groups in the lesson 26 and 30 while the frequency of comment-giving was high in the lesson 19. Yet, it was noted that the students who gave feedback or comments, or corrected their peers' group-work (C5) were usually nominated by the teacher. The teacher exposed her negative mood whenever the students gave the wrong answer. It was also recognized that the teacher played the key role in directing the students' interaction. The students were in passive positions and stressfully worked under their teacher's pressure. They primarily interacted with the teacher (C1, C2, C3) while interacting with their peers within a short time in the group-work (C0, or C7 or C8) as shown in Figure 4.7. This caused the great stress, caution and hesitation of the students in giving their comments or feedback.

Figure 4.6: Interaction in classroom of Ms. Ngoan by lesson.

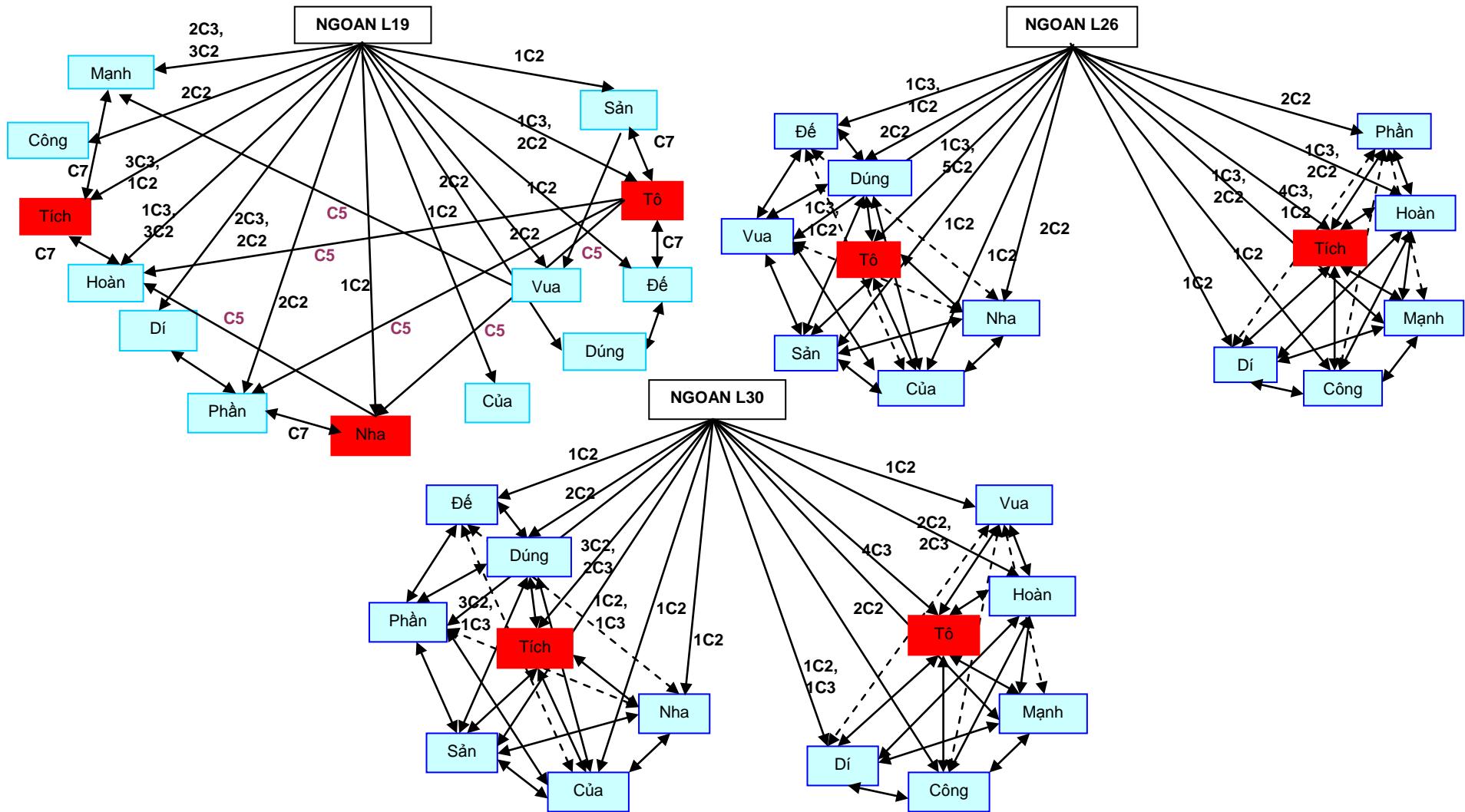
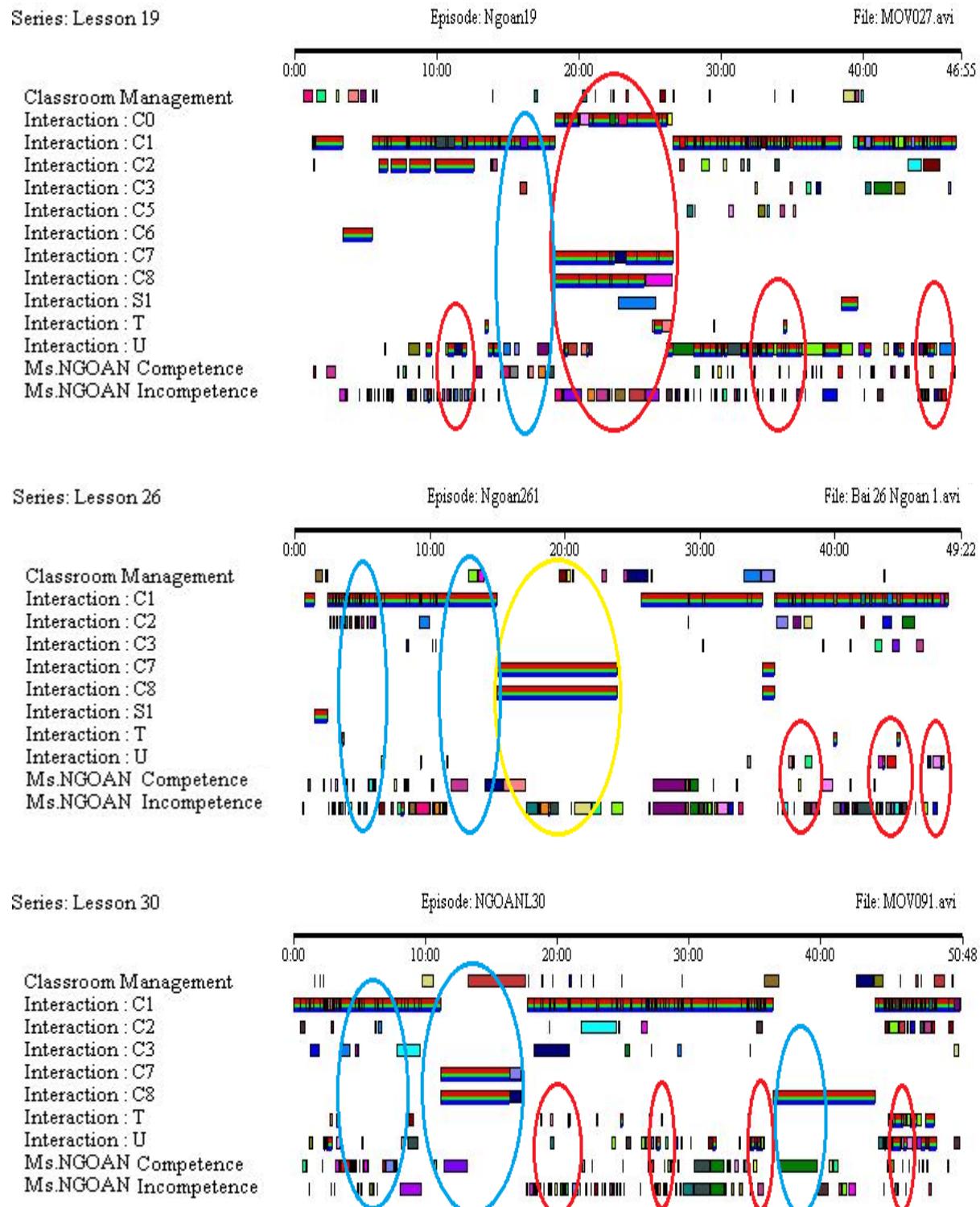


Figure 4.7: Relationship between cultural competence in teaching and interaction by lesson in Ms.Ngoan's class.



The red circles in Figure 4.7 show the relationship between the cultural incompetence in teaching and the unoccupied time of the students (C0, T and U). More than 4 or 5 students were absent minded or did not participate in classroom at these timings. The biggest red circle in the map of the lesson 19 indicated that three group leaders took the responsibility of their group-work (C7, C8) while the majority of the group members merely observed their group leaders to work and did not contribute their ideas in their group-work (C0). Some students were unoccupied (U) or talked with their peers about issues unrelated to the group-work (T). In contrast, the yellow circle in the map of the lesson 26 shows that all the students actively participated in their group-work (C7, C8), although the teacher was very culturally incompetent. She consistently criticized the students, urged them to work and compared them. However, the group-work with the localized visual pictures and key word cards made them eager and interested in exploring the learnt concept. Hence, they actively participated in the group-work despite the stress imposed by the teacher. The blue circles in the maps of three lessons show that all the students attentively listened to their teacher's instruction and actively, comfortably engaged in the classroom. At these timings, the teacher was recorded to be culturally competent in her teaching. She granted great autonomy for the students to deal with their group-work. Additionally, she gave them time to deal with the assigned tasks and encouraged them in their learning. As a result, the students loudly spoke up their thoughts in the lesson 30. They even strongly argued with their peers to defend their ideas in the group-work. The second big blue circle points out that more students voluntarily raised their hand to answer the questions to be called by the teacher (C3) in the lesson 30. Also there were more blue circles in the map of the lesson 30 (3 circles) than those in the other lessons. The maps in Figure 4.7 provide us the clear visualized evidences of the relationship between the cultural competence in teaching and students' interaction in the classroom. The students were more frequently unoccupied (U) in the lesson 19 while they were more often called on voluntary basis by the teacher to give answers (C3) in the lesson 30.

More rigorously, the changes in interaction of the poorly performed students like Vua, Phan, Cong and Cua evidenced the impacts of the cultural competence in teaching on the interaction in classroom. Like their peers, these students also felt comfortable in their group-work when they could discuss the group assignment with their peers in the Hmong language and eagerly work through the localized pictures of their living practices to explore the concepts. Figure 4.8a&b portrays the changes in their classroom interaction. They were recognized to be more distracted in the lesson 19 but became more concentrated on the

instructions in the lesson 26 and 30. For example, Thao Seo Cong (called Cong) and Thao Seo Cua (named Cua) had the highest percentage of their unoccupied time of the instructional period duration in the lesson 19 (up to 50% and 31%, respectively). This proportion dramatically dropped to 6% and 13% for Cong, and to 0% and 9% for Cua in the lesson 26 and 30, accordingly (Figure 4.8a). Similarly, the frequency of hand-raising significantly increased by lesson as illustrated in Figure 4.8b. Noticeably, Cong, Cua and Phan did not raise their hand in the lesson 19 and 26. Nonetheless, they actively waved their hands two or three times in the lesson 30.

Figure 4.8a: Unoccupied time (%) of the poorly performed students by lesson in Ms. Ngoan's class.

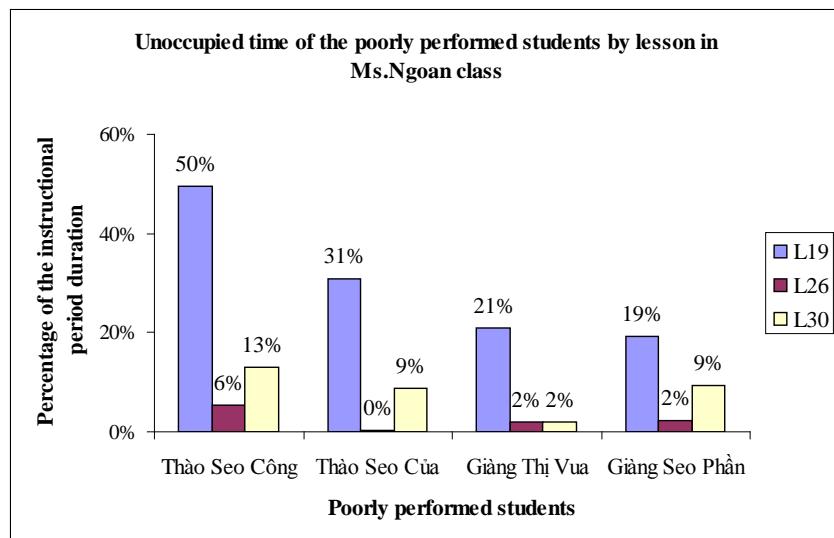
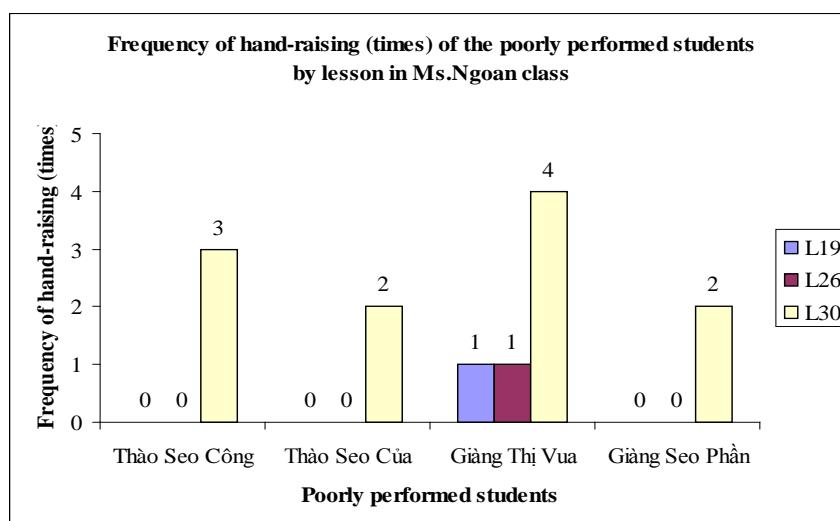


Figure 4.8b: Frequency of hand-raising (times) of the poorly performed students by lesson in Ms. Ngoan's class.

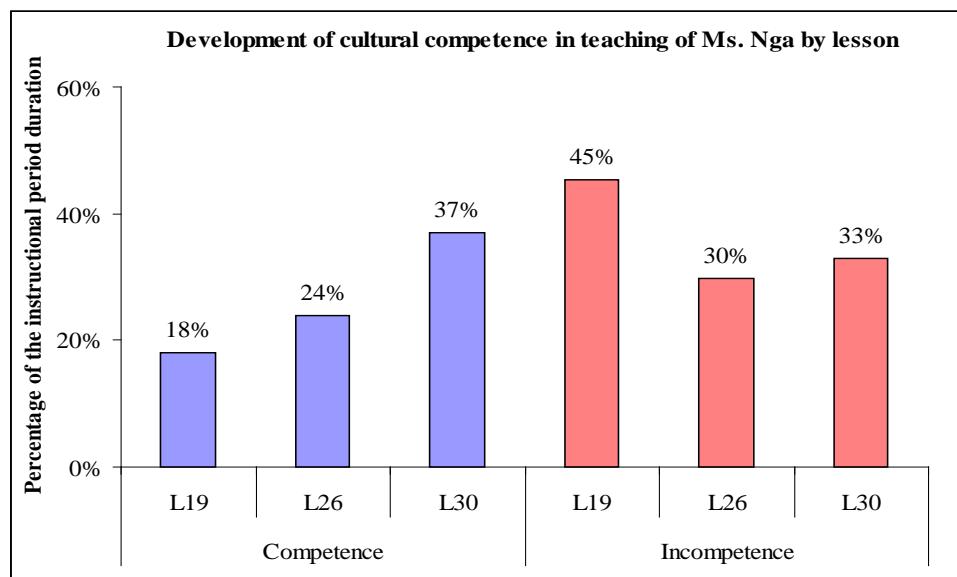


In summary, the cultural competence in teaching positively influenced the interaction of the students in classroom. The teacher's cultural competence in teaching in the lesson 30 was better than it was in the lesson 19 and 26. The students' sense of self-confidence, self-concept and self-respect was subsequently reinforced in their learning. As a result, the students more actively interacted in the classroom in the lesson 30 than they did in the lesson 19 and 26.

4.2.2.2. Development of cultural competence in teaching of the Kinh teacher 2 (Ms. Nga) and its impacts on interaction in classroom

The cultural competence in teaching of Ms. Nga was palpably improved by lesson. Figure 4.9 indicates that her cultural competence in teaching accounted for an increasing proportion of the instructional period duration. It made up around 37% in the lesson 30 that approximately doubled that enumerated in the lesson 19 (18%) and was almost one and half times higher than that in the lesson 26 (24%). Conversely, the cultural incompetence in teaching made up the decreasing percentage of the instructional period duration. It dropped from almost a half of the instructional period in the lesson 19 (45%) to one third of those in the lesson 26 and 30 (30% and 33%), correspondingly.

Figure 4.9: Development of cultural competence in teaching of Ms. Nga by lesson.



The specific components of cultural competence in teaching were shown in Figure 4.10. The cultural assessment was not made in the lesson 19 at the pre-intervention phase because the teacher closely followed the teaching guidelines in the textbook. She made the cultural assessment in the lesson 26 and 30 after participating in the experimental study. As noted in

Table 4.4, the cultural assessment mainly focused on the cultural characteristics, learning features, language sensitivity and living practice. The diversity valuing was significantly enhanced by lesson. It primarily concentrated on appreciating the students' different perspectives in all the three lessons. However, the minority culture related to the learnt concepts was merely valued in the lesson 30. Notably, the cultural adaptability was manifested in granting more autonomy to the students in their learning and reinforcing their self-confidence and self-concept in communication. The frequency of condition adaptability in the lesson 30 (32 times) doubled more than that of the lesson 19 (14 times). And the enumeration of communication adaptability in the lesson 26 and 30 (24 or 25 times) was nearly twice that in the lesson 19 (13 times). Likewise, the adaptability of knowledge constructing method, content and language more frequently occurred in the lesson 30. The teacher recognized the students' different communication patterns. This strongly enhanced their self-confidence and self-concept in all the three lessons. Nonetheless, the difference management in regards of the cultural perspectives was only seen in the lesson 30. The enumerated statistics showed that the cultural competence in teaching of Ms. Nga was better in the lesson 30 than in the two other lessons (19 and 26).

Figure 4.10: Components of cultural competence in teaching of Ms. Nga by lesson.

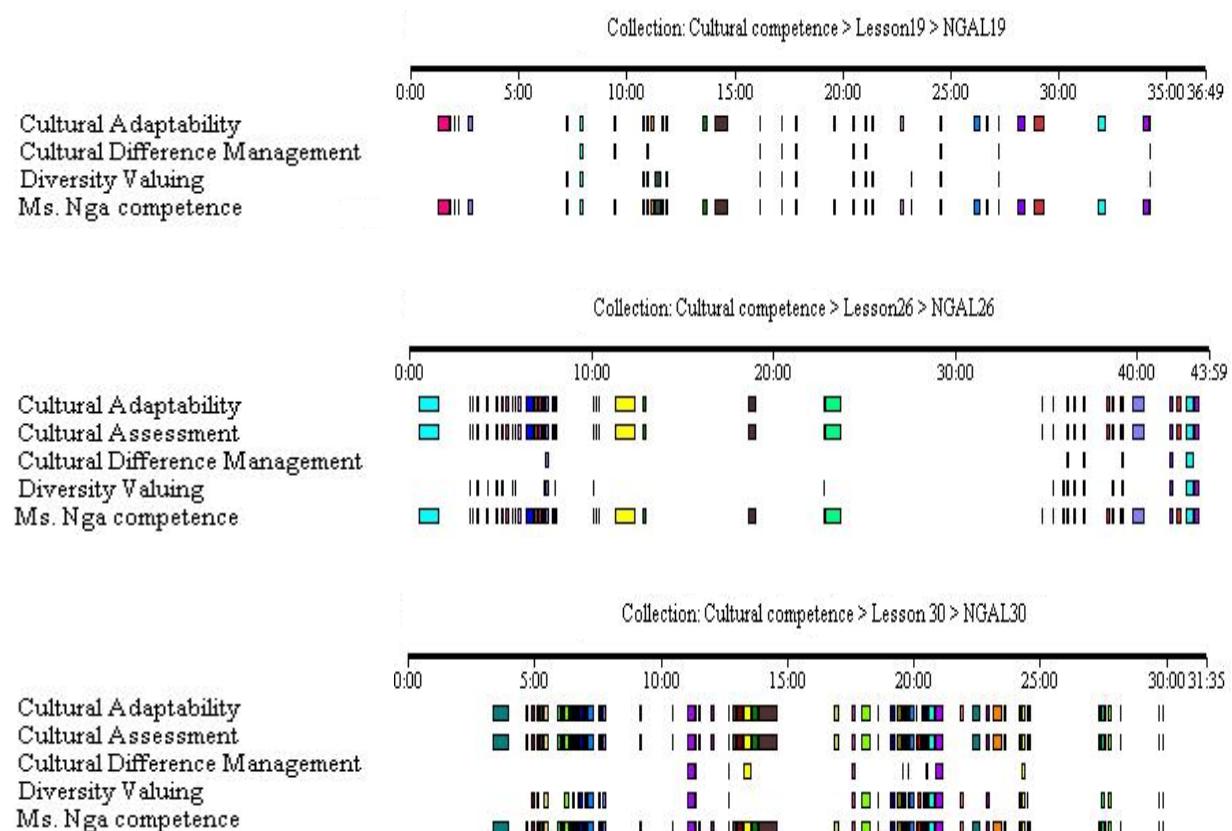


Table 4.4: Parameters of cultural competence in teaching of Ms. Nga by lesson.

Parameters of cultural competence in teaching	L19 (times)	L26 (times)	L30 (times)
Cultural Assessment : Communication features	-	1	2
Cultural Assessment : Cultural characteristics	-	46	50
Cultural Assessment : Language sensitivity	-	7	12
Cultural Assessment : Learning features	-	9	8
Cultural Assessment : Living practice	-	2	11
Cultural Adaptability: Communication	13	24	25
Cultural Adaptability: Knowledge constructing method	9	7	13
Cultural Adaptability: Task adaptability - Condition	14	25	32
Cultural Adaptability: Task adaptability - Content	4	4	9
Cultural Adaptability: Task adaptability – Language	1	8	9
Cultural Difference Management: Communication	12	6	8
Cultural Difference Management: Perspective - enabling	-	-	2
Cultural Difference Management: Perspective – recognizing	-	-	2
Diversity valuing: Minority culture	-	-	7
Diversity valuing: Perspective	22	27	35

The sense of self-confidence, self-concept and self-respect of the students was more strongly enhanced in the lesson 30 in several major ways. *First*, their perspectives and communication patterns were more frequently recognized and adapted. The teacher recognized the students' different perspectives (2 times). They subsequently enabled them to self-reflect on these perspectives (2 times) in order to shape their own views and actions. In the meantime, it did not happen in the lesson 19 and 26. *Second*, their minority culture (7 times) was valued by the teacher while this act of valuing was not seen in the lesson 19 and 26. Additionally, the teacher more often appreciated the students' perspective in the lesson 30 (35 times). *Third*, the students were given much more space of autonomy (32 times) in their learning. They were enabled to participate in instruction when the teacher more frequently adapted the learnt content (9 times) and language (9 times).

The students were very proud and excited to tell about their ethnic traditions and living practices. They seemed to be greatly motivated by the teacher when she gave them

opportunity to share their experience. Lenh, a poorly performed student in this classroom, shared his thought in a stimulated recall interview when watching the video tape of the instructional period of the lesson 30 that:

Researcher: Why did you raise your hands so eagerly and actively in this lesson?
Lenh: It was easy to answer... and interesting to... to tell about plants and livestock.

Researcher: What do you like most in this lesson?
Lenh: Telling about alcohol production.

Researcher: Why do you like it?
Lenh: Because every Hmong family produces alcohol...

Figure 4.11 and Table 4.5 describe the cultural incompetence of Ms. Nga. The cultural assessment was not made throughout the lesson 19. Although the teacher made cultural assessment in the lesson 26 and 30, she did not adopt her assessment during the delivery of the instruction as illustrated in Table 4.5. She most frequently overlooked the incorporation of Hmong students' cultural characteristics and patterns of communication in her teaching.

Figure 4.11: Components of cultural incompetence in teaching of Ms. Nga by lesson.

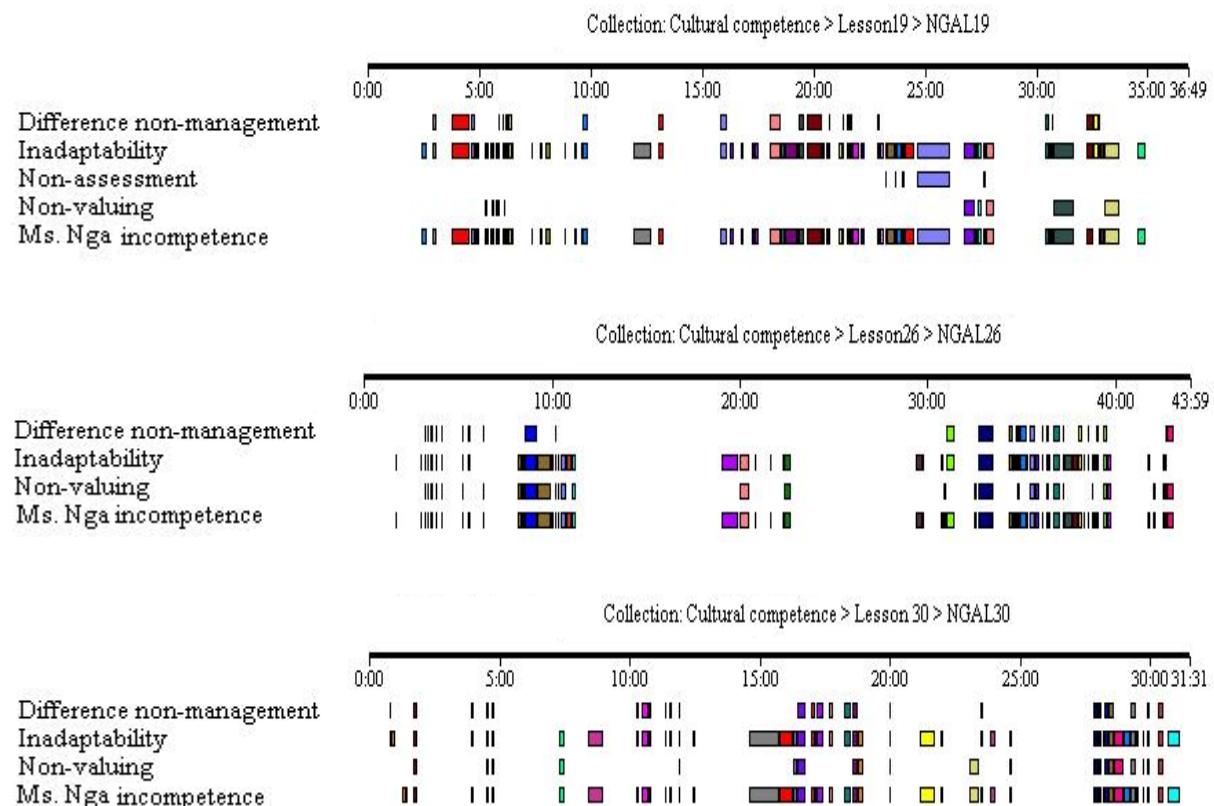


Table 4.5 and 4.6 show that the teacher's cultural incompetence degraded the sense of self-confidence, self-concept and self-respect of the students most seriously in the lesson 19 and least in the lesson 30. *First*, the teacher gave less autonomy for her students in their learning in the lesson 19 and 26 than she did in the lesson 30. As that enumerated in Table 4.5, the inadaptability of task conditions was remarkably reduced. It dropped from 49 times in the lesson 19 to 26 times in the lesson 30. Table 4.6 specifically indicates that the teacher let her students to freely deal with the assignment in the lesson 30 while she continuously told them what to do in the lesson 19 (6 times). Further, she more often urged her students to raise hands or give answers in the lesson 19 (7 times) while she did fewer times in the lesson 26 (once) and the lesson 30 (3 times). Notably, she called the students to contribute their ideas on the voluntary spirit at the highest frequency (22 times) and on the involuntary spirit at the lowest frequency (5 times) in the lesson 30. This adversely happened in the lesson 19 and 26. *Second*, the students' communication patterns were not properly recognized in the lesson 19 and 26. Table 4.6 points out that the teacher more repeatedly exposed her negative mood (7 times) and criticized or compared the students (2 times and once). She also most frequently urged the students speak loudly and clearly (18 times) in the lesson 19. In addition, the difference non-management quite often happened in all the three lessons as seen in Table 4.5. The difference non-management primarily occurred in communication (more than 25 times in a lesson). *Third*, the teacher tended to impose her perspectives on the learnt concepts instead of giving opportunity for the students to share their cultural perspectives. As a consequence, the difference non-management was enumerated to be the highest in the lesson 26 (3 times). The lesson 26 was noted with the highest frequency of non-valuing the students' perspectives (37 times). Meanwhile, it was much lower in the other lessons, specifically 24 times in the lesson 19 and 11 times in the lesson 30. *Finally*, the teacher designed and prepared the instruction of the lesson 30 by herself without any support from the researcher in the post-intervention phase. She frequently integrated the students' life experience in the instruction and adjusted the learnt concepts to their living circumstances. However, she used the alien photos in the textbook and prepared very few localized visual aids familiar to the students in order to support her instruction of the new abstract concepts. The teacher explained that it consumed a lot of time to prepare the relevant teaching tools while she was responsible for a much overloaded curriculum of many other subjects. Hence, without the project intervention, the knowledge constructing method was not adapted at the highest frequency in the lesson 30 (18 times). Consequently, the students possibly encountered difficulties in understanding the

instruction. They were likely unconfident in their answer. So they tended to speak softly. Thus, the teacher had to constantly ask the students to loudly speak or give the answers (12 times). She even lost her patience and showed her disappointed or unsatisfied mood in the lesson 30 (2 times) when the students could not give the answers to her repeated questions regarding the benefits of forest planting and protection at the end of the lesson.

Table 4.5: Parameters of cultural incompetence in teaching of Ms. Nga by lesson.

Parameters of cultural incompetence in teaching	L19 (times)	L26 (times)	L30 (times)
Cultural difference non-management: Communication	27	32	25
Cultural difference non-management : Perspective	-	3	1
Cultural non-valuing: Perspective	24	37	11
Cultural non-valuing: Minority culture	-	2	-
Cultural inadaptability: Task inadaptability - conditions	49	38	26
Cultural inadaptability: Communication	32	25	23
Cultural inadaptability: Knowledge constructing method	5	8	18

Table 4.6: Specific Indicators of Cultural inadaptability of Ms. Nga by lesson.

Indicators of Inadaptability	L19 (times)	L26 (times)	L30 (times)
Task inadaptability – <i>conditions</i>			
Correcting mistake by (teacher or other students)	4	4	2
Calling students upon hand-raising (C3 - times)	7	19	22
Calling students without voluntary basis (C2 - times)	25	17	5
Urging students	7	1	3
Nominating students to present their group-work	1	11	0
Allowing students to self-nominate	0	0	0
Telling what to do	6	1	0
Inadaptability – <i>communication</i>			
Reminding students to "Speak or read loudly & clearly"	18	6	12
Comparing students	1	0	0
Promoting example learning	0	0	0
Criticizing	2	1	0
Exposing mood (negative)	7	0	2

Summary

The cultural competence in teaching of Ms. Nga was significantly improved in the lesson 30 at the post-intervention stage. As a result, the sense of self-confidence, self-concept and self-respect of the students was most fostered in this lesson than that in the lesson 19 and 26.

- The teacher was aware of the students' cultural characteristics, communication and learning patterns, language, living practice related to the learnt concepts. Before the experimental study, she involved in the ethnographic research on the Hmong's living context and cultural characteristics. At the pre-intervention stage, the alien concepts in the lesson 19 were not adapted to the students' life. However, the students' experience and living practices were more frequently incorporated in the lesson 26 and 30.
- The teacher more frequently valued the students' perspectives. The students were given more opportunities to voice their ideas. Notably, the minority culture was merely integrated and appreciated in the lesson 30 (7 times) while it was not mentioned in the two other lessons. The teacher even had her stereotype on the students' minority culture in the lesson 26 (2 times).
- The teacher managed the cultural differences in terms of communication patterns in all the three lessons. Yet, the difference management in terms of perspectives solely occurred in the lesson 30. The teacher recognized the students' different cultural perspectives on the learnt concepts and enabled them to make reflections on these perspectives. On this basis, the students developed the proper actions by themselves.
- Finally, the teacher adapted much better the learning environment to the students in the lesson 30 than she did in the lesson 19 and 26. She gave more autonomy to her students. Notably, she more frequently made language clear and relevant and contextualized the learnt contents to the students' life. The knowledge was more often constructed by linking the learnt concepts to the students' cultural frame of reference and visualizing the abstract concepts. Additionally, the teacher more regularly recognized and praised their ideas in the lesson 30. However, she did not adapt the knowledge constructing method in the lesson 30 as frequently as she did in the other lessons. This rooted in the constraints of time and supports in the working conditions provided by the educational institutions.

Relationship between cultural competence in teaching and interactions in the classroom by lesson:

The better cultural competence in teaching resulted in the higher frequency of hand-raising of the students in Ms.Nga's classroom. Specifically, this frequency in the lesson 30 (78 times) doubled that enumerated in the lesson 26 (36 times) and approximately quadrupled that in the lesson 19 (17 times). Additionally, Figure 4.12 shows the unoccupied time of the students made up the highest percentage of the instructional period duration in the lesson 19 (16%) while it was equally lower in the lesson 26 and 30 (11%).

Figure 4.12: Unoccupied time of students in Ms.Nga's class by lesson.

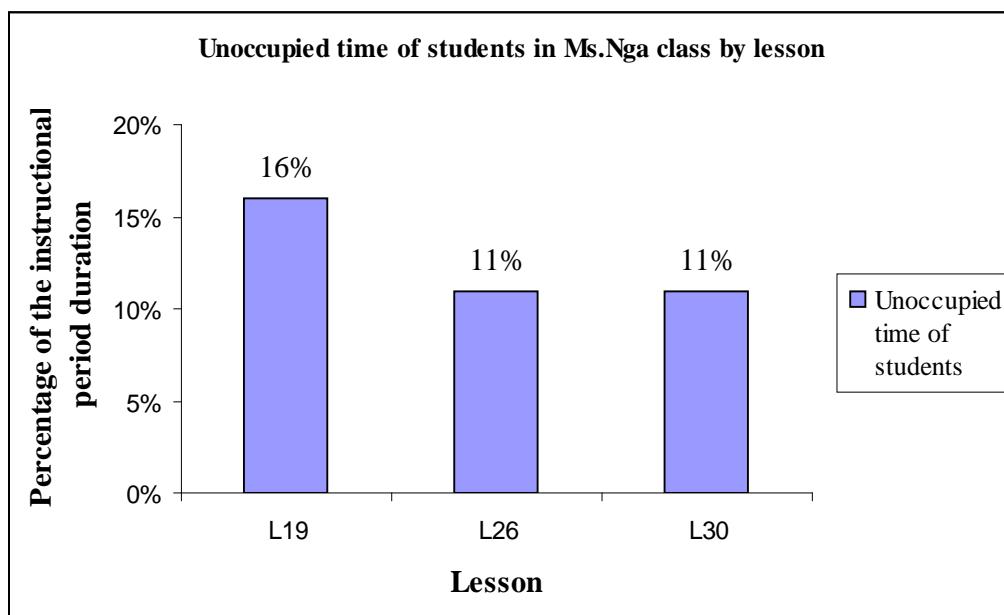
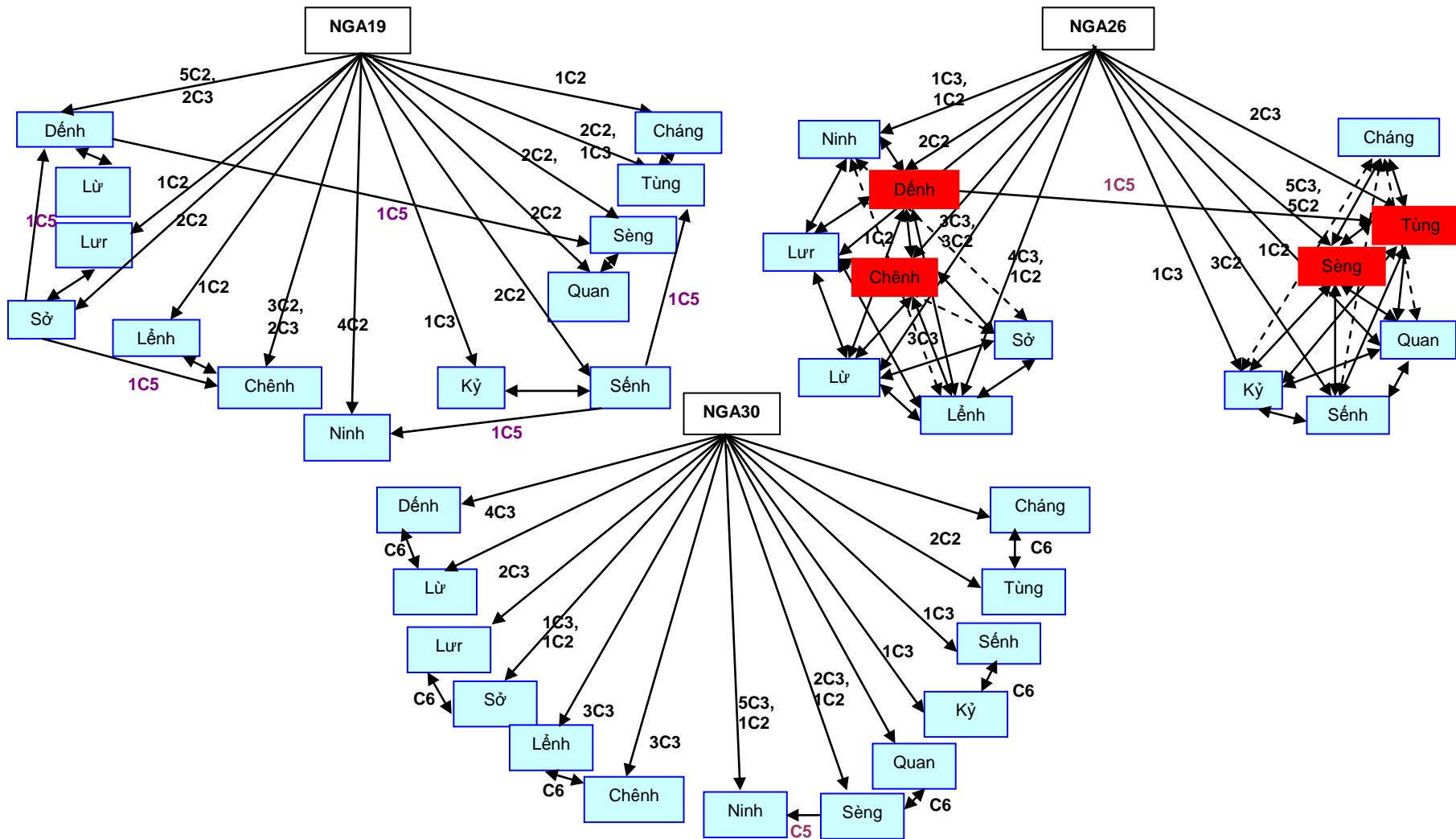


Figure 4.13 shows that the interaction in Ms. Nga's class was the teacher-oriented patterns. The teacher played the key role in controlling the interaction in the classroom. The teacher-student interaction predominated over the student-student interaction in this class. The teacher adopted the teaching guidelines in the textbook for the lesson 19 and 30 in which the teacher-student interaction patterns prevailed. The pair-work (C6) was adopted in both two lessons and the group-work was not organized in these instructions. The peer-feedback and comments were usually nominated by the teacher without the students' hand-raising. Notably, the teacher more frequently adapted the language and made learnt contents familiar to the students in the lesson 30. The students' experience and living practices were frequently incorporated and highly valued in this instruction. Therefore, it resulted in the higher

frequency of the students' hand-raising in the lesson 30. Thus, the teacher more frequently called the students to give answer on the voluntary basis in the lesson 30 (22 times) than she did in the lesson 19 (7 times). Meanwhile, the group-work was promoted in the lesson 26. Accordingly, the student-student interaction was promoted through the sets of the localized photos that visualized the abstract concepts. The students actively discussed and contributed their ideas to their group-work in the Hmong language under the control of their leaders (Denh and Chenh in the group 1; Tung and Seng in the group 2). Nonetheless, they became hesitant in the plenary discussion. The teacher did not value the students' minority culture and perspectives in the lesson 26. She even disrespected their ideas and disparaged their minority culture. For example, she did not elicit and recognize the students' perspectives about their local games. Instead, she imposed her perspective on the students when having viewed Tujlub game as a dangerous game. This prevented the students' participation in classroom. The teacher often called the students to give their answer without the voluntary spirit (C2) in this lesson (17 times).

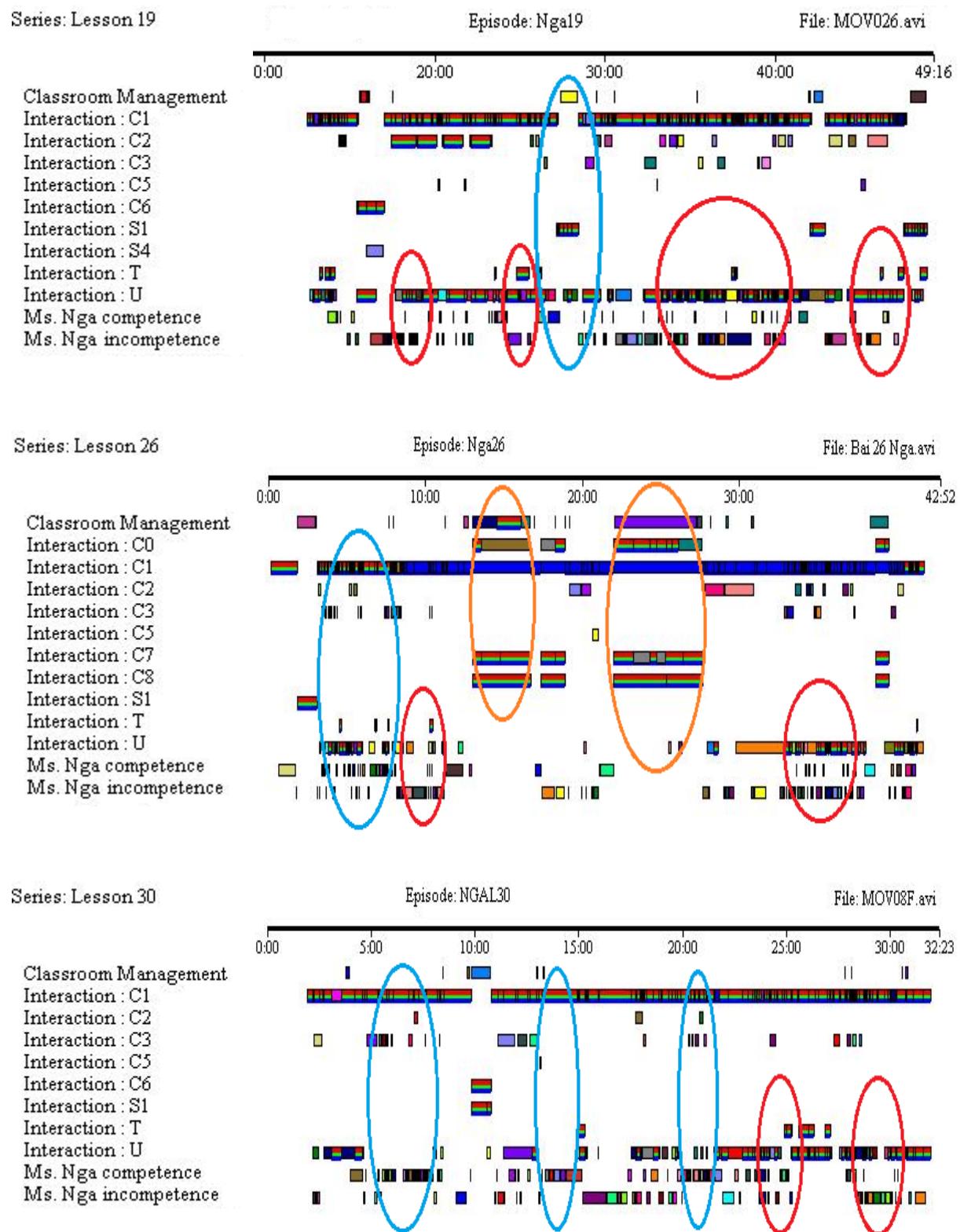
Figure 4.13: Interaction Chart in classroom of Ms. Nga by lesson.



The relationship between the cultural competence in teaching and patterns of interaction in the classroom is illustrated in Figure 4.14. The unoccupied time (including C0, U and T) in the lesson 19 was longer and denser than those in the lesson 26 and 30. The red circles present the relationship between cultural incompetence and the number of the absent-minded students. More than 4 or 5 students were usually distracted from their teacher's instruction at these timings. Meanwhile, the blue circles point out the relationship between the teacher's cultural competence in teaching and the number of the active participants in the instruction. Almost all students actively gave their answers (C2 and C3) to the questions raised by the teacher. They attentively listened to their teacher's instruction (C1) while fewer than two students were absent-minded (U) or talked with their peers (T) at these timings. The orange circles in the lesson 26 show the relationship between the poor classroom management of the teacher and the poor involvement of two or three students in the group-work (C0). The teacher simply observed the group discussion without providing the supports for the students. Therefore, some poorly performed students could not participate in their group-work. They simply listened to their peers' discussion and contributed no ideas to the group-work. The cultural competence in teaching brought about the best improvement in the interaction patterns in the lesson 30 and the least in the lesson 19. This finding could be explicated on three major premises.

First, the learnt concepts in the lesson 26 and 30 were localized to be familiar to the students. The teachers made a great effort to adapt the language to the introduced contents. On the contrary, the teacher did not contextualize the alien concepts in the lesson 19. This substantially challenged the students' participation in the classroom. *Second*, the students' minority culture and perspectives were recognized in the lesson 30. Conversely, their ethnic culture was not integrated in the lesson 19. More seriously, it was denigrated in the lesson 26. It was also seen that the teacher rarely valued the students' perspectives in these two lessons (19 and 26). She localized the learnt contents, visualized the learnt concepts and promoted the group-work in the lesson 26. Although the students actively interacted with their peers in the group-work, they became hesitant and cautious in the interaction with the teacher and their peers in the plenary discussion. *Third*, the students' communication patterns were more frequently accommodated in the instruction of the lesson 30. The teacher gave a greater space of autonomy to the students in this lesson than she did in the others.

Figure 4.14: Relationship between cultural competence in teaching and interaction by lesson in Ms.Nga's class.



The impacts of the cultural competence in teaching on the interaction in the classroom were further fostered through the positive changes in the interaction of the poorly performed students. Lù, Lur, Lènh and Cháng actively discussed with their peers in the Hmong language in the group-work. They eagerly explored the concepts with the localized pictures of their living practices. Figure 4.15a illustrates that they were more distracted in the lesson 19 and became more concentrated on the instruction in the lesson 26 and 30. For example, Vàng Thị Cháng and Thào Seo Lur had their highest unoccupied time of the instructional period duration in the lesson 19 (around 50%). Notably, the unoccupied time of Vàng Thị Cháng and Thào Seo Lènh dramatically decreased among the lessons. It sharply dropped from 50% to 14% and 13% for Cháng, and from 37% to 18% and 14% for Lènh. Further, Lènh and Lù had their increasing frequency of hand-raising among the lessons as seen in Figure 4.15b. However, Cháng and Lur did not raise their hand in all three lessons. It was explained that they had very poor language capability. Thus, they were afraid of giving out their answers in front of the whole class. Additionally, they were assessed to be the most poorly performed students in the classroom. They were possibly unconfident with their answers and afraid of being criticized by the teacher. Their teacher still showed her negative moods when the students failed to give the answers up to her expectation. The fear thereof likely prevents them from hand-raising to the teacher's questions, although they possibly know the answers.

Figure 4.15a: Unoccupied time (%) of the poorly performed students by lesson in Ms. Nga's class.

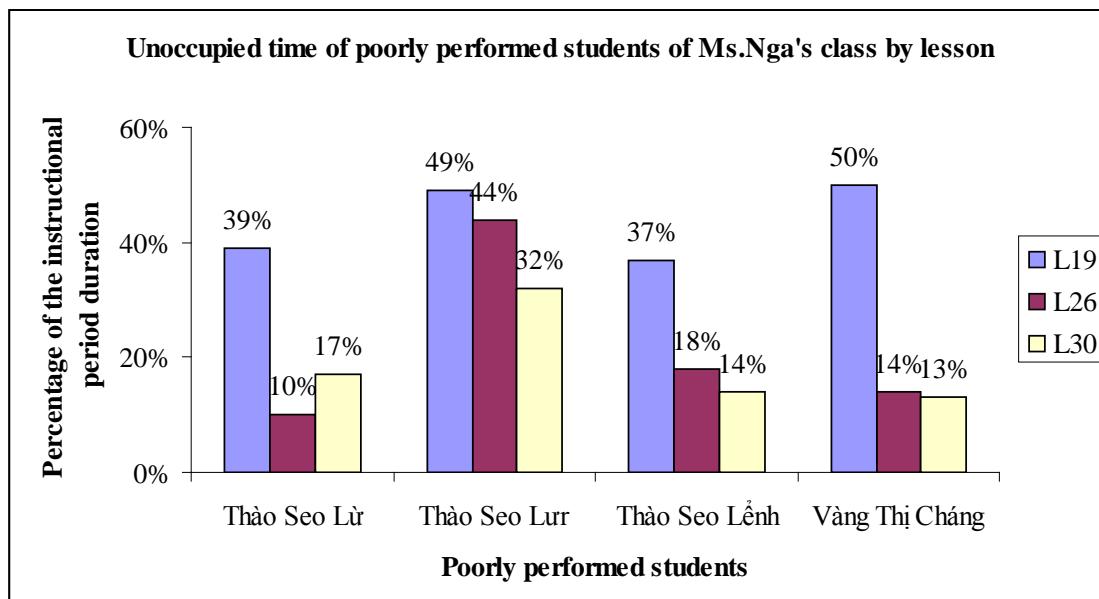
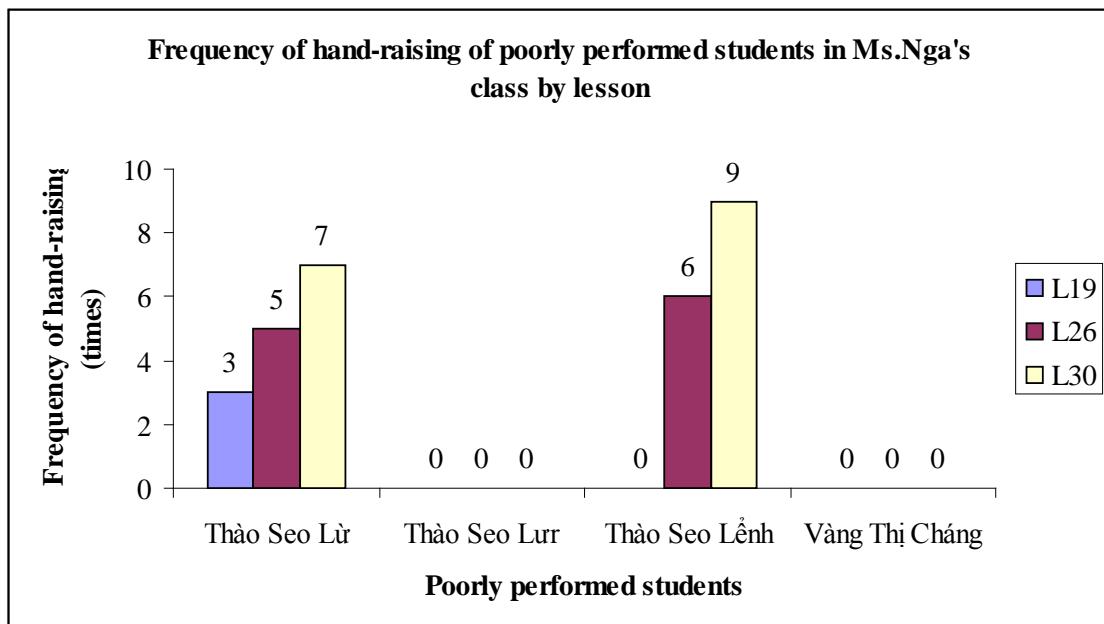


Figure 4.15b: Frequency of hand-raising (times) of the poorly performed students by lesson in Ms. Nga's class.

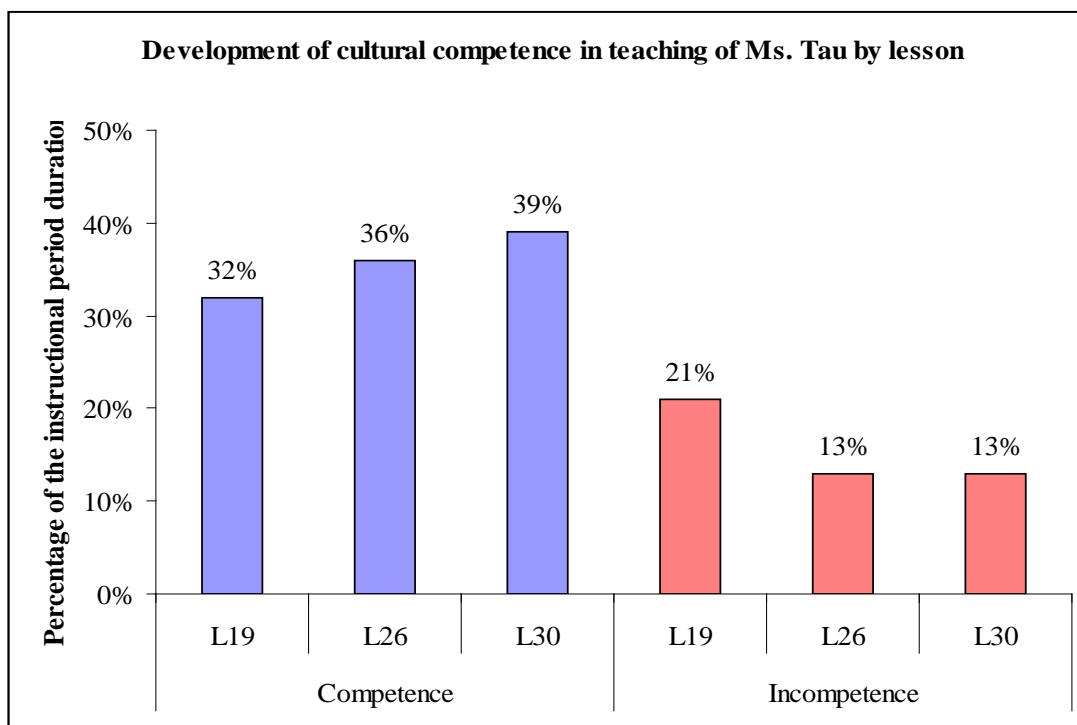


Briefly, the cultural competence in teaching was best in the lesson 30 and worst in the lesson 19. This significantly affected the students' interaction in classroom. The comparative analysis of the three lessons concludes that the teacher' adaptability in terms of task conditions and communication patterns made a more significant contribution to the improvement in the students' interaction in the classroom than that of the knowledge constructing method.

4.2.2.3. Development of cultural competence in teaching of the Hmong teacher (Ms.Tau) and its impacts on interaction in classroom

Ms. Tau gradually improved her cultural competence in teaching as shown in Figure 4.16. The proportion of the cultural competence in teaching steadily increased from 32% of the instructional period duration in the lesson 19 to 36% and 39% of those in the lesson 26 and 30, respectively. The duration of cultural incompetence in teaching accounted for the decreasing percentage from 21% in the lesson 19 to 13% in the lesson 26 and 30.

Figure 4.16: Development of cultural competence in teaching of Ms.Tau by lesson.



At the pre-intervention stage, Ms. Tau was able to make the cultural assessment in facilitating her students' learning. This was different from the teaching practice of her two Kinh colleagues who closely followed the textbook and did not make the cultural assessment in the lesson 19. Ms. Tau clearly understood her students' challenges in learning caused by their poor living practices (6 times) and language deficiency (5 times, Table 4.7). Like her colleagues, she more frequently took the students' cultural characteristics, learning features and living practices into account in designing and delivering the instructions at the intervention stage. Figure 4.17 and Table 4.7 show that she more often managed the cultural differences in terms of the communication patterns and the students' different cultural perspectives. Notably, the students' perspectives were increasingly valued by the teacher in the lesson 26 and 30 (39 and 36 times, accordingly). And their minority culture was strongly appreciated and effectively integrated in the instruction in the lesson 30 (10 times). The frequencies of the cultural adaptability in terms of the task conditions, communication and knowledge constructing method were quite high in all the three lessons. A slight increase was seen in the lesson 26 and 30. So the teacher understood her students' cultural characteristics and learning features quite well before the project intervention. She gave a great autonomy for her students in their learning (27 times) and carefully reinforced their self-confidence and self-concept in communication (19 times) in the lesson 19. After the project intervention,

these parameters were somewhat improved in her teaching. Specifically more autonomy was granted (39 and 30 times in the lesson 26 and 30, respectively) and the sense of self-confidence and self-concept in communication was further enhanced (33 and 28 times in the lesson 26 and 30, correspondingly).

Figure 4.17: Components of cultural competence in teaching of Ms. Tau by lesson.

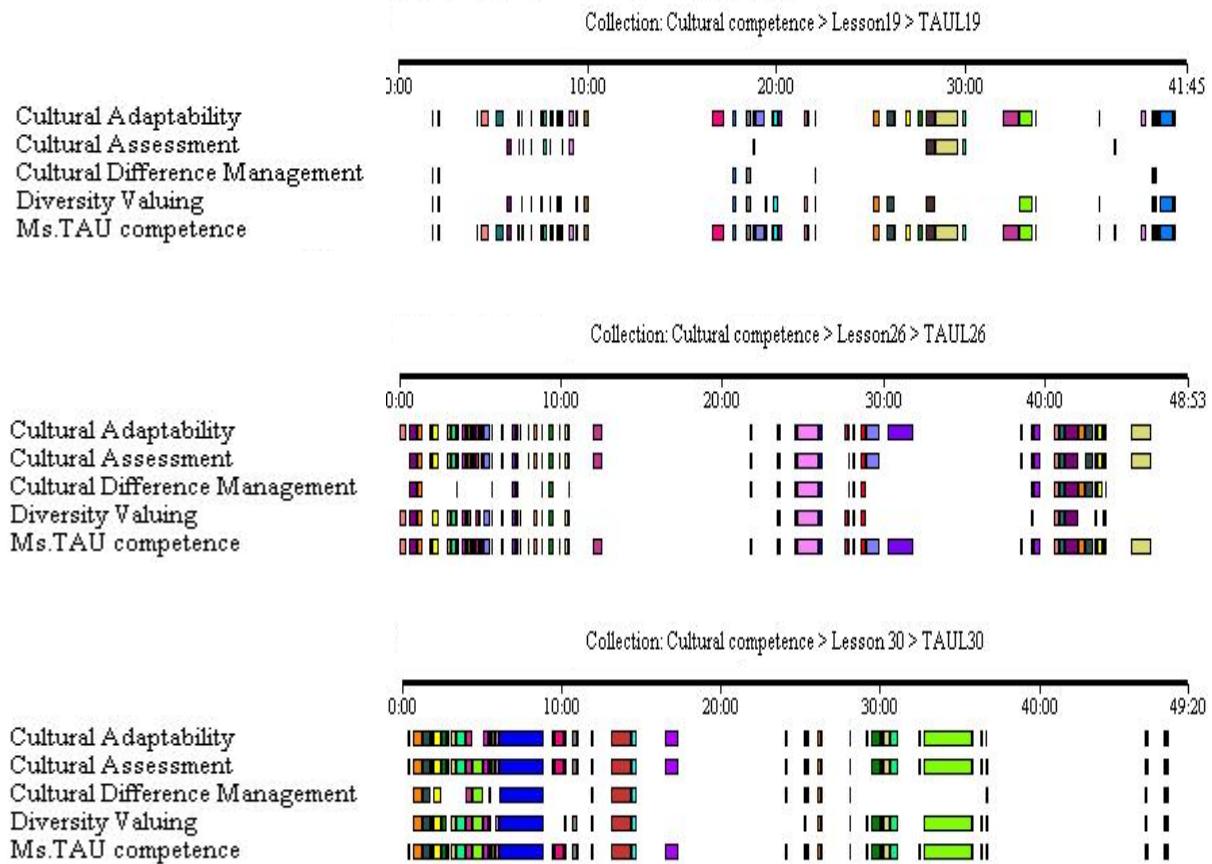


Table 4.7: Parameters of cultural competence in teaching of Ms. Tau by lesson.

Parameters of cultural competence in teaching	L19 (times)	L26 (times)	L30 (times)
Cultural Assessment : Cultural characteristics	2	48	40
Cultural Assessment : Language sensitivity	5	2	2
Cultural Assessment : Learning features	2	19	22
Cultural Assessment : Living practice	6	7	10
Cultural Adaptability: Communication	19	33	28
Cultural Adaptability: Knowledge constructing method	12	11	11
Cultural Adaptability: Task adaptability - Condition	27	39	30

Parameters of cultural competence in teaching	L19 (times)	L26 (times)	L30 (times)
Cultural Adaptability: Task adaptability - Content	3	4	7
Cultural Adaptability: Task adaptability – Language	5	1	3
Cultural Difference Management: Communication	8	23	17
Cultural Difference Management: Perspective - enabling	-	10	9
Cultural Difference Management: Perspective – recognizing	-	3	5
Diversity valuing: Minority culture	4	2	10
Diversity valuing: Perspective	24	39	36

Table 4.8 indicates that the teacher gave more autonomy for her students in their learning. She often called the students upon their hand-raising and allowed them to self-nominate their representative to present their group-work. She also reduced the frequency of urging her students in their work. Remarkably, she did not criticize, compare the students, and did not show her negative moods despite the students' failure to give the correct answers. This likely makes the students comfortable and confident in their participation in the classroom.

Table 4.8: Specific indicators of cultural inadaptability of Ms. Tau by lesson.

Indicators of Inadaptability	L19 (times)	L26 (times)	L30 (times)
Task inadaptability - conditions			
Correcting mistake by (teacher or other students)	6	0	0
Calling students upon hand-raising (C3 - times)	8	15	30
Calling students without voluntary basis (C2 - times)	17	1	4
Urging students	19	4	3
Nominating students to present their group-work	2	0	0
Allowing students to self-nominate	8	12	12
Telling what to do	8	0	2
Inadaptability - communication			
Reminding students to "Speak or read loudly & clearly"	9	0	2
Comparing students	0	0	0
Promoting example learning	0	0	0
Criticizing	0	0	0
Exposing mood (negative)	0	0	0

The cultural competence in teaching was quite good in all the three lessons and slightly improved in the lesson 26 and 30. The significant improvement in terms of the diversity valuing, adaptability and management of communication patterns was achieved in these lessons. The sense of self-confidence, self-concept and self-respect was greatly fostered in the students. As a result, the students actively and comfortably participated in the classroom. They confidently shared their feedback or comments to their peers' answers/ideas. Notably, they even voiced their different perspectives with the teacher's. Cong, who was assessed to be the most poorly performed student in this class, corrected his teacher's ideas when she wrongly guided him to draw the members in his family. He said in the stimulated recall interview after watching the video tape of the instructional period of the lesson 19 that

Researcher: What do you like most in the instructional period?
Công: Thu's family photo.
Researcher: Is there anything else?
Công: Drawing about my family members.
Researcher: Why do you like it?
Công: Funny... and ... interesting
Researcher: I saw that you corrected your teacher's wrong idea about your family generation. Were you not afraid of being reprimanded by your teacher?
Cong: No...the teacher appreciated it...

Figure 4.18 and Table 4.9 show that the cultural incompetence of Ms. Tau in the lesson 19 was worse than that in the lesson 26 and 30. Although the evidences indicated that Ms. Tau understood well her students' cultural characteristics and their challenges in the Vietnamese language in all the three lessons, she sometimes failed to integrate them in her instruction. At the pre-intervention stage, the teacher was not adequately aware of the importance of making the cultural assessment. However, she conducted the cultural assessment in terms of the living practices, language and learning features in the lesson 19. Therefore, she usually explained the abstract and alien concepts in the Hmong language when she saw that her students vaguely understood them. Also as seen in Table 4.9, the teacher failed to manage the cultural difference in terms of communication patterns at the lowest frequency in the lesson 30 (3 times) compared to the highest in the lesson 19 (7 times). Nonetheless, the non-

management of the cultural difference in terms of cultural perspectives was at the higher occurrence in the lesson 30 (4 times) over that in the lesson 19 and 26 (2 times). In addition, the teaching in the lesson 30 was better when the non-valuing frequency in terms of the students' perspectives and minority culture was lowest in this lesson. The cultural inadaptability most frequently occurred in the lesson 19 and least regularly in the lesson 26. The teacher asked her students to follow her request in the lesson 19 (23 times), nearly four times higher than she did in the lesson 26 and 30 (around 6 times). However, the teacher did not adapt her knowledge constructing method at the much high frequency (8 times) in the lesson 30 in comparison with that in the lesson 19 and 26 (2 times).

Figure 4.18: Components of cultural incompetence in teaching of Ms. Tau by lesson.

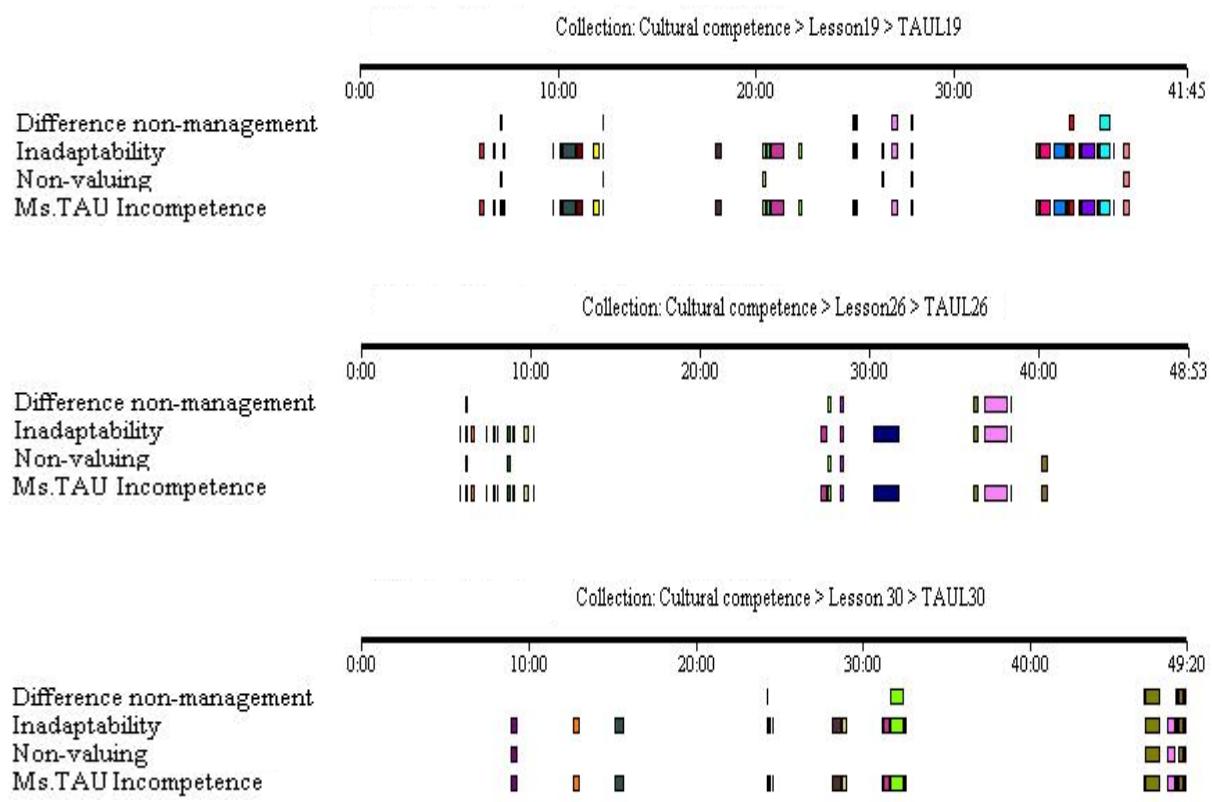


Table 4.9: Parameters of cultural incompetence in teaching of Ms. Tau by lesson.

Parameters of cultural incompetence in teaching	L19 (times)	L26 (times)	L30 (times)
Cultural difference non-management: Communication	7	4	3
Cultural difference non-management : Perspective	2	2	4
Cultural non-valuing: Perspective	6	4	2
Cultural non-valuing: Minority Culture	-	3	2
Cultural inadaptability : Task inadaptability - Content	-	-	1
Cultural inadaptability: Task inadaptability - conditions	23	6	7
Cultural inadaptability: Communication	6	2	4
Cultural inadaptability: Knowledge constructing method	2	2	8

Along with the increasing cultural competence, the cultural incompetence in the lesson 26 and 30 was substantially reduced compared to that in the lesson 19. A considerable decrease was seen in forcing the students to deal with their assignment (Task inadaptability – conditions), disrespecting the students' perspective and minority culture, and unrecognizing their communication patterns. As a result, the sense of self-confidence, self-concept and self-respect was likely strongly reinforced in these two lessons (26 and 30).

Summary

Ms. Tau's cultural competence in teaching in the lesson 26 and 30 was clearly improved in comparison with that in the lesson 19. The evidences asserted that the cultural competence in teaching was best improved in the lesson 30. It was manifested in the following aspects:

- The teacher understood quite well her students' cultural characteristics, communication and learning features, language, living practices related to the learnt concepts in all the three lessons including the lesson 19 at the pre-intervention stage. It was understandable because the teacher was from the Hmong and she ever experienced the schooling like her students.
- The teacher frequently valued the students' perspectives in all the three lessons. The students were usually encouraged to share their thoughts and ideas in this class. And the teacher often gave more time for the students to think over the question and give

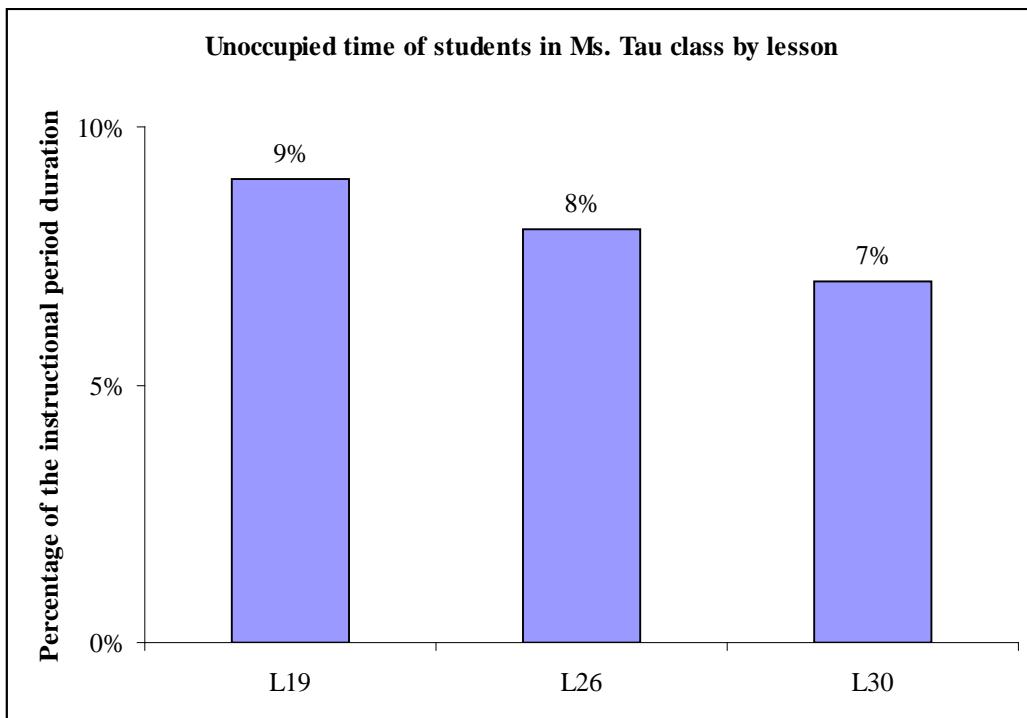
their own ideas. Nonetheless, the minority culture was most frequently incorporated and appreciated in the lesson 30.

- The teacher made the cultural difference management in terms of communication patterns in all the three lessons. However, the difference management in terms of perspectives more frequently occurred in the lesson 30 in which the teacher recognized students' different cultural perspectives on the learnt concepts and enabled them to make their own reflections on these different perspectives.
- Finally, the teacher made the good adaptability of the learning environment and communication patterns to the students in the lesson 26 and 30. She granted a great autonomy to her students. Specifically, she allowed them to self-nominate their representative and to call for their peers' comments or feedback by themselves. She made her students feel being capable in their learning by giving time for them to think over the questions, making the questions familiar with their living context. Particularly, she always took the students' living practice in her instruction design and delivery. The students' community was involved in supporting the teaching and learning process in her classroom.

Relationship between cultural competence in teaching and interaction in classrooms by lesson:

The teacher's cultural competence in teaching positively influenced the students' interaction in classroom. The students actively raised their hand in responding to their teacher's questions in all the three lessons. The enumeration of the hand-raising was increasing by lesson, specifically, 29 times in the lesson 19, 42 times in the lesson 26, and remarkably 191 times in the lesson 30. Moreover, the duration of unoccupied time of the students in this classroom steadily reduced by lesson as indicated in Figure 4.19.

Figure 4.19: Unoccupied time of students in Ms. Tau's class by lesson.



It can preliminarily be concluded that the interaction in the classroom was improved in the lesson 26 and 30. Figure 4.20 shows the group-work attracted the students' active participation with the sets of the localized photos, key word cards and games. This made students eager and interested in exploring the concepts. The group-work in the lesson 19 was primarily dealt with by the group leaders (the students in the red colored squares). The poorly performed students passively observed the group leaders to give the answers in this lesson. Conversely, the group-work was cooperatively made by all the group members in the lesson 26 and 30. The poorly performed students became to actively contribute and even argue with their peers. Notably, the students confidently corrected their teacher's ideas (C4) in the lesson 19 if they saw her ideas were wrong. However, it was also found that the students more often gave their feedback or comments on their peers' group-work results (C5) in the lesson 26 and 30. Such interaction patterns were not recognized in the two Kinh teachers' classes. It was also seen that each group-work had around 2 or 3 group leaders who were the good students. These group leaders collected the ideas of all the group members and subsequently facilitated their group discussion in order to give out the group results. It was observed that the group members usually respected the ideas of their group leaders who would give out the final answers.

Figure 4.20: Interaction Chart in classroom of Ms. Tau by lesson.

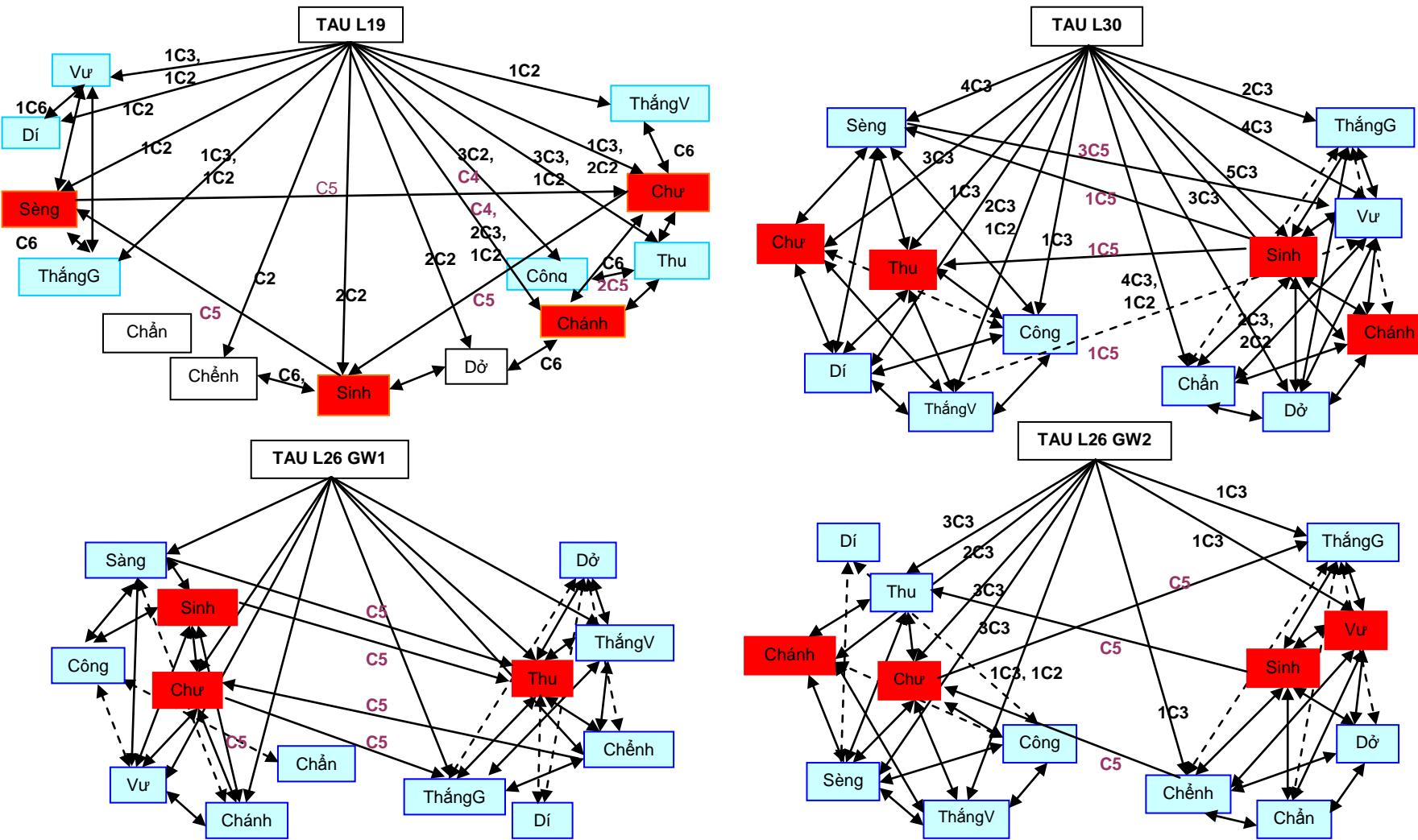


Figure 4.20 also indicates that the poorly performed students like ThangV, Cong, Chan, Do actively raised their hand to give answers. Thus, the teacher most frequently called the students upon their voluntary spirit (C3) in the lesson 30 (30 times) while she primarily had to nominate them (C2) in the lesson 19 (17 times).

The cultural competence in teaching positively influenced the interaction in the classroom. Figure 4.21 presents that the better cultural competence in the lesson 30 was, the more actively the students participated in the classroom. The blue circles point out that the teacher's better cultural competence in teaching made students more actively give answers on voluntary basis (C3), attentively listen to the teacher's instruction and their peers' sharing (C1) and fewer students (1 or 2 ones) absent-minded (U). The red circles show that the teacher' cultural incompetence resulted in the higher number of the students (above 4 students) who distracted (U) or talked with each other (T). The teacher's poor classroom management in the lesson 19 and 26 adversely affected the students' interaction as demonstrated in the orange circles. During the teacher's instruction or friends' presentation, some students did not actively participate in the group-work (C0). Some did not concentrate on the instruction (U) or privately talked with their peers (T). The negative impacts of the poor classroom management diminished the benefits of the cultural competence in teaching in some cases. Consequently, more students were distracted despite the teacher's cultural competence in teaching as illustrated by the second big orange circle in the lesson 19 and the first one in the lesson 26.

Figure 4.21: Relationship between cultural competence in teaching and interaction in the classroom of Ms. Tau's class by lesson.

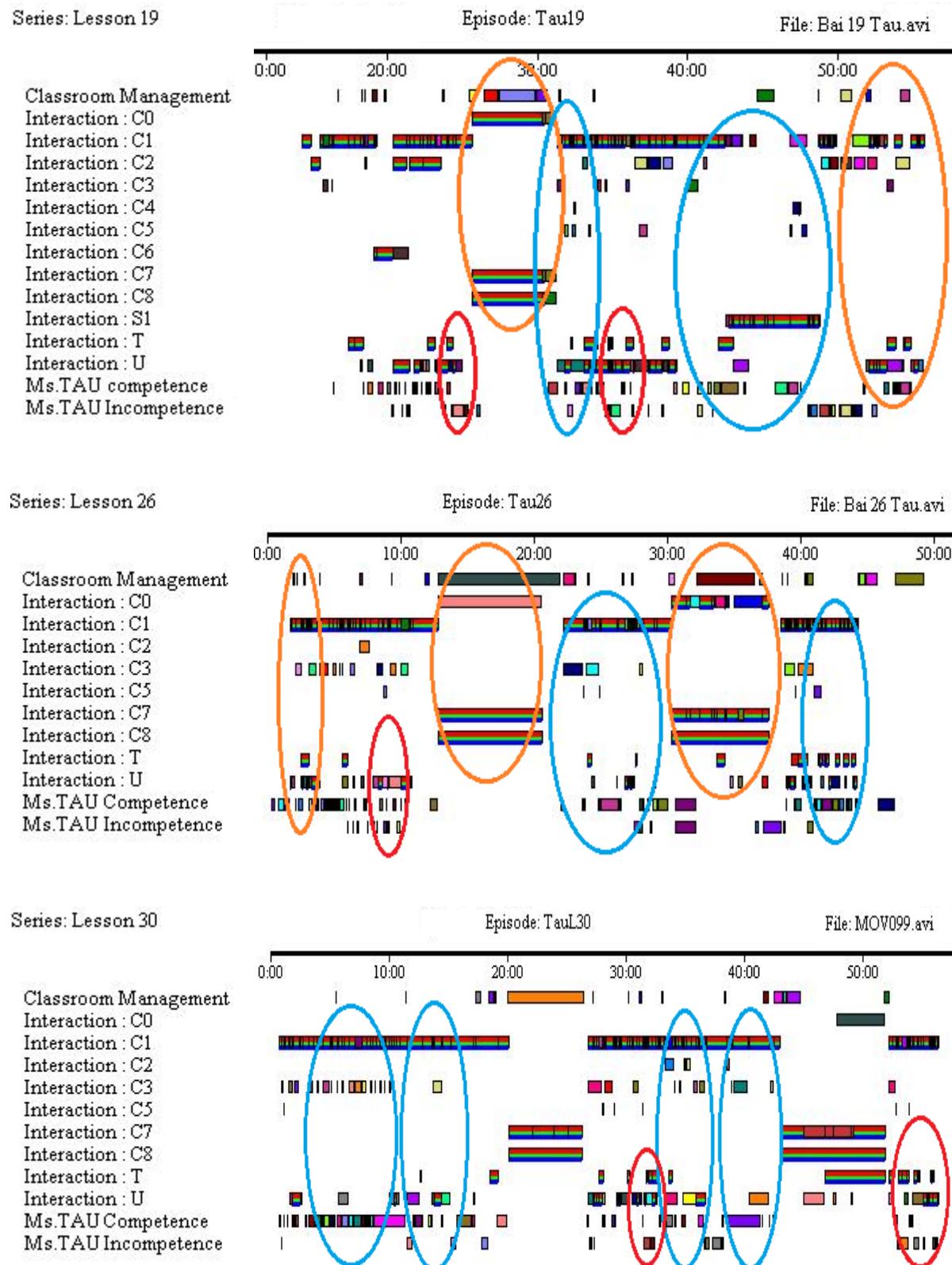


Figure 4.22a&b shows the unoccupied time and frequency of hand-raising of the most poorly performed students in the three lessons. The students incrementally raised their hands to respond to their teacher's questions by the lesson. The lesson 30 recorded the highest frequency of the hand-raising of all the four poorly academic performers. Notably, Ma Thị Dở, Tráng Seo Chǎn, and Vàng Seo Thǎng did not raise their hand in the lesson 19. However, they had a remarkably increasing frequency of hand-raising in the lesson 30 (13, 12 and 10 times, respectively). Meanwhile, the unoccupied time unstably decreased by the lesson. Particularly, the unoccupied time of Vàng Seo Thǎng and Sùng Seo Công abnormally changed between the lessons. It recorded the highest proportion of the instructional period duration in the lesson 19 for Thǎng and Công (46% and 26%, respectively). Subsequently, it sharply dropped to 9% for both in the lesson 26. Nonetheless, it substantially increased to 40% and 18% in the lesson 30, correspondingly. The reason for this abnormal change was the poor classroom management of the teacher and the ineffective knowledge constructing method. The teacher closely kept her eyes on the students who gave the answer or made the presentation of their group-work. Hence, she sometimes failed to call the other students' attention. Moreover, the group-work in the lesson 26 was conducted with the sets of the localized photos and games that attracted the students' participation. In contrast, the group-work in the lesson 30 dealt with the open questions that occasionally distracted the attention of the active students like Thǎng and Công. As a result, the unoccupied time of Thǎng and Công unusually changed between the lessons.

Figure 4.22a: Unoccupied time (%) of the poorly performed students by lesson in Ms. Tau's class.

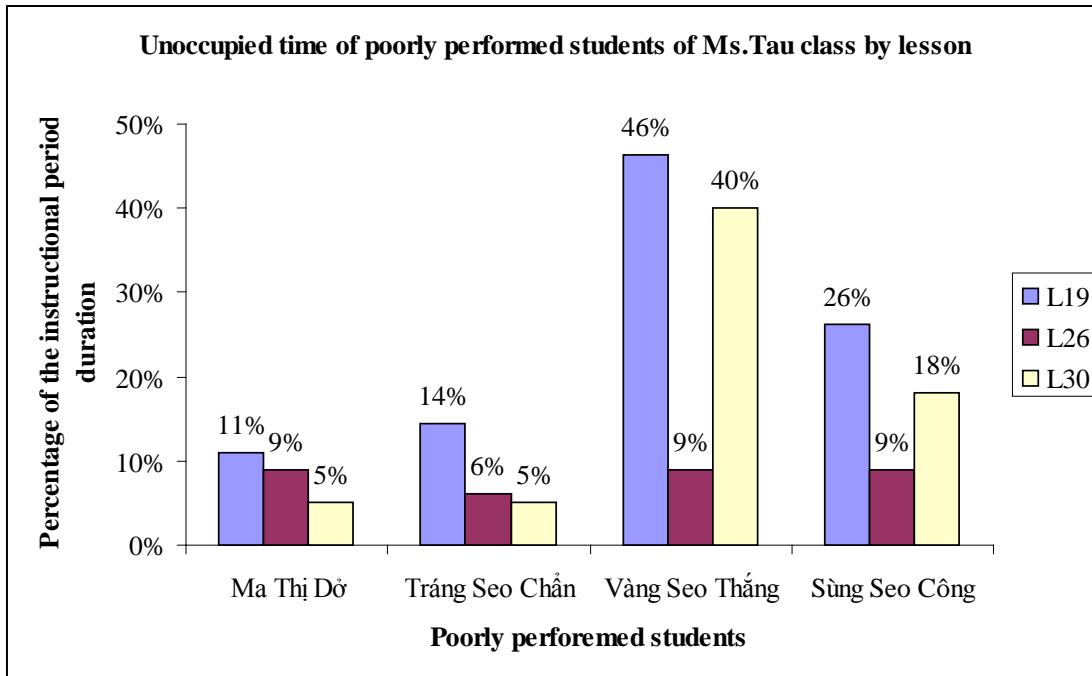
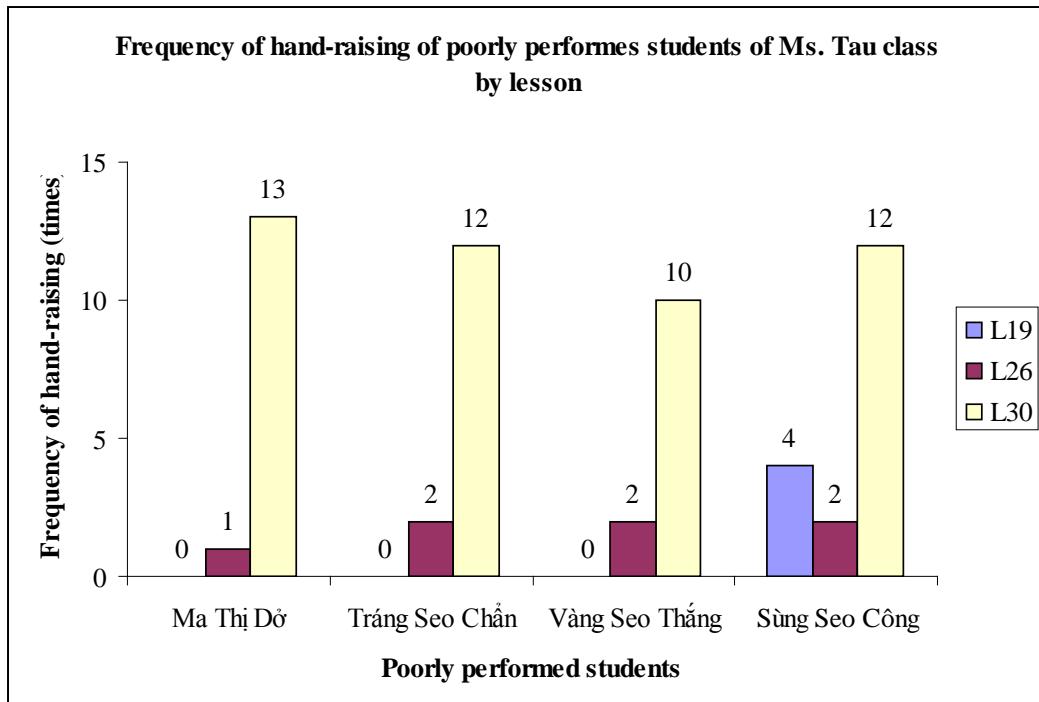


Figure 4.22b: Frequency of hand-raising (times) of the poorly performed students by lesson in Ms. Tau's class.



In short, the cultural competence in teaching of Ms. Tau was good and somewhat improved with the project interventions. She was recognized to be quite culturally competent in

teaching Hmong students at the pre-intervention stage. With the project interventions, she more effectively adjusted the learning content and paid more attention to valuing the students' minority culture in her instructions. She further enhanced and recognized the students' different perspectives on the learnt concepts, enabled them to make their own reflections on their different perspectives. Along with the improvement in the teacher's cultural competence, the interaction in the classroom positively changed. The students more frequently and excitedly raised their hands to their teacher's questions. They effectively participated in the group-work and comfortably shared their ideas with their peers. Some students confidently corrected the teacher's misunderstandings about their family's life and voiced their different ideas related to their living practices. The students' active participation in the classroom was also attributed to the contextualization of the learnt concepts. Accordingly, their living experience was effectively incorporated in the instruction. Additionally, the teacher visualized the abstract learnt concepts through the localized photos/pictures and key word cards. She also organized the teaching and learning activities through the local games and cooperated with the local persons to deliver the instructions. This effectively attracted the students' participation. Noticeably, the teacher authorized the greater autonomy for the students in their learning and highly valued the students' perspectives and minority culture. Particularly, she recognized the students' communication patterns in her teaching. In sum, such teaching practices strongly fostered the Hmong students' sense of self-confidence, self-concepts and self-respect in the classroom.

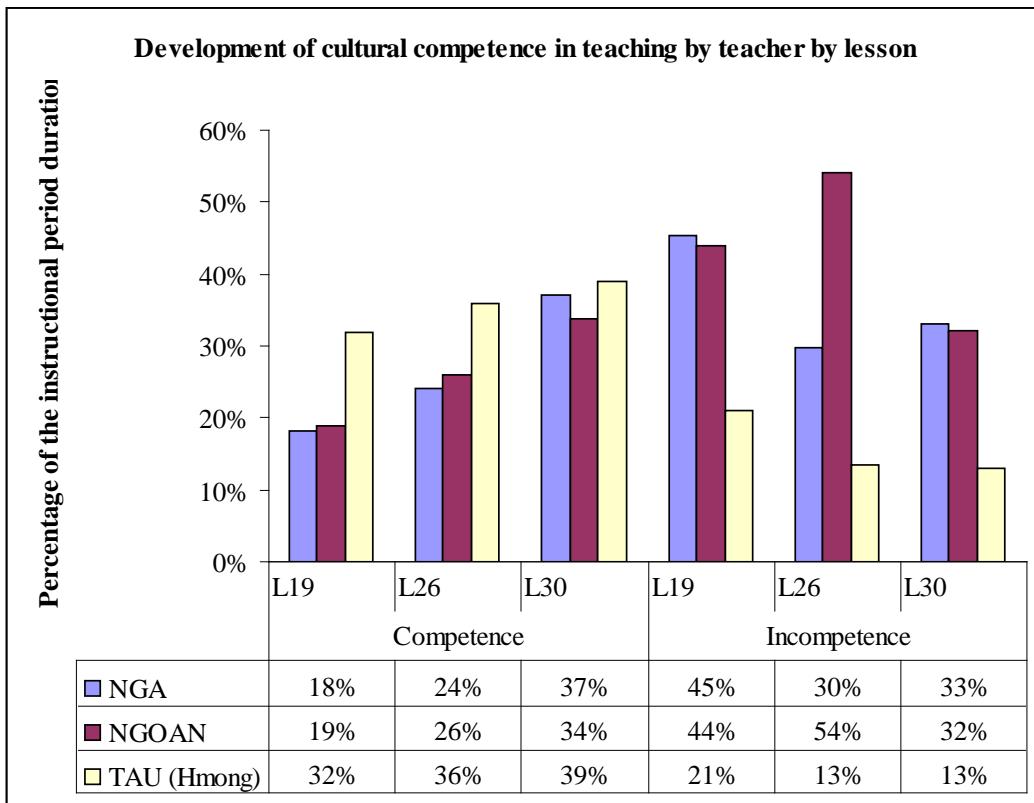
4.2.2.4. Comparative analysis of cultural competence in teaching and interaction in classroom among three classes

The insights into the development of cultural competence in teaching of three teachers (two Kinh and one Hmong) and the corresponding interaction in the classrooms preliminarily gave us the following conclusions:

4.2.2.4.1. Development of cultural competence in teaching among three teachers

The Hmong teacher achieved a better cultural competence than her colleagues as indicated in Figure 4.23.

Figure 4.23: Development of cultural competence in teaching by teacher by lesson.



The Hmong teacher more effectively delivered a culturally relevant teaching to the students. She created a more caring and friendly learning environment in the classroom. At the pre-intervention stage, she was portrayed to better understand the Hmong students' cultural characteristics, challenges in learning in terms of language, alien concepts, learning features and living practices. As noted, she gave more autonomy for the students, gave them more opportunities to raise their voice and properly recognized their cultural perspectives related to the learnt concepts. At the intervention stage, she more actively received and cooperatively contributed to the design of the project interventions and preparation of the teaching tools. She more enthusiastically contacted and involved the local persons in supporting her teaching. Especially, she frankly shared her thoughts, feedback and actively enriched her experience when reviewing the video tapes after the instructional periods during the coaching process. On this account, she could make a significant improvement in her cultural competence in teaching at the post-intervention stage. Additionally, she also gave more time for her students to think over the questions and no longer urged them to give the answers. The instructional content was more relevantly adjusted to the students' life. Particularly, the minority culture was more frequently integrated in the classroom.

The two Kinh teachers had the poorer cultural competence in teaching than their Hmong colleague. At the pre-intervention stage, they did not have the comprehensive understanding of her students' cultural characteristics, communication and learning features. They merely saw that the Hmong students were often shy, unconfident and language-deficient in their communication. They did not understand the students' minority status that shaped their response patterns in social interaction. And they did not also understand the students' living practices. They merely knew that their family was so poor that their parents could not adequately provide them the learning conditions. The root cause of their parents' and community's indifference to their children's educational investment was not properly perceived by these teachers. As a consequence, they rigidly adopted the instructional guidelines from the textbook without taking consideration of their Hmong students' minority status, cultural characteristics, learning features and living practice in their instruction. Specifically, the first Kinh teacher (Ms. Ngoan) had the worst cultural competence in teaching among three teachers despite a significant improvement in her cultural competence in teaching with the project interventions. Although she promoted the group-work in her instruction, it was primarily dealt by the group leaders without the true participation of the other students, particularly the poorly performed ones. She often imposed her perspectives on the students and constantly degraded the students' self-confidence and self-concept, although criticizing, comparing the students in their performance and promoting the example learning. This was considered as the crucial element to impede the students' participation. Meanwhile, the second Kinh teacher (Ms. Nga) was recognized to be better at her cultural competence in teaching than her same ethnic colleague. However, her high expectation and time pressure in communication made the students hesitated in their participation. Both two teachers were seen to promote the adoption of the rote memory in learning in their knowledge constructing method. But they possessed much better classroom management than their Hmong colleague. At the intervention stage, these two teachers cooperatively designed the instruction after they understood the students' minority status, cultural characteristics and their challenges in learning. Nonetheless, they could not effectively engage the local persons in supporting their teaching because they did not achieve the sufficient trust in communication with the students' parents and community. On the other hand, they were not active and enthusiastic enough to involve in such work. For example, unlike their Hmong colleague, they failed to ask for the supports of their students' parents to produce the local photos to visualize the abstract concepts of generations of a family in the lesson 20 and 21. And they could not also invite the

local person in introducing the functions of the local administrative offices in the commune in the lesson 27-28. At the post-intervention stage, the cultural competence in teaching of both teachers was significantly improved. Although she no longer compared, promoted model learning and criticized the students, the first Kinh teacher (Ms.Ngoan) sometimes showed her unsatisfied mood when the students failed to perform their tasks up to her expectation. To some extent, this made the students a little stressed. The second Kinh teacher (Ms. Nga) neither compared and criticized the students about their performance nor set up the high expectation for the students in the lesson 30. Therefore, the students felt comfortable and confident to share their ideas about their life when the teacher made the learnt concepts familiar to their cultural frame of reference.

4.2.2.4.2. Impacts of cultural competence in teaching on the students' sense of self-confidence, self-concept and self-respect in classroom

The cultural competence in teaching of the Hmong teacher was recognized to be better than her two colleagues of the major culture. As a result, it likely more effectively fostered the sense of self-confidence, self-concept and self-respect of the students in her class than that in the two remaining ones. Such positive impacts were enhanced in three major ways as indicated in Table 4.10. First, the Hmong teacher more frequently valued the students' minority culture or living practices and their perspectives in her instruction than her colleagues. Second, she also more often recognized and adapted to the students' different communication patterns. Additionally, she more regularly encouraged the students to share their culturally different perspectives. Subsequently, she enabled them to make their own reflections on these perspectives to shape their own views and actions. Third, she gave her students much more space of autonomy in their learning. She allowed her students to self-nominate their group representative and self-give their comments or feedback on the group-work results for their peers. In contrast, the Kinh teachers often granted limited autonomy for their students. They set the high expectations for their students while being poorly aware of their challenges in dealing with their assigned tasks. The students were not allowed to nominate by themselves their group representative to present their group-work. As such, the students were made feel more capable in their learning by the Hmong teacher than those by the two Kinh ones. Notably, the Hmong teacher more frequently adapted the learnt contents and explained the alien and abstract concepts or information in the Hmong language. Meanwhile, the two Kinh teachers were unable to explain such abstract concepts in the

Hmong language. Obviously, the Hmong teacher much more effectively enabled her students to participate in the instructions.

Another remarkable finding was that the two Kinh teachers more seriously deepened the students' sense of inferiority and incapability than their Hmong colleague as shown in Table 4.10. It was manifested in three specific ways. First, the two Kinh teachers more often made either non-recognition or misrecognition of the students' minority culture and living practices. This severely eroded and damaged the students' self-respect for their culture and social status. Particularly, Ms. Ngoan continuously criticized and imposed her prejudiced perspectives on the Hmong students. For example, she denigrated the Hmong traditional game (Tujlub) in the lesson 26 and their living practice (cutting wood in forests served their basic needs like house building, cooking) in the lesson 30. She did not give the students opportunity to share their cultural perspectives. It was seen that this teaching greatly hindered the students' participation and interaction in the classroom. Second, the two Kinh teachers did not recognize the students' communication patterns in teaching as effectively as their Hmong colleague. They seriously ruined the sense of self-confidence and self-concept of the students in the classroom through constantly criticizing, comparing the students, even promoting the model learning and showing negative mood whenever the students poorly performed their tasks. It most frequently happened in the first Kinh teacher (Ms. Ngoan)'s class but did not occur in the Hmong teacher's class. Consequently, the students often kept silence or softly and hesitantly responded to the teachers' questions. Therefore, the two Kinh teachers had to frequently urge the students speak loudly and clearly during their instructions. Third, less autonomy for her students in their learning was granted in the two Kinh teachers' classrooms than that in their peer's. Table 4.11 specifically points out that the two Kinh teacher often directly corrected her students' mistakes or gave the mistake correcting opportunity to the other students. This possibly resulted in the students' face loss. Furthermore, they more frequently urged their students to raise hand and more regularly told them what to do. Noticeably, it more often happened in the first Kinh teacher (Ms. Ngoan)'s class.

In short, the sense of self-confidence, self-concept and self-respect of the students was best enhanced in the Hmong teacher's class and most destroyed in the first Kinh teacher (Ms. Ngoan)'s class. As a consequence, it severely affected the interaction of the students in the classroom as presented in the next section.

Table 4.10: Some key indicators for enhancement of the sense of self-confidence, self-concept and self-respect of students by teacher.

No.	Indicators for enhancement of the sense of self-confidence, self-concept and self-respect of students	Lesson 19			Lesson 26			Lesson 30		
		Ms. NGA	Ms. NGOAN	Ms. TAU	Ms. NGA	Ms. NGOAN	Ms. TAU	Ms. NGA	Ms. NGOAN	Ms. TAU
1	Valuing perspectives	22	14	24	27	17	39	35	26	36
2	Valuing minority culture/living practices	-	0	4	-	0	2	7	2	10
4	Cultural Difference Management – communication	12	10	8	6	3	23	8	5	17
5	Cultural Difference Management - Perspective	-	-	-	-	-	10	4	4	9
6	Cultural Adaptability: Communication	13	12	19	24	15	33	25	21	28
7	Cultural Adaptability: Task adaptability - Content	4	1	3	4	1	4	9	6	7
8	Offering mistake self-correcting	2	2	1	0	0	3	0	0	-
9	Allowing students to self-nominate	0	0	8	0	0	12	0	0	12

Table 4.11: Some key indicators for erosion of the sense of self-confidence, self-concept and self-respect of students by teacher.

No.	Indicators for erosion of the sense of self-confidence, self-concept and self-respect of students	Lesson 19			Lesson 26			Lesson 30		
		Ms.	Ms.	Ms.	Ms.	Ms.	Ms.	Ms.	Ms.	Ms.
		NGA	NGOAN	TAU	NGA	NGOAN	TAU	NGA	NGOAN	TAU
I		Non-valuing								
1	Degrading minority culture/living practices	-	-	-	2	5	3	-	5	2
2	Unrecognizing cultural perspectives	24	6	6	37	13	4	11	6	2
II		Inadaptability - communication								
1	Reminding students to "Speak or read loudly & clearly"	18	18	9	6	15	0	12	6	2
2	Comparing students	1	3	0	0	8	0	0	0	0
3	Promoting example learning	0	1	0	0	2	0	0	0	0
4	Criticizing	0	14	0	1	17	0	0	8	0
5	Exposing mood (negative)	7	20	0	0	8	0	2	8	0
6	Demanding statements	33	15	7	35	15	2	16	27	15
III		Task inadaptability - autonomy								
1	Correcting mistake by (teacher or other students)	4	8	6	4	7	0	2	5	0
2	Urging students	7	7	16	1	12	4	3	0	3
3	Nominating students to present their group-work	-	0	2	11	14	0	0	2	0
4	Telling what to do	6	10	8	1	11	0	0	5	2

4.2.2.4.3. Interaction in classroom among three classes

As a result of the strong reinforcement of their sense of self-confidence, self-concept and self-respect through the teacher's cultural competence, the interaction in the Hmong teacher's class was seen to be more active, comfortable, confident, and friendly than that in the two Kinh teachers' classes. It was manifested in the students' active arguments with each other to defend their ideas, self-nomination of their representative for the group-work presentation and self-calling for the feedback or comments from their peers on the group-work results, particularly, their confidence in correcting the teacher's misunderstandings of their life. These interaction patterns were not observed in the two Kinh teachers' classes.

In contrast, the cultural incompetence adversely affected the interaction in Ms. Ngoan's class. The students were observed to be terribly stressful, uncomfortable and unconfident in their interaction with the teacher. Their interaction tended to be more obligatory in the lesson 19 and 26. Nevertheless, it was much improved with the teacher's effective knowledge constructing method and adaptability of communication patterns. Accordingly, the students were facilitated to construct the learnt concepts through the group-work with the sets of the localized photos and games along with the strong enhancement of the sense of self-confidence, self-concept and self-respect for the students in communication in the lesson 30. Table 4.12 indicates that both Ms. Nga and Ms. Tau increasingly called the students upon their hand-raising (C3) by the lesson. Additionally, the frequency of hand-raising sharply increased by the lesson in Ms. Nga's and Ms. Tau's classes. However, Ms. Ngoan mostly called her students without their hand-raising (C2) by the lesson. Noticeably, the frequency of hand-raising in her classroom substantially reduced in the lesson 26 in Ms. Ngoan's class despite the project intervention in terms of provision of the localized photos and games in the group-work. The teacher was poorly aware of the students' communication patterns before the experimental study because she did not take part in the ethnographic study on the Hmong's living context and cultural characteristics. Hence, she poorly managed the differences and did not adapt to the students' communication patterns. Her increasing criticism, comparison of students' performance and model learning promotion as well as negative mood exposure seriously destroyed the students' sense of self-confidence, self-concept and self-respect. As a result, it hindered the students' active participation in this classroom. Further, the unoccupied time of the students in this lesson was remarkably low (1%). It shows that the students were so scared and stressful that they constantly kept silence and forcefully listened to the teacher's instruction.

Table 4.12: Indicators of interaction in classroom in three classes by lesson.

No.	Indicators of interaction	Lesson 19			Lesson 26			Lesson 30		
		Ms.	Ms.	Ms.	Ms.	Ms.	Ms.	Ms.	Ms.	Ms.
		NGA	NGOAN	TAU	NGA	NGOAN	TAU	NGA	NGOAN	TAU
1	Frequency of students' hand-raising (times)	17	49	29	36	21	42	78	56	191
2	Calling students upon hand-raising (C3) (times)	7	9	8	19	9	15	22	11	30
3	Calling students without hand-raising (C2) (times)	25	23	17	17	22	1	5	18	4
4	Unoccupied time (C0, U and T) (percentage of the instructional period duration - %)	16%	17%	9%	11%	1%	8%	11%	5%	7%

In general, the overall improvement in cultural competence in teaching was clearly recognized in all three classes. It significantly lessened the burden and stress for both the teachers and students in the teaching and learning process. The changes in the students' interaction were clearly seen in the lesson 30 at the post-intervention stage in all these classrooms.

Ms. Ngoan disclosed in a stimulated recall interview after reviewing the video tapes of the instructional periods that

Before participating in the project, I was usually incapable of helping my students to understand the alien and abstract concepts. Although I repeatedly explained them, they could not grasp them because of their poor language capability... Teaching through contextualization of the learnt concepts with the localized photos and games as the project interventions supported effectively involved the students in their learning. With this teaching method, the students were, of course, strongly interested in the tasks and actively explored the concepts by themselves. The teachers were also happier and less tired because we did not have to talk much. Particularly, I felt less stressful when the students understood the tasks and quickly mastered the introduced concepts.

Summary

This part has provided a comprehensive cultural context of the Hmong who held subordination in social interaction. The power differentials underpin the sense of inferiority of the Hmong in public life, particularly in schooling. The inferior social status is manifested in both the oppression of "system factors" in the society and schools and the withdrawal and opposition of the Hmong in public interaction (Luong and Nieke, 2013). Under this context, the research conceptualized cultural competence in teaching for educators that were embedded with the paradigms of 'recognition' in order to enact an equal social status and to foster the sense of self-confidence, self-concept and self-respect of Hmong students in classroom. The research based conceptualization of cultural competence in teaching was portrayed with five major components. Each component was described with its specific parameters. Five components were interrelated and consistently targeted at enacting equal

social status for Hmong students and making them regard their identity and ethnic culture through recognition and legitimization of their ethnic culture and identity in teaching. The so-called cultural self-assessment component is characterized with language sensitivity, awareness of minority status, cultural characteristics, learning and communication patterns, knowledge of students' living practices related to the introduced concepts. Through this self-assessment, teachers also examine and make a self-reflection on their knowledge of the school culture and its challenges to students' learning while seeking to understand the world as experienced and perceived by their students. Specifically, they need to understand students' minority status, particularly their patterns of response in social interaction. The second component is labeled as valuing diversity. This component puts an emphasis on recognizing students' cultural perspectives, minority cultures and living practices. As such, it strongly reinforces students' sense of self-confidence, self-concept and self-respect. In the component of management dynamics of cultural differences, teachers deal with cultural differences or conflicts with a relativist and transformative approach. In this approach, the cultural perspectives and communication patterns of minority students are equally recognized. Transformation occurs in both institutionalized patterns of cultural values and students' cultural frame of reference. Based on the knowledge acquired from the cultural self-assessment, teachers adapted their teaching to students' language capability, cultural characteristics, learning and communication features and living practices in two major areas. First, the adaptability of learning environment encompasses task implementation (language, contents, and performance conditions), knowledge constructing method, experiential learning and promotion of physical activities. This adaptability promotes the sense of self-confidence and self-respect of students. Second, the adaptability of teachers' communication patterns to students entails the recognition of students' verbal and non-verbal patterns. This adaptability enhances the sense of self-confidence and self-concept of students in social interaction. Educators' attitudes towards students' minority cultures and diversity in classroom or their orientations of behaviors in intercultural encounters are clearly shown in this component. Finally, the institutionalization of cultural knowledge is manifested in classroom organization, regulations, procedures and participation of students' parents and community in the educational process.

This part has also proved that the better cultural competence in teaching teachers acquired, the more active interaction in the classroom minority students became.

4.3. Discussion

This chapter initiates discussions on the two kinds of the research issues including (i) minority status and the right to quality education of minorities in culturally diverse educational environment; (ii) the emerging theory of cultural competence in teaching and security of the right to quality education of minorities.

4.3.1. Minority status and the right to quality education of minorities

The minority status and schooling of the Hmong has been palpably portrayed to be the most inferior and vulnerable than the other minorities in Vietnam (Luong and Nieke, 2013). Accordingly, they lacked the resources to participate on a par with others owing to unjust economic and settlement arrangements. Additionally, they also suffered from an unequal social status because of inequitable institutionalized patterns of cultural value that were explained as consequences of their history of Diasporas and their poor political representation. Fraser (2003) affirmed that economic disadvantages of an ethnic group affected not only its economic position but also its status and identity. Reciprocally, cultural matters affected not only status but also economic position. Likewise, it has an interlacing relationship between the group history, political matters, status and identity of a group. Norms favoring the dominant groups that are institutionalized in many axes of social life impede parity of participation for minorities. Dominant value patterns also permeate into popular culture and everyday interaction. As a result, minorities suffer ethnicity-specific forms of status subordination, including demeaning stereotypical depictions in the history and settlement, exclusion or marginalization in livelihoods and economic development strategy, and denial of the full rights and equal representation or participation of citizenship. These sufferings are injustices of recognition. As a consequence, parity-impeding patterns regulate interaction of the Hmong in social institutions, including education.

Luong and Nieke (2013) also argued that the Hmong's status subordination compared with the other ethnic groups in the society resulted in their children's disproportionately poor academic performance despite the assumption by many policy makers and scholars that the systemic factors had relatively equal effects on the different groups of minorities. So "recognition" is argued to effectively redress the subordinated schooling of the Hmong. As

such, the empirical research adopted two different perspectives of politics of “recognition” from the well-known scholars. Specifically, Fraser (2003) proposed to conceive recognition as a matter of justice while Taylor (1994) and Honneth (1992, 1995) viewed recognition to be a matter of self-realization.

Fraser (2003) clearly defined “recognition” along with subordination status of an ethnic group that was formulated by the “system factors” known as institutionalized patterns of cultural values:

To view recognition as a matter of justice is to treat it as an issue of social status. This means examining institutionalized patterns of cultural value for their effects on the relative standing of social actors. If and when such patterns constitute actors as peers, capable of participating on a par with one another in social life, then we can speak of reciprocal recognition and status equality. When, in contrast, institutionalized patterns of cultural value constitute some actors as inferior, excluded, wholly other, or simply invisible, hence as less than full partners in social interaction, then we should speak of misrecognition and status subordination.

Both ‘misrecognition’ and ‘non-recognition’ prevent the Hmong from properly accessing the right to education, specifically, right to access education, right to quality education and right to be respected in the learning environment (UNESCO & UNICEF, 2007). Right to access education for Hmong students is questioned when they hardly have equality of opportunity and adequate access to schooling. Sufficient learning conditions and inclusion of the Hmong language and culture in the teaching and learning process is unavailable. Due to their poor socio-economic conditions, Hmong students rarely have sufficient time for their study and mostly suffer from a considerable shortage of learning materials and aids. Additionally, they must learn in the second language (Vietnamese language) while they are poorly supported in terms of learning this language before starting their formal schooling. Meanwhile, the local language and culture tend to be overlooked or seldom mainstreamed in teaching practices. Particularly, minority students have to learn alien concepts that are unfamiliar to their cultural frame of reference when teachers closely follow textbooks that are primarily designed for their mainstream peers. As a consequence of a shortage of a relevant and inclusive curriculum, and a good learning environment, the *accessibility* to right to quality education is obstructed. The paradigm of “recognition” from Fraser’s perspective is deemed to redress the

“system” factor so that minority students in the classroom can participate on a par with their mainstream peers.

Contrary to Fraser, recognition was taken to be a matter of self-realization by Taylor (1994) and Honneth (1992, 1995). For both Taylor and Honneth, being “recognized” by another subject is a necessary condition for attaining full, undistorted subjectivity. To deny someone recognition is to deprive her or him of a basic prerequisite for “human flourishing” (Fraser and Honneth, 2003). For Taylor (1994), for example, *“non-recognition or misrecognition . . . can be a form of oppression, imprisoning someone in a false, distorted, reduced mode of being. Beyond simple lack of respect, it can inflict a grievous wound, saddling people with crippling self-hatred. Due recognition is not just a courtesy but a vital human need.”* For Honneth (1992), similarly, *“we owe our integrity . . . to the receipt of approval or recognition from other persons. [D]enial of recognition . . . is injurious because it impairs . . . persons in their positive understanding of self - an understanding acquired by inter-subjective means.”* Thus, Taylor and Honneth both construe misrecognition or non-recognition in terms of impaired subjectivity and damaged self-identity. And these result in psychological injuries that erode the subject's capacity for attaining a “good life.”

It is indicated that the status subordination of the Hmong caused by non-recognition substantially contributes to the low self-concept and self-respect many Hmong students feel in schools. Their feeling of inferiority is manifested through a self-recognition of being more disadvantaged in both social life and schooling than their peers, a loss of optimism about employment opportunities, cautiousness and resistance to new cultural practices, and strong attachment to their cultural and language heritage. Their self-image of inferiority is further deepened through a low Vietnamese language proficiency, low academic achievement and difficulties in finding employment. These circumstances are accepted by many students with resignation, withdrawal, self-blaming and oppositional responses, which further disempowers them to attempt social and educational transformations. This sense of inferiority in the broader Vietnamese society is additionally internalized by the stereotype of their subordinated culture and status carried by most educators in the school system. It is also exposed in the perceptions, attitudes and behaviors of teaching staff, administrators and peer students from the other ethnic groups towards the Hmong (Luong and Nieke, 2013). To be sure, the self-recognition of being deficient and inferior disables the Hmong from becoming

full members of the society. As such, they make no effort to transform institutionalized patterns of cultural values. Consequently, the dominant institutionalized patterns of cultural value further worsen racially specific forms of status subordination, including stigmatization, cultural devaluation, social exclusion and political marginalization, disparagement in everyday life and denial of the full rights and equal protections of citizenship. So Fraser (2003) asserted that “Quintessential harms of misrecognition are injustices that can only be remedied by a politics of recognition”.

This empirical research put an emphasis on the pedagogical action theory embedded with the paradigm of ‘recognition’. It is considered as an effective tool for the development of cultural competence in teaching for educators in order to tackle two interlacing issues of the minority status, namely the justice and the right to quality education. In this theory, it elaborates the ways to make ‘recognition’ of minority students’ culture and identity in teaching practices from the roles of educators at the grassroots level. On this account, teachers play crucial roles in redressing ethnicity injustice in classroom and improving students’ regard for their status and ethnicity in teaching practices. Through claims for recognition, teachers not only repair psychical damages to their minority students but also enable them to overcome subordination in order to interact on a par with others as full memberships in the society.

4.3.2. The emerging theory of cultural competence in teaching in relation to security of the right to quality education of minorities

Many scholars have proposed different approaches to pedagogy in culturally diverse environment. The concept of cultural competence in teaching is not an exception to the rule that there are no widely shared definitions of crucial concepts in pedagogy. The literature still lacks a clear, uniform definition of this concept (Perso, 2013). There have been a variety of different terms used to denote pedagogy for students from different cultural backgrounds. They are, for example, culturally responsive teaching (Gay, 2010), culturally responsive pedagogy (Bishop et al., 2007a; Erickson, 1987), culturally relevant pedagogy (Ladson-Billings, 1995) and cultural competence for educators (Moule, 2012). These differing terms possibly differentiate each other. However, they continue to be used interchangeably. And most assume that teaching practices must be compatible with students’ cultural needs.

Specifically, Gay (2010) denoted culturally responsive teaching with specific facets relevant to students. Importantly, teachers needed cultural self-awareness, knowledge of cultural patterns of students. Subsequently, they were able to adapt their teaching to students' different communication and learning styles. Additionally, they could adapt the curriculum content to students' living practices. On the one hand, this teaching promoted strengths of students to achieve academic objectives. On the other hand, it maintained cultural identity and heritage for diverse students. Furthermore, Gay also noted that teachers should be responsible for correcting factual errors about cultural heritage that possibly emerged in cultural interaction. The research of Bishop et al. (2007a) proposed a culturally responsive pedagogy of relations with an emphasis on building caring and good relationships between teachers and students. Teachers cared for 'students as culturally located individuals as Māori'. In particular, they cared for students' performance and used a wide range of classroom interactions, strategies and outcome indicators. This pedagogy required educators to create learning contexts within their classroom, where power was shared between teachers and students and among students within non-dominating relations of interdependence, where culture counted, where learning was interactive, dialogic and spiral. Meanwhile, Erickson (1987) underlay the development of culturally responsive pedagogy for the purpose of establishing and maintaining trust and legitimacy between teacher and students. This pedagogy took a political process into consideration in which it emphasized on issues of institutional and personal legitimacy, identity and interests. The actions, perceptions, and sentiments of particular actors in local scenes of action were driven by the general social structure. Therefore, trust building in the legitimacy of the authority fostered identity and cultural diversity of diverse students while advancing their interests. Erickson saw labor market inequity in a wider society and conflicts in culturally differing communicative styles in classroom as impediments to the trust that underlay school legitimacy. Hence, he argued schools as one of the arenas for transformation of power and knowledge in a society. Moreover, Ladson-Billings (1995) developed a culturally relevant pedagogy from an empirical study on teaching practice of eight exemplary teachers of African – American students. She suggested culturally relevant teaching had to meet three criteria including an ability to develop students academically, a willingness to nurture and support cultural competence, and the development of sociopolitical or critical consciousness. This theory is much needed because of a growing disparity between racial, ethnic and cultural characteristics of teachers and students. In a culturally diverse environment, education accommodates its curriculum and pedagogy to diverse students. In

this process, marginalized cultures need to be integrated in instruction. Hence, building cultural competence for teachers is greatly noted (Banks, 2003; 2006b; Bennett, 2004, 2009; Cushner & Mahon, 2009). Moule (2012) portrayed cultural competence for educators with focus on their understanding of racism, prejudice and cultural differences in school. She also asserted that educators needed to recognize unconscious bias, unintentional racism. Additionally, they should make close connection with parents, community and provide psychological support in classroom. No less importantly, they had to repair bias in curriculum and in classroom and enable students to overcome anxiety with caring.

Most existing research primarily conceptualizes cultural competence in teaching in response to racism, prejudice or oppression of ‘system factors’ in order to secure equality and justice for minority students (Moule, 2012; Gay, 2010b). As a result, conceptualizations are usually described in terms of awareness, knowledge, skills, and attitudes that are usually deemed as responsibilities, obligations and professional ethics of educators (Villegas, 2002). In such movement towards building cultural competence for educators, a significant contribution of my research is its expansion of the paradigm of “recognition” beyond philosophy and sociology to pedagogy. Based on the paradigm of “recognition”, it provides a theory of cultural competence with the justice and rights-based framework for educators at the grassroots level. In this theory, educators are able to secure justice and self-realization for minority students. Specifically, they effectively enact equal status for minority students and make them regard their status and ethnic culture in classroom. Hence, they act as ‘social change agents’ who can significantly foster the sense of self-confidence, self-concept and self-respect for minority students in schools while gradually transforming ‘school systems’. “Recognition” is consistently embedded in five constructs of cultural competence in teaching including cultural assessment, diversity valuing, and management of dynamics of differences, diversity adaptability and institutionalization of cultural knowledge. Understanding of students’ minority status, in other words, power differentials between ethnic groups, is a prerequisite condition during the process of becoming culturally competent educators. Subsequently, educators are responsible for revising students’ sense of inferiority that is often shaped and deepened in daily public interaction in a larger society and that is further worsened through a culturally prejudiced school organization and structure. More strongly, they are responsible for shaping and enhancing students’ regard of their social status and identity and fostering their sense of self-confidence, self-concept and self-respect in schools

through their teaching practices. In order to achieve this objective, educators need the ability of building adequate knowledge base of teaching, the awareness of responsibility, professional ethics and self-reflection of understanding orientation, interpretation and behavior patterns of students and school settings for teaching that promote and challenge students' learning. On this account, they are capable of taking appropriate actions in response to these conditions. Further, the cultural competence in teaching is also conceptualized as the capability of fostering a critical awareness – a critical consciousness – of *the self, others and the world* and a commitment to addressing the issues of societal relevance through "dialogue" with a suitable model of pedagogical actions in the intercultural educational environment.

Recognition of students' language and culture in teaching results in the achievement of two philosophical perspectives' objectives, specifically, repair of status of injustice (curriculum, pedagogy, structure from 'system factors'), and enhancement of self-realization (revision of the sense of inferiority from 'community forces' and reinforcement of the sense of self-confidence, self-concept and self-respect for minority students). To achieve this, a cultural change or transformation necessarily occurs in both institutionalized patterns of cultural values that shape and determine patterns of treatment of 'system factors' and cultural frames of reference of students and their community that formulate and orient patterns of response of 'community forces'. Besides, educators make recognition of minority students' culture and language in educational system so as to enact their equal status in the classroom. It has been argued and proved that once students' culture and language is respectfully mainstreamed in curriculum and pedagogy, positive attitudes towards learning will be achieved. Banks (2006b, 2010) supported integration of content about ethnic groups into curriculum and described its positive effects on minority students' attitudes and participation. Many scholars have also advocated that the pedagogical approach that puts the identity, knowledge constructing manner and communication patterns of minority students in the center of teaching practices promotes positive attitudes towards and behaviors of learning (Cummins & Early, 2011; Gay, 2010b; Bishop et al., 2007a&b; Rubie et al., 2004; Ladson-Billings, 1995, 2009). In this empirical research, the teachers' patterns of cultural value on the concept of dangerous games were imposed on students. Accordingly, the teachers facilitated students to construct Tujlub as a despised game under a specific form of status subordination. It brought about the sense of shaming and assault, exclusion from the rights and privileges of entertainment in their own cultural way, curbs on rights of expression and association, demeaning stereotypical

depictions in schooling, disparagement in everyday life, and denial of the full rights and equal protections of citizenship. Consequently, the Hmong students withdrew from their participation and/or took oppositional responses in the classroom. They entirely kept silence and passively responded to the teachers' instructions. On the contrary, the teacher recognized the students' tradition and living practice such as wood cutting in forests as their necessary action to serve their basic needs. Such pedagogical action was seen an effective remedy for the sense of inferiority and a reinforcement of the sense of self-confidence, self-concept and self-respect of the Hmong students. As a result, it positively changed their patterns of interaction in the classroom. They actively shared their cultural perspectives and critically voiced their views through making a self-reflection on the learnt concepts. In response to dynamics of cultural differences or conflicts, educators recognize them with relativist and transformative approach. This research strongly argues that beyond tolerance that is understood to be unstable and suffering, educators need to equally recognize students' cultures and languages with the justice and rights-based perspectives in order to ensure their *status of full partners* and *integrity* in social interaction. On the one hand, a transformation in institutionalized patterns of cultural value entails deconstruction in school systems and educators' cultural perspectives of, and patterns of treatment to students' minority culture and language. Specifically, a transformation takes place in terms of curriculum, pedagogy, policies and procedures and so on as well as educators' cultural frame of reference. Fraser (2003) stated that transformation meant to "redress status subordination by deconstructing the symbolic oppositions that underlie currently institutionalized patterns of cultural value. Far from simply raising the self-esteem of the misrecognized, it would destabilize existing status differentiation and change everyone's self-identity". On the other hand, a take-for-granted transformation in cultural frame of reference of minority students and their community occurs in patterns of perceptions, interpretation and behaviors by themselves with the empowerment approach. Such reforms viably make remedies of students' sense of inferiority and foster the sense of self-regard of their minority cultures and identity. As a result, it subsequently secures a parity of participation in classroom for minority students.

In addition, few studies focus on the process of building cultural competence in teaching for teachers (McAllister and Irvine, 2000; DeJaeghere & Zhang, 2008). Also, little research examines the relationship between the cultural competence in teaching and interaction in classroom. Some scholars' works address the process of professional development such as

culturally responsive teaching (Gay, 2010b), particularly, provision of the culturally responsive mentoring and coaching tool with guidelines for ways teachers, teacher educators, and school administrators can use it to support teachers' understandings and implementation of culturally responsive pedagogy (Taylor & Sobel, 2011). These scholars recommended the "cultural competence building process" to start with the individual learners and learner information as this data significantly influenced teachers' plans and decisions relevant to environment, curriculum implementation, and the language objectives. The results of my research are consistent with the results of these studies and research. However, this empirical research asserts that the use of proper designs and capability building approach embedded with the paradigm of '*recognition*' and in the *constructivist, participatory and pragmatic* philosophy can effectively improve cultural competence in teaching. This, in turn, transforms patterns of interaction in classroom. Therefore, the process of developing the cultural competence in teaching suggested in my research has two major points. First, it is strongly argued that minority status in the society shapes and orients minority students' patterns of interpretation, actions and/or responses in public interfaces. Consequently, it determines success or failure of minorities in both social life and schooling (Luong and Nieke, 2013). As such, this research emphasizes educators' extensive understanding of students' minority status as a pivotal factor for building cultural competence in teaching. During the process of building knowledge base of teaching, educators need to make a cultural assessment that is embedded with the paradigm of '*recognition*'. Second, the process of developing cultural competence in teaching is conducted with the constructivist, participatory and pragmatic approach. This process promotes the active engagement and inter-support of colleagues, and students' parents and community throughout its steps. On this account, it also underpins educators' extensive understanding of students' minority status, cultural characteristic, learning and communication features and living practices that subsequently foster their empathy, tolerance and caring. Such understanding provides valuable inputs for the adaptability of teaching to students. To be specific, educators collect diversified cultural perspectives in the instructional design phase such as preparation and information-gathering, decisions about curriculum, content and selection of materials, planning and rationale for defining language objectives and organizing learning activities in classroom. In the instructional delivery phase, teachers promote cooperation of students' parents and local experts in supporting their teaching. In the follow-up phase, they actively make self-reflection on their own instruction and collect feedback or comments from their colleagues,

students' parents or community and even students. Most significantly, the participation of students' parents and community in the educational process fosters their sense of trust and openness in communication. Trust subsequently underlies an effort in seeking mutual understanding and accommodation in intercultural living environment. Additionally, it strongly fuels their sense of self-confidence, self-concept and self-respect of students and their community in schools. In this process, a transformation in patterns of representation, interpretation and communication in social interaction is gradually achieved for educators, students and their community.

In summary, this empirical research strongly argues that educators can make their significant contribution to an improvement in schooling of minorities, particularly the most marginalized group like the Hmong. In large part, they crucially contribute to a transformation in the wider society through their cultural competence in teaching. Most meaningfully, the research provides a clear and specific process of developing cultural competence in teaching for educators in culturally diverse education environment. This underlies the design and implementation of the teacher pre-service and in-service programs.

CHAPTER 5. CONCLUSION

This chapter summarizes the research contributions, including the conceptualization of cultural competence in teaching and its development process. Some implications for building and developing cultural competence in teaching are given out for the teacher pre-service and in-service training programs. In addition, some limitations of the present study as well as future research are also discussed.

5.1. Contributions of the research

The research makes two major contributions to the existing academic arena on education in a culturally diverse environment. It explores a new perspective of conceptualization of cultural competence in teaching – the integration of the paradigm of ‘recognition’ of the philosophy and sociology into the pedagogy. Based on that, it provides a specific process of developing cultural competence in teaching.

As noted, the most progress in conceptualizing cultural competence in the past decade came from the studies of personality aspects, cultural awareness and adjustment or adaptability in order to make education relevant to students of diverse cultural backgrounds (Harkins & Leighton, 2010). My research develops this conceptualization embedded with the paradigm of ‘recognition’. Working from its ultimate goals in politics of recognition (i.e. securing social justice and self-realization for minority students), the research denotes cultural competence in teaching with an emphasis on enacting an equal status and enabling students to self-regard their ethnic identity and culture in classroom. Accordingly, cultural competence in teaching is conceptualized to encompass five major components including cultural self-assessment, valuing diversity, management of dynamics of cultural differences, cultural adaptability and institutionalization of cultural knowledge. In each component, the paradigm of ‘recognition’ is manifested in specific facets for the purpose of securing a parity of participation as full social partners in intercultural communication for minority students while revising minority students’ sense of inferiority and reinforcing their sense of self-confidence, self-concept and self-respect.

On a journey to construct the research-based conceptualization of cultural competence in teaching, the research concurrently developed the process of building and strengthening cultural competence in teaching for the selected teachers in its experiment study. As a result, a theory of culturally competent pedagogical actions was developed on the basis of the specific steps of this process. The research also provided the evidences of the development of cultural competence in teaching and its impact on the patterns of interaction in the classrooms that firmly asserts the validity of this research-based theory.

Moreover, the research findings provided valuable reference inputs regarding the research methodology and the concept of cultural competence in teaching for minorities with a rights-based approach served the development of a relevant pedagogy of Vietnam within UNESCO's post- agenda 2015 framework of "Education for the Future: What Pedagogical Approaches in the Asia Pacific Context?"

5.2. Implications for developing cultural competence in teaching

This empirical research provides significant implications for developing cultural competence in teaching in the pre-service and in-service training programs for teachers, teacher educators and administrators, educational policy makers at different levels (including school, district, provincial and national levels).

For teachers:

- Teachers closely communicate with students, their parents and community. This helps them to understand students' minority status, cultural characteristics, learning and communication features and living practices. Additionally, this also enables them to obtain trust of students and their parents.
- Teachers actively involve students, their parents and community in the educational process. Being aware of minority students' sense of inferiority in the society and their sufferings, teachers can develop effective strategies for their teaching to reduce such negative feelings and to foster their sense of self-confidence, self-concept and self-respect of their minority culture and social status.
- Teachers collaboratively share and disseminate their understandings of and experience in adopting culturally responsive teaching with their colleagues. By doing this, they make contribution to reforming the institutionalized patterns of cultural

values and developing suitable strategies to implement the culturally responsive teaching.

- Teachers continuously advance their cultural competence in teaching through their self-reflection, self-assessment and recognition of feedback or comments from their colleagues, students and parents on their teaching in an open and welcome manner.

For teacher educators:

- Educators need to acquire adequate knowledge base about students' minority status, cultural characteristics, challenges in teaching and learning so that they can develop culturally responsive teacher training strategies and programs that subsequently orient or guide their teachers how to implement culturally responsive teaching.
- Owing to a variety of cultural perspectives of education for minorities, educators need to take a due responsibility of coordinating the participation of concerned stakeholders in the development of a culturally responsive curriculum for the teacher training programs.
- Through professional meetings and seminars, educators help their teachers to understand the significance of cultural competence in teaching in enacting an equal status and reinforcing the sense of self-confidence, self-concept and self-respect of minority children. Additionally, they promote teachers to share their experience in teaching minorities with their colleagues and to contribute their perspectives and initiatives regarding culturally responsive teaching.
- Educators periodically attend the teaching periods of teachers and contribute constructive feedback in order to help them to improve their cultural competence in teaching. Besides, they promote the cross-monitoring, mentoring and coaching among teachers so that they can provide inter-supports in teaching.
- Educators closely work with local authorities and community in order to support teachers to engage them in the educational process. In working with this target group, educators should be respectful, helpful, patient and subtle when listening to, sharing with and coaching them. Good relationships established between educators and local authority/community influence their participation in school activities. A trustful rapport will effectively promote their supports to schools.

- Educators are responsible for making recommendations or proposals on adjusting or revising curriculum or teaching and learning standards and policies issued by the policy makers.

For policy makers:

- The findings of this research firmly state that teacher's cultural competence in teaching effectively revise minority students' sense of inferiority. More rigorously, it makes students to regard their own culture and identity. Hence, an effective support mechanism for teachers to develop their cultural competence in teaching significantly secures the right to quality education of minorities.
- However, the descriptive conceptualization and evidences about cultural competence in teaching practices in five classes assert that minority students, specifically Hmong children, are far from having equal status in schooling like their mainstream peers. The dominant favored policies and mainstream generic curriculum hinder minority students to have equal access to quality education. So the policy makers need to review the inappropriate policies and provide adequate supports for teachers so that they can implement cultural responsive teaching to minority students.
- Alongside the provision of supports in teaching, policy makers need to develop specific guidelines on implementing the educational policies and strategies in which culture and language of minorities are properly recognized in schools and teachers are granted more authority in making their teaching relevant to minority students. This research strongly advocates the authentic autonomy granted to teachers. Almost all teachers responded that they were forced to strictly follow regulations and curriculum, and hardly had authority or freedom for making adjustment or adaptability to their instructional content.
- Effective pre-service and in-service training programs and policies for teachers from non-Hmong groups who give the teaching to Hmong students need to be elaborated. The experimental results of this research showed that there were changes in the patterns of interaction in the classrooms along with the development of the teachers' cultural competence in teaching. Specifically, the evidence showed the changes in the patterns of interaction occurred in accordance with the teachers' patterns of 'recognition' of students' ethnic culture and language. However, the research findings also indicated the lower effects of cultural competence in teaching in the classes of the

two Kinh teachers who often had less empathy and stronger prejudices towards students' traditions and living practices and overlooked the students' patterns of communication in teaching.

- The policies and strategies on training and developing the local human resources should be promoted in order to secure the sufficient representation of the Hmong in the educational sector. The existing poorest representation the Hmong in the education deepens the sense of inferior for many Hmong staff in schools (Luong & Nieke, 2013). Meanwhile, the research findings showed that the Hmong teacher had the best cultural competence in teaching. This possibly roots in their extensive understanding of the Hmong's status and culture, thinking and feeling. As such, they have deep empathy with and caring of Hmong students.
- The relationship between parents and community and schools need to be tightened in multiple ways in order to support teachers' teaching and students' learning. Awareness-raising campaigns to parents and community for the importance of education for children' future need to be enhanced so as to reinforce their participation in supporting the educational process in schools.
- The findings of this research also affirm that there is an influential relationship between students' minority status and their access to quality education. Hence, a transformation in the power relationship in the society and schools is strongly recommended to be a pivotal solution to improve Hmong students' academic performance. As such, policy makers need to develop the policies and strategies that closely embrace the politics of 'recognition'. Accordingly, minority groups are able to implement their authentic and equal representation and participation in the political system. Parallel to this, effective policies and programs for socio-economic development of minorities need to be developed and put into practice. The power sharing on equal basis effectively transforms the minority status of the Hmong in the society. This will subsequently make a transformation in Hmong students' schooling.

5.3. Limitations of the research

Although the present research made several significant contributions, some limitations of this study should be noted.

Firstly, this experimental research mainly involved the Hmong group – a homogeneous sample in order to produce a conceptualization of cultural competence in teaching in a culturally diverse environment and its impacts on interaction in classroom. There were no comparative views with the other ethnic minorities to understand the differences in terms of social status and patterns of responses among these groups in a classroom. There were also no comparisons to see how differently a teacher responded to culturally diverse groups of students. Scaling-up will require conducting the study with other ethnic groups.

Secondly, the relationship between cultural competence in teaching and interaction in classroom was examined through only three classes including one Hmong and two Kinh teachers. Moreover, owing to constraint of time for intervention (3 months) while the limited number of instructional periods for the intervention project (2 periods per week per class), the patterns of communication for the dominant teachers (two Kinh teachers) were slowly changed. Verifying this relationship should also require examining whether it is applicable and sustainable for teachers from the other ethnic groups (specifically, non-Hmong and non-Kinh teachers) and for Kinh teachers who have better cultural knowledge of the Hmong.

Thirdly, the rigid policies and strict regulations on the curriculum challenged the project interventions when it wished to make a change in curriculum in order to achieve the project goals. Furthermore, working with the Hmong was considered as a political sensitive issue because the Hmong historically made several political uprisings in the northern region of Vietnam. Hence, the researcher was strictly supervised in her research activities and hardly called for students' parents' engagement in supporting the teaching. Consequently, the researcher encountered difficulty in making the intervention in terms of institutionalization of cultural knowledge that was an important component of cultural competence in teaching.

Fourthly, the researcher from her own perspective, experience and passion, designed the research instruments over the whole research process. She also worked as a practitioner during the intervention program. Additionally, the research covered the diverse methods such as ethnographic, experimental and longitudinal studies. Despite the validity of the research reinforced with the practice of triangulation (the verification of the findings with different methods), a wide range of alternative explanations and conflicting evidences might emerge. This required the researcher to involve the concerned stakeholders (including the teachers, school administrators and representatives of the Hmong parents) in evaluating such

conflicting evidences through the workshops or meetings. As a consequence, it was expensive and cumbersome to implement. Additionally, the classifications or coding of the elements of cultural competence and the patterns of interaction for each student through video-tapes of the instructional periods were fairly broad and included various parameters. Meanwhile, the differences in nuances might bring about the different patterns of interpretation and a variety of meanings from the different cultural perspectives. In order to secure the reliability and validity of the results of the research, the teachers should be involved in the research process, for example, the research design and analysis.

5.4. Future research

The research suggests some future research. There is a need to know how different in terms of social status and patterns of interaction the other minorities hold in classroom and how different in terms of patterns of treatments a teacher makes to culturally diverse groups of students. Therefore, the following research should scale up its investigation in a culturally diverse classroom. It is also important to know if the relationship between cultural competence in teaching and patterns of interaction in classroom is replicable in new contexts with other participants, practitioners and researchers. Hence, the project will be expanded to teachers of the minorities other than Hmong and Kinh groups or to Kinh teachers who live in the Hmong community and possess good cultural knowledge-base and trusts of the Hmong. The research on the educational policies and strategies supporting the development of cultural competence in teaching in the pre-service and in-service training programs are also much needed. Most notably, the research results can be integrated in designing the relevant curriculum and training programs for the teacher pre-service and in-service training in the teacher training institutions at both provincial and national levels. Dissemination of the current research findings will be undertaken through presenting at both international and local conferences and publishing some articles in national and international research journals. Furthermore, the need to examine the effects of cultural competence in teaching to promote acquisition of learnt concepts or lesson mastery also emerges. There is also an interesting research topic about how different the lesson mastery among the minorities is in relation to a teacher's cultural competence in teaching. On its journey to secure the right to quality education of minorities, the research put forward a potential and useful theoretical framework of culturally competent pedagogical actions for various joint activities in multiple areas of human life in general and in culturally diverse educational contexts in particular.

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APPENDICES

APPENDIX A.1:
QUESTIONS FOR THE ETHNOGRAPHIC STUDY

Focused group discussion with Hmong students

A - Purposes:

- Understand the cultural differences between Hmong students and teachers/peers and their impacts on learning in class.
- Understand the learning features of Hmong students and their challenges in learning.
- Address their expected teaching.

B -Participants: 10 Hmong students from age of 9 to 15.

C – Duration: around 90 minutes.

D – Orienting questions:

No.	Collected information	Questions
1	The cultural differences and conflicts and impacts on learning Learning features	1) What are your difficulties in schooling? 2) Which characteristics make Hmong students different from their peers and teachers other than the Hmong? 3) How is the academic achievement of Hmong students in your class in comparison with other groups of students? Why?
2	Relevance of curriculum and textbook to Hmong students' learning and its impacts	4) Which subject do you like most? Why? 5) What are the irrelevant/difficult or even contradicted content in curriculum or textbook for Hmong students? Tell me example. 6) When you learn the content relevant to the Hmong, for example "Family life", how do you feel?
3	Expected teaching	7) What do you suggest to improve your teacher's teaching? 8) How could your parents and community involve in supporting your teachers' teaching?

Focused group discussion with Hmong parents and community

A – Purposes:

- Understand the cultural characteristics, the cultural differences between family and school, learning features of the Hmong and their challenges in supporting the teaching and learning of their children.
- Understand their values and beliefs on as well as expectations for their children's education.

B- Participants: 10 Hmong parents and representatives of community.

C – Duration: around 90 minutes

D – Orienting questions:

No	Collected information	Questions
1	Cultural differences between family and school. Challenges in supporting schools.	1) What are the cultural differences between Hmong families and schools in terms of educating their children? 2) What are the challenges in supporting your children's learning and teaching?
2	Hmong learning features	3) What does a Hmong person necessarily know? 4) How do you teach your children to learn your traditions, rituals or agricultural work?
3	Values, beliefs and expectation on preserving your culture.	5) What do you expect when your child goes to school? 6) What are the typical characteristics of Hmong that are different from other groups? What are the characteristics that Hmong youth need to preserve and develop by generations? 7) Which typical aspects of the Hmong's culture do you wish to integrate in the educational curriculum for your children in schools?

Focused group discussion with teachers

A - Purposes:

- Investigate the teaching and learning situation and the integration of the ethnic cultural issues in instructional contents for Hmong students.
- Cultural characteristics, communication and learning features of Hmong students in lesson.

B- Participants:

- Two groups of Hmong teachers, two groups of non-Hmong teachers.
- 5-6 primary teachers/group.

C – Duration: around 90 minutes.

D – Orienting questions:

No	Collected information	Questions
1	Challenges in teaching Hmong students and in learning for Hmong students (Cultural characteristics, communication and learning features)	1) What are the cultural differences in childrearing/educating between the Hmong and the Kinh? How do these affect your teaching? 2) How are Hmong students' performance and academic achievement in comparison with other groups of students? Why? 3) What are different between teaching Hmong students and other students?
2	The relevance of curriculum and textbooks for Hmong students.	4) How are the curriculum and textbooks irrelevant to ethnic students, particularly Hmong students?
3	Supports to integrate the ethnic cultural issues in the instructional content	5) How are the ethnic cultural issues integrated in the instructional content in practice? Explain in details. 6) What are supports that teachers receive to integrate Hmong culture in their teaching? 7) What do you expect to be supported in order to give better teaching to Hmong students?

Interview with grass-root policy makers at provincial and district level

A- Purpose:

- Understand the general information at provincial level, policies and directions on adjustment of curriculum and content in textbook in order to secure its relevance to ethnic students.
- Understand the existing supports for teachers to integrate the ethnic cultural issues in the teaching practice (pre-service & in-service training, materials, sharing).
- Understand orientations or directions to promote the integration of minority cultural issues in the teaching and learning practices in the future.

B – Participants: Experts in charge of primary education at provincial and district level
(DOET and BOET)

C – Duration: 60 minute

D – Data collection:

No.	Collected information	Questions
1	Overview on education of the province/ district	<p>1) General information on education in the province/district:</p> <ul style="list-style-type: none">- Policies, development strategy for education for ethnic group;- Priority policies for ethnic students;- Development policies and pre-service & in-service training for ethnic regions (particularly, training component on integration of cultural issues in T&L ...);- General statistics about teachers (number, qualification, ethnicity);- General statistics, with specific ones about Hmong students (schools, classes, number of students, academic achievements);- Disparity on academic achievement by ethnicity and reasons;

No.	Collected information	Questions
2	Viewpoints and assessment on the existing curriculum and textbooks for ethnic minority students	<p>2) How is the relevance of existing curriculum and textbooks for minority students at primary level?</p> <p>3) What are the influences of these irrelevances towards minority students' learning, particularly Hmong students?</p> <p>4) What are the measures of your province in order to improve the effectiveness of the existing curriculum and textbooks for minority students? Your assessment of these measures?</p>
3	The existing supports for teachers to integrate the ethnic cultural issue in their teaching practices	<p>5) What are the existing supports for teachers to contextualize the instructional content during their teaching practice for ethnic students?</p> <p>6) What are the difficulties in provision of these supports?</p> <p>7) How do you assess teachers' competence in integrating the cultural issues in their teaching practices so as to secure the relevance of the curriculum and textbooks to minority students? For example, Hmong students?</p>
4	Orientations and directions on enhancing competence in integrating the cultural issues in teaching practices	<p>8) What are the proposed solutions to improve teachers' cultural competence in integrating the cultural issues in teaching practices? For example, the culture of the Hmong.</p>

Interview with primary school principals

A- Purpose:

- Understand the general information at the school level, particularly the relevant curriculum and content in textbook in teaching the minority students (the Hmong).
- Understand the existing supports for teachers to integrate the cultural issues in the teaching practice (pre-service & in-service training, materials, sharing, etc).
- Understand orientations or directions to promote the integration of minority cultural issues in the teaching and learning practicec in the future.

B – Participant: School principals and professional experts.

C – Duration: 60 minutes

D – Data collection:

<i>No.</i>	<i>Collected information</i>	<i>Questions</i>
1	General information about school	<p>1) Introduction about the participants: qualification, working years in school, ethnicity, etc</p> <p>2) Overview about school: number of staff – qualifications, classes, number of students by ethnicity, academic achievement by years, particularly Hmong students, etc...</p> <p>Why is there the big difference in learning results of Hmong students and others?</p>
2	Viewpoints and assessment on the existing curriculum and textbooks for ethnic minority students	<p>3) How is the relevance of existing curriculum and textbooks for ethnic students, specifically Hmong ones?</p> <p>4) What are the influences of these irrelevances towards minority students' learning, particularly Hmong students?</p> <p>5) What are the measures of your school in order to improve the effectiveness of the existing curriculum and textbooks for ethnic students? Your assessment of these measures?</p>

<i>No.</i>	<i>Collected information</i>	<i>Questions</i>
3	The existing supports for teachers to integrate the minority cultural issues in their teaching practices	<p>6) Is there the integration of the minority cultural issues in the teaching practice in your school? If yes → how is it? Advantages and disadvantages. How is the difference in competence in integrating the minority cultural issues in teaching practices among your teachers? How is the difference in learning environment and students' participation in these classes? If not yet, why? What are your viewpoints about this issue?</p> <p>7) What are the existing supports for teachers to contextualize the instructional content during their teaching for minority students?</p> <p>8) What are the difficulties in provision of these supports?</p>
4	Orientations and directions on enhancing competence in integrating the minority cultural issues in teaching practices	<p>9) What are the proposed solutions to improve teachers' cultural competence in integrating the minority cultural issues in teaching practices? For example, the Hmong group.</p>

Interview with teachers

I – Purposes:

- Understand the general information on the selected classes (teacher's and students' profiles, actual teaching and learning situation, etc) as the baseline information of the project before the intervention.
- Understand communication and learning features, cultural characteristics of Hmong students.
- Understand the practice of integrating the cultural issues in instruction of the selected classrooms.

II – Duration: 60-90 minutes.

III – Orienting questions:

<i>No.</i>	<i>Collected information</i>	<i>Questions</i>
1	General information about the selected class	<p>1) Teacher's profiles (age, years of working with Hmong students, ethnicity, experience in working with Hmong students, etc...).</p> <p>2) Information about class (students, ethnicity, ages, family circumstances of pupils, particularly Hmong students, language capability, hobbies, communication with students' family, etc).</p> <p>3) Description of learning characteristics of students in class? How do Hmong students perform in comparison with the other groups? Why? What are difficulties in teaching Hmong students? In response to these characteristics, what do you set up the learning expectations for Hmong students?</p> <p>4) How do the best Hmong students learn in the class? In your opinion, under which conditions do Hmong learn best? Or how to improve Hmong students' learning?</p>

<i>No.</i>	<i>Collected information</i>	<i>Questions</i>
		5) Your assessment on the existing learning environment in classroom, Hmong students' participation in lesson and lesson mastery capability.
2	Relevance of curriculum and textbook to Hmong students	6) What are the irrelevant points in curriculum and textbooks to Hmong students? (socio-cultural context, needs, learning style and ability, etc)
3	Competence in integrating the minority cultural issues in instructional practices of teachers	7) How have the minority cultural issues been integrated in your teaching practice? Which subject has the instructional content with the most integration? 8) How is prior knowledge/experience of Hmong students about learnt concepts being used in instructions while constructing new concepts?
4	Conditions to deliver the better teaching to Hmong students	9) What will you need to be supported in order give the better teaching to Hmong students?

Interview with the cultural expert

I – Purposes:

- Understand the living context of the Hmong in Lao Cai and Ha Giang (history, socio-economic and cultural development)
- Understand the cultural differences between the Hmong and the dominant culture in terms of childrearing and educating.

II – Duration: 60 minutes.

III – Orienting questions:

<i>No.</i>	<i>Collected information</i>	<i>Questions</i>
1	General information about the Hmong	1) Could you share about the overall living context of the Hmong in Vietnam (history, socio-economic, social and cultural organization, etc)?
2	Cultural differences	2) How culturally different is the childrearing and educating of the Hmong with that of the Kinh? 3) What are the potential cultural factors of the Hmong that might impede their children's schooling in the Kinh schools?
3	Power relationship in society	4) How is the Hmong's life compared with that of the other minority groups? Why? 5) How are the common patterns of response of the Hmong in social interaction? Why?

APPENDIX A.2:
SAMPLE OF AN INSTRUCTIONAL DESIGN

Lesson 26: Dangerous games

A. Objectives:

- Mastering the concepts of safe and dangerous games.
- Being able to differentiate the safe games and dangerous ones.
- Knowing how to deal with the possible injuries caused by the playing games.

B. Preparation of teaching tools:

- Pictures or photos of local games.
- Key word cards of local games.
- Consolidating question cards and materials of games

C. Teaching and learning activities:

Activity 1: Investigating the local games (7 minutes).

<i>Teacher's activities</i>	<i>Students' activities</i>
Question - <i>What do you often play in school and at home?</i>	Telling
Recording on the blackboard	Observing
Question: Out of these games, which ones often cause us injuries?	Giving answer to the question

Activity 2: Scaffolding the definition of and distinguishing 'safe games' and 'dangerous games' (10 minutes).

<i>Teacher's activities</i>	<i>Students' activities</i>
Question: <i>What is a safe game? What is a dangerous game?</i>	Responding to the question.
Facilitating students to share their perspectives and to construct the definition.	Sharing their perspectives/ comments and listening to their peers' ideas.
Organizing the competition game for two groups of students to:	Playing in their group.

<i>Teacher's activities</i>	<i>Students' activities</i>
Match pictures and key word cards related to the local games (Refer to the tools below). Categorize these games into 'Safe games' or 'Dangerous games'.	
Asking the representatives of the groups to present their group-work and facilitating the groups' peer questioning and feedbacks.	Listening and responding.

Activity 3: Investigating the consequences of dangerous games (7 minutes).

<i>Teacher's activities</i>	<i>Students' activities</i>
Question - <i>When playing the above-mentioned dangerous games, what are the injuries that you might suffer from?</i>	Working in the group on the raised question.
Asking the representatives of the groups to present their group-work and facilitating the groups' peer questioning and feedbacks.	Listening and responding

Activity 4: Skills to deal with injuries caused by games (7minutes).

<i>Teacher's activities</i>	<i>Students' activities</i>
Question: - <i>If you or your friends are injured when playing games, what should you do?</i>	Discussing in the group and writing results on the A0 paper.
Asking the representatives of the groups to present their group-work and facilitating the groups' peer questioning and feedbacks.	Listening and responding

Activity 5: Consolidating and reminding (5 minutes).

The teacher organizes the students into two or three groups to play the consolidating game.

Preparation of teaching tools:

Activity 2: Photos/Pictures of local games and key words card.

Photo/pictures of local games	Key word cards
	<p>Tắm suối (<i>Swimming in spring</i>)</p>
	<p>Nghịch dao, kéo (<i>Knife or scissors playing</i>)</p>

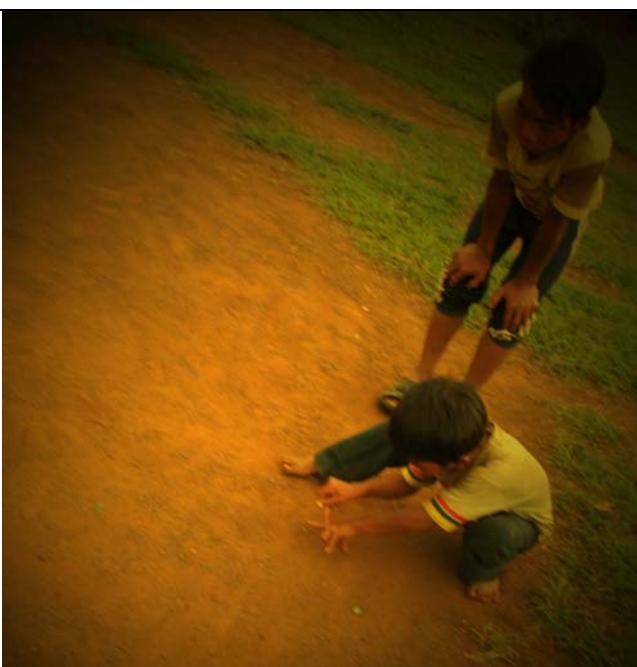
Photo/pictures of local games

Key word cards



Chơi ô ăn quan

(Mandarin square capturing)



Choi bi

(Marble playing)

Photo/pictures of local games

Key word cards



Bit mắt bắt dê

(Blind man's bluff)



Nhảy lò cò

(Hopscotch)



Đá cầu

(Shuttle cock kicking)

Photo/pictures of local games

Key word cards



Trèo cây

(Tree climbing)



Trêu chó dữ

(Dog teasing)



Bắn súng cao su

(Catapult shooting)

Photo/pictures of local games

Key word cards



Nhảy dây

(Skipping)



Đánh quay

(Tujlub playing)



Chơi quay

(Gyroscope)

Photo/pictures of local games

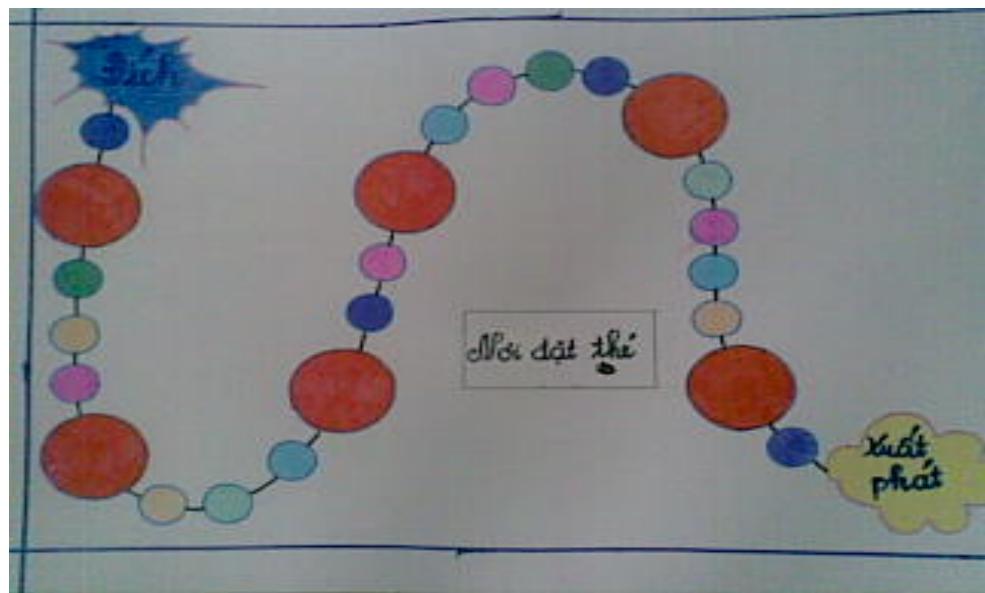
Key word cards

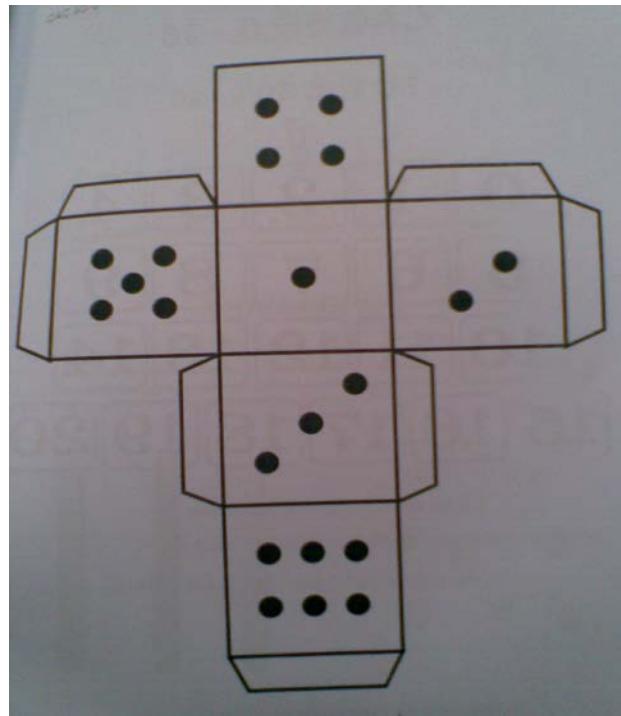


Thi dùn gậy

(Rod pushing)

Activity 5: Consolidating game





Trò chơi an toàn là gì?

(*What is a safe game?*)

Nêu tên 2 trò chơi an toàn

(*Point out two safe games*)

Nêu lợi ích của trò chơi “nhảy lò cò”

(*Give out benefits of hopscotch playing*)

**“Đánh quay” là trò chơi an toàn hay
nguy hiểm?**

(*Is Tujlub playing a safe or dangerous game?
Why?*)

Trò chơi nguy hiểm là gì?

(*What is a dangerous game?*)

Kể tên 2 trò chơi nguy hiểm

(*Points out two dangerous games*)

Nêu hậu quả của trò chơi “trèo cây”

(*Give out potential injuries of tree climbing*)

Bị gãy tay khi chơi, em cần làm gì?

(*What should you do when your arm is broken
during playing?*)

APPENDIX A.3:
FIELD TRIP SCHEDULE IN VIETNAM (6 October to 24 December 2011)

No.	Activities	Quantity (person or group)	Location	October			November				December				Remark
				W1, 2	W3	W4	W1	W2	W3	W4	W1	W2	W3	W4	
1	Interviewing with national educational officer at National Institute for Educational Science	02	Hanoi	06/10											Collecting all policies and guidelines on primary curriculum & instruction
2	Interviewing UNICEF officer on mother tongued bilingual educational program in Lao Cai	01	Hanoi	07/10											Collecting all project documents and reports, materials
	<i>Moving to Lao Cai</i>	02	<i>Lao Cai</i>	<i>08/10</i>											<i>With expert from Department of Ethnic minority education</i>
3	Interviewing the Officer of Department of Education & Training at provincial level	01	Lao Cai	09/10											
4	Interviewing the officers of Bureau of Educational and Training at district level	01	Bac Ha (Lao Cai)	10/10											Arriving Bac Ha district on 9 October
5	Interviewing the Headmaster and professional officer of two schools	02	Bac Ha (Lao Cai)	10/10											Primary schools with great number of Hmong
6	Conducting focused group discussion with teachers	02	Bac Ha (Lao Cai)	11/10											*5-6 teachers/group * One group of Hmong teachers and one group of

No.	Activities	Quantity (person or group)	Location	October			November				December				Remark
				W1, 2	W3	W4	W1	W2	W3	W4	W1	W2	W3	W4	
															non-Hmong teachers
7	In-depth interview with teachers	04	Bac Ha (Lao Cai)	12- 16/10											* 1 Hmong, 2 Kinh and 1 teacher of other group
8	Attending teaching periods of nature & society at Grade-3 in 3 classes in two primary schools	02	Bac Ha (Lao Cai)	12- 13/10	19- 20/ 10										Lesson 17-18, 19 and 20
9	Focused group discussion with Hmong students	01	Bac Ha (Lao Cai)	14/10											5-7 students (aged 9-15) In afternoon
10	Focused group discussion with Hmong parents and community	01	Bac Ha (Lao Cai)	15/10											5-7 parents & Hmong community
11	Sharing the initial findings of ethnographic study with the selected teachers and designing the lesson 21-22	02	Bac Ha		22- 23/ 10										The sharing and coaching with the three selected teachers (one Hmong and two Kinh teachers)
12	Attending teaching period of nature & society subject of designed lesson with culturally responsive content	3	Bac Ha			25- 28/ 10									Video recording of the lesson 21-22 of three Grade-3 classes.
13	Analyzing the recorded instructions with videotapes with three teachers.	3	Bac Ha			29 - 30/ 10	05- 06/ 11	12- 13/ 11	18- 19/ 11	26- 27/ 11	03- 04/ 12				Sharing and facilitating the teachers' reflection on their instructional periods. Designing the next lessons with the teachers

No.	Activities	Quantity (person or group)	Location	October			November				December				Remark
				W1, 2	W3	W4	W1	W2	W3	W4	W1	W2	W3	W4	
14	Attending the teaching periods of three selected classes	3	Bac Ha				01-04/11	08-11/11	15-18/11	22-25/11	29/11-02/12	6-9/12			Video recording for coaching
15	Analyzing the recorded teaching period & selecting two lessons for sharing in the school workshop.	3	Bac Ha									10-11/12			Reviewing the video tapes of the instructional periods and selecting two lessons for sharing in the school workshop.
16	Consolidating the collected data and producing initial findings		Bac Ha												All raw collected data
17	Interviewing and consulting with an expert on culture of Hmong group regarding the research findings	01	Bac Ha										14/12		Receive advices to finalize the research findings
18	Sharing the research results in two workshops in two primary schools	35-40	Bac Ha										15-16/12		Participants included BOET officers, teachers and representatives of parents and community.
	<i>Moving to Ha Giang</i>														<i>Arrive Ha Giang on 17/12</i>
19	Interviewing officer of Department of Primary Education at provincial level	01	Ha Giang										18/12		Moving to Quan Ba after interview

No.	Activities	Quantity (person or group)	Location	October			November				December				Remark
				W1, 2	W3	W4	W1	W2	W3	W4	W1	W2	W3	W4	
20	Interviewing officer of Bureau of Education and Training at district level	01	Quan Ba (Ha Giang)											19/12	BOET arranged IDIs and FGDs as scheduled.
21	Interviewing with headmasters and professional responsible officers	04	Quan Ba											19/12	Two primary schools with a lot of Hmong students
22	Attending the teaching periods of two Grade-3 classes.	02	Quan Ba											20/12	Attending two teaching periods of the Nature and society of Grade-3
23	Focused group discussion with teachers	02	Quan Ba											21/12	Two groups of teachers (one group of Hmong teachers and one of non-Hmong teachers)
24	Focused group discussion with Hmong students	01	Quan Ba											22/12	10 Hmong students at the age of 11-15 in Quan Ba lower secondary school
25	Focused group discussion with Hmong parents	01	Quan Ba											23/12	10 Hmong parents
26	Interview with Hmong teacher		Quan Ba											23/12	
	<i>Return to Hanoi</i>		Hanoi											24/12	Coming back Hanoi on 24/12 after sharing findings with BOET officers and key teachers

FIELD TRIP SCHEDULE IN VIETNAM (April-May 2013)

In the first field trip, the findings on the minority status, cultural characteristics, communication and learning features and challenges in teaching and learning of Hmong students were achieved. The second field trip was arranged with the following details:

A. Purpose:

- The hypotheses or unclear points from the analysis of the collected data in the first field trip would be verified.
- The research issues (cultural competence, interaction) continue to be consolidated through the instructional periods of two Grade-3 classes.

B. Issues for further investigation:

1. Are there some differences between the concepts on nature and society of students and those of teachers? Find some remarkable differences between daily knowledge within a living world on the one hand and scientific knowledge on the other hand. These differences may be stronger than such between students and teachers within the same culture, because in this case it may be possible that some concepts on nature and society could be pre-modern ones.
2. Are there some differences between the real concepts of the students on the one hand and perceptions of these concepts by the teachers on the other hand, caused by misunderstandings based on cultural differences regarding such concepts?
3. Teacher's transformation of their frame of reference on and positive attitude towards students' traditional practice foster students' sense of self-confidence, self-concept and self-respect in classroom.
4. Several possible reasons for students' soft voice: (i) their communication style; (ii) being scared of teacher; (iii) being unconfident with their answer.
5. Teachers' positive attitude (not criticizing in front of class, not comparing, relieving mistake making) towards students' failure promotes students' participation due to their cultural tradition of "face keeping". Do Hmong students

feel more comfortable when they are not praised by their teacher as their cultural tradition?

6. Constant repetition of abstract concepts with visual aids and/or physical activity through the group-work may make students more interested and easier to remember the concepts.
7. Verifying some following cultural characteristics of the Hmong:
 - The Hmong avoid their sentiment exposure in communication.
 - The Hmong hardly compare themselves with other people.
 - The Hmong usually suffer from no pressure on time in their action.
 - The Hmong children deal with the assigned tasks much better when they are given more autonomy.

C. Detailed working schedule:

The detailed field trip plan is elaborated as follows:

No.	Activities	Location	April				May				Remark
			W1	W2	W3	W4	W1	W2	W3	W4	
	Arriving Hanoi	Hanoi	3/4								Reschedule the field trip from end of March to early April due to the approved time by the local authority in Ha Giang
00	Moving from Hanoi to Ha Giang	Ha Giang	7/4								One day for moving
01	Working with the department of Education and Training (DOET) of Ha Giang province	Ha Giang township		8/4							Getting the introduction letter of Primary Education Section of DOET to the district authority
02	Moving to Quan Ba district	Quan Ba district		8/4							Arriving Quan Ba district in the afternoon
03	Working with Bureau of education and training (BOET) of Quan Ba district	Quan Ba district		8/4							Working with director of BOET and primary education officer to identify one or two primary schools for intervention as the set criteria
04	Working with the headmaster and professional deputy head of the selected school	In schools		9/4							Selecting the teachers in accordance with described criteria
05	Working with the selected teachers	In the selected school		9/4							Getting overall information about the teaching, students & their learning Visiting class and making friends with students
06	Attending teaching periods of Nature and Society subjects in	Quan Ba district		10-12/4	15-19/4						Comforting the teacher and students with appearance of the researcher in the classes

No.	Activities	Location	April				May				Remark
			W1	W2	W3	W4	W1	W2	W3	W4	
	the selected classes										Making video-tape of the teaching periods designed in accordance with the national guideline handbook for teachers.
07	Attending the teaching periods of the designed lessons	Quan Ba				22-26/4					Video recording of the teaching periods in two classes. Coaching the teacher through reviewing video tapes her teaching periods.
8	Attending the teaching periods of selected classes and designing the culturally responsive instructions.					27-28/4	29/4-5/5	6-10/5	13-17/5		Video recording for sharing and reviewing with the teacher. Designing the lessons (26, 27-28, 30) with the selected teacher after the teaching of her self-designed teaching plan. Sharing with the teacher and getting her feedbacks.
9	Interviewing the students after the intervened lessons	Quan Ba									Talking with students after lessons. Video showing might be used to clarify students' thoughts and behaviors or feelings at that time.
10	Interviewing with one Hmong teacher,										
11	Sharing the research results with schools, BOET, DOET	Quan Ba								24/5	Integrated in the school professional sharing meeting Receiving feedbacks on the research findings
12	Moving back Hanoi	Hanoi									

Note: The researcher stayed with the teachers and students in the boarding house of Tung Vai primary school during her second field trip.

APPENDIX A.4:

TABLE OF CATEGORIES AND PATTERNS OF PEDAGOGICAL ACTIONS THROUGH INITIAL CODING.

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
Language sensitivity	Being aware of the conceptual terms	Raising question in the abstract term without explanation NGA198104; NGA30171054, NGA30171061; NGA2722, 2772; 2780, 2786, 2791; 2795, 2797, NGA2830, 28133	Raising question in the abstract term without explanation NGOAN197100 NGOAN2691013, NGOAN2691052; NGOAN30181010, NGOAN30181079; NGOAN2106, 2108, 2131, 2140, 2159, 2170, NGOAN2721; 2743; 2752; 2754; 2787; 2789; 2790; 2791; 2794; 2798; 27107; NGOAN2811; 2815	Raising question in the abstract term without explanation TAU1910105; TAU19101022; TAU30171084, TAU2778	With ambiguous understanding of the conceptual terms, poorly performed students so worried and scared that they failed to make presentation or give answer NGA1981013; NGA198104; NGOAN1971027, NGOAN1971030 NGOAN2691052; NGOAN301181011; NGOAN2119, 2121, 2130, 2141, 2146, 2151, 2160; NGOAN2724; 2743; 2752; 2777; 2780; 2784; 2787; 2789; 2791; 2798; 27107; NGA2773; 2776; 2777; 2781; TAU2778, 2779; NGOAN2811; 2816; NGA2831
		Providing information without explaining abstract conceptual terms NGA1981040; 1981083; NGA30171057, 30171072, 30171080, 30171096; NGA2179; NGA2726, 2769, 2790, 2792, 27106; NGA2848	Providing information without explaining abstract conceptual terms NGOAN1971032; NGOAN30181028, 30181071, 30181078, 30181082, 30181083; NGOAN2735; 2744; 2753; 2754; 2786; 2799; 27100; NGOAN2819, 28112, 28125	Providing information without explaining abstract conceptual terms TAU19101021; 19101033; TAU30171078, 30171080, 30171097, 30171099	Students hardly remember the concepts though teacher repeatedly tell them in the lesson NGOAN30181092, NGA30171059, NGA30171087, NGA30171094, TAU301710101; NGOAN2744; 2754; 2777; 2780; 2784; 2799; 27105, NGOAN28153, 28155
		Being aware of the abstract conceptual term and giving explanation	Being aware of the abstract conceptual term and being unable to give clear explanation	Being aware of the abstract conceptual term and giving explanation	Ineffective explanation of abstract conceptual terms in words only challenges students

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		NGA2681010; 2681011; 2681012, 2681013, 2681019	NGOAN1971037 NGOAN269105 NGOAN2691012	TAU268100	to catch it NGA2681014; NGA2681035; NGOAN1971066, NGOAN269107 NGOAN2691047
	Being aware of differences in vocative subjects		Correcting vocative subject in communication NGOAN197106, NGOAN1971063	Correcting vocative subject in communication TAU19101010; TAU19101017; 19101018; 19101041; 19101069	
	Being aware of students' difficulties in pronunciation		Wrongly repeating students' answer NGOAN269108, NGOAN269100203 Correcting pronunciation in dissatisfied manner NGOAN3018108, NGOAN28145		
	Being aware of students' constraint of vocabulary	Being unaware of students' language constraint → Correcting students' daily language NGA2681019, NGA2681046, NGA2895	Being unaware of students' language constraint → Correcting students' daily language by using scientific concepts NGOAN2691057; NGOAN30181091; 301810103; 301810108; 301810110; 301810117	Helping students to express their idea from their available language TAU2681012, 2681015, 2681029 ; TAU30171081	
Awareness of communication style	Oral communication patterns	Being unaware of students' soft speaking culture NGA198106; 1981011; 1981018; 1981034; 1981045; 1981072; 1981079; 1981081; 1981089; 1981099 NGA268105; NGA268108; NGA2681029; NGA2681032; NGA2681036; 2681039; NGA3017101, 30171012, 30171042, 30171044, 30171070, 30171076, 30171078	Being unaware of students' soft speaking culture NGOAN1971018, NGOAN1971019, NGOAN1971045, NGOAN1971047, NGOAN1971049, NGOAN1971054, NGOAN1971057, NGOAN1971061 NGOAN269103 NGOAN269104 NGOAN2691036 NGOAN2691038 NGOAN2691045 NGOAN2691046 NGOAN2691061 NGOAN2691063 NGOAN2691071; NGOAN30181034, 30181039, 30181046, 30181046, 30181052, 30181055, 30181059	Being unaware of students' soft speaking culture TAU19101015; TAU19101036; 19101042; 19101062; 19101067; TAU30171000, 3017101050	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		Being unaware of students' concise and short speaking culture NGA1981022; 1981067	Being unaware of students' concise and short speaking culture NGOAN301810102	Being unaware of students' concise and short speaking culture TAU19101064	
		Non-verbal language	Being unaware of Hmong students' communication style in which they avoid eye contact when talking to their partner NGOAN197107, NGOAN197102, NGOAN197105, NGOAN197101819, NGOAN1971026, NGOAN1971064		Students were uncomfortable and stressed in their performance
		Mood inducing	Being unaware of students' avoidance of mood exposure in communication NGA1981014; 1981051	Being unaware of students' avoidance of mood exposure in communication NGOAN2691019 NGOAN2691022 NGOAN2691028 NGOAN2691066 NGOAN2691070; NGOAN30181018, 30181041, 30181057, 30181058, 30181060, 30181061; NGOAN2141, 2136, 2146, 2165, 2166; NGOAN2725; 2731; 2733; 2762; 2766; 2769; 2773; 2777; 2780; 2789; NGOAN2850, 2854, 2873, 28115, 28123, 28134, 28138, 28141, 28161	Relieving students in the difficult tasks TAU19101046; 19101049, TAU30171019; TAU2834 Students were disabled when teacher showed their dissatisfaction or anger when they failed to give answer to their expectation NGOAN2851, 2852, 2856, 28161
Awareness of cultural traits	Self- Identity	Being unaware of strong self-esteem of Hmong students NGA1981016; 1981032; NGA2681026 NGA2681042	Being unaware of strong self-esteem of Hmong students NGOAN1971023, NGOAN1971031, NGOAN1971050; NGOAN1971040, NGOAN1971044, NGOAN1971045 NGOAN2691025; NGOAN1971056 NGOAN2691034 NGOAN2691069; NGOAN30181035, 30181037, 30181040, 30181045, 30181050, 30181054, 30181057, 30181060, 30181063; NGOAN2767		Teachers gave heavy criticism and negative assessment made students so ashamed and lost face that they are hesitant in class participation or did not concentrate on lesson NGA1981017; NGOAN1971055; NGOAN2691069, NGOAN2691071; NGOAN30181058, 30181061; NGOAN2767
		Being unaware that H'Mong group	Being unaware that H'Mong group	Being aware that H'Mong group	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
	never compares themselves with others	never compares themselves with others NGA1981011	never compares themselves with others NGOAN1971033, NGOAN19710534, NGOAN1971042, NGOAN1971058, NGOAN2691054 NGOAN2691068 NGOAN2691075; NGOAN2691024 NGOAN2691067; NGOAN2165, 2166	never compares themselves with others TAU2681027	
		Leader-based working NGA2681024; 2681025; 2681046	Being aware of leader based decision making process NGOAN1971046; 1971053; NGOAN2691022; NGOAN2691022; NGOAN2691032, NGOAN2165, 2166	Being aware of leader based decision making process TAU19101024	
	Autonomy	Being unaware of students' working habit under no expectation NGA198109; 1981050	Being unaware of students' working habit under no expectation. NGOAN1971043, NGOAN1971044, NGOAN1971045 NGOAN2691052		High expectation or great pressure on H'Mong students against their culture makes them stressed and hesitated in participation
		Being unaware of natural childbearing of H'mong group NGA198108; 1981017; 1981023; 1981025; 1981030; 1981033; 1981045; 1981057; 1981060; 1981068; 1981071; 1981088; 1981098; 19810102, NGA268104; 2681025	Being unaware of natural childbearing of H'mong group NGOAN197109, NGOAN1971014, NGOAN1971017, NGOAN1971024, NGOAN1971046, NGOAN1971047, NGOAN1971049, NGOAN1971051; NGOAN269102 NGOAN2691030 NGOAN2691037 NGOAN2691053 NGOAN2691061 NGOAN2691063	Being unaware of natural childbearing of H'mong group TAU1910109; 19101012; 19101014; 19101053; 19101059; 19101060	
		Being aware of children's self-decision making, self-regulating in H'mong childrearing NGA1981054; 1981066; 1981086a; NGA1981010; 1981019; 1981026; 1981035; NGA268106	Being aware of children's self-decision making, self-regulating in H'mong childrearing NGOAN197105, NGOAN1971089, NGOAN1971011, NGOAN1971016,	Being aware of children's self-decision making, self-regulating in H'mong childrearing TAU19101032; 19101066; TAU19101024; TAU19101026; TAU19101030; TAU2681011	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		NGA269108	NGOAN1971019, NGOAN1971025 NGOAN1971023 NGOAN2691026 NGOAN2691027	TAU2681030; TAU2681020, 2681021; 2681024; 2681034) TAU2681011; 2681023; 2681024; TAU2681017; 2681019; 2681031; 2681032; TAU3017101, 30171034, 30171053, 30171056, 30171062, 30171092, 30171094	
		Being unaware of students' culture on avoidance of forcing or demanding other people to do anything NGA1981037; 1981084; 19810106; 1981070; 1981080; 1981081; 1981086b; 1981091; 1981098b; 19810103; NGA268106; 268108; 2681033; NGA2681043; NGA2700, 2701	Being unaware of students' culture on avoidance of forcing or demanding other people to do anything NGOAN1971039, NGOAN1971041, NGOAN1971044, NGOAN1971045 NGOAN1971032; NGOAN2691027 NGOAN2691058; NGOAN2691014 NGOAN2691016	Being unaware of students' culture on avoidance of forcing or demanding other people to do anything TAU19101040; 19101043; 19101057; 19101061; 19101068	
		Being unaware of students' no pressure on time in their life NGA1981065	Being unaware of students' no pressure on time in their life NGOAN197108 NGOAN2691024 NGOAN2691027 NGOAN2691061, NGOAN2691050	Being unaware of students' no pressure on time in their life TAU1910106; 1910108; 19101027; 19101048; 19101056; 19101058; TAU2681033	
		Inter-support and sense of community NGA2681034	Being unaware of students' culture on inter-support or sense of community in their action NGOAN2691033	Being unaware of students' culture on inter-support or sense of community in their action TAU19101029	
	Complimenta-ry	Being unaware of humble characteristic of Hmong students NGA1981078; 1981097	Being unaware of humble characteristic of Hmong students NGOAN1971068 NGOAN2691072		
		Being unaware of student's culture on avoiding giving compliment to others NGA1981024; 1981031 ; 1981036; 1981059; 1981062; 1981069; 1981082; 1981087; 19810105	Being unaware of student's culture on avoiding giving compliment to others NGOAN197105354; 1971058; NGOAN2691068	Being unaware of student's culture on avoiding giving compliment to others TAU19101070; TAU19101072; 19101073; TAU268101	Students being praised by teachers were observed to be not comfortable
Awareness of	Being aware	Being unaware of traditional	Being aware of traditional practice of	Being aware of traditional practice	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
living practices	of traditional practice	practice of students NGA268109 ; NGA30171055	students NGOAN2691049 ; NGOAN30181077 , 30181078 , 30181079	of students TAU2681030	
			Not being aware of students' traditional practice NGOAN2797 , 2799		
			Giving suggested actions inappropriate to students' living conditions and practice NGOAN2691074 , NGOAN2691076		
	Understanding living conditions	Being aware of students' living conditions NGA2681042	Being aware of students' poor conditions NGOAN1971073 , NGA30181078 ; NGOAN2725	Being aware of students' living condition TAU19101045 , 2681038	
		Not being aware of students' living condition NGA2797 , 2798			
	Understanding students' family	Suggesting wrong answer to students when not knowing his family NGA198103536		Correcting students' wrong answer when clearly knowing students' family TAU1910107 ; 19101013 ; 19101051 ; 19101065	Teacher gained trust with students. It then makes students so confident that they can revise teacher's incorrect idea TAU19101052
Traditional practice	Appreciating traditional practice		Recognizing necessity of tradition in students' life NGOAN30181089	Recognizing students' tradition TAU30171075 , 30171086 ; TAU2731	
		Criticizing students' traditional practices by addressing negative	Criticizing students' traditional practices by addressing negative		

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		effects NGA2681016	effects NGOAN2691015, NGOAN2691041, NGOAN2691042; NGOAN30181077, 30181080; NGOAN2789		
	Enabling students' to assess their own traditional practice		Facilitating students to address negative effects of traditional practice NGOAN2691056	Facilitating students to share negative effects of traditional practice TAU2681030	Students looked confused and ashamed when teacher imposed their biased view on their traditions
Cultural perspective	Recognizing students' contribution	Recording all students' ideas without assessment NGA269107, NGA30171026, 30171030	Recording all students' ideas on blackboard NGOAN30181013, 30181017, 30181021	Recognizing students' ideas on blackboard TAU268105; 268106; TAU30171012, 30171014; TAU2747, 2749	Students actively contributed their ideas
		Giving no response or comment to students' feedback on their peer's idea or work NGA30171048, NGA2883			
	Enhancing voice raising opportunity for students	Eliciting feedback on teacher's guidance NGA198102		Promoting students' clarification on the question raised by teacher TAU30171031	Students confidently and comfortably contributed their idea, they even questioned again the unclear point TAU2126
		Repeating questions to elicit students' answer NGA198102; NGA30171011, 30171016; NGA2707; 2713; 2741	Repeating the question to elicit students' answer NGOAN269106; NGOAN301810101; 301810107; 301810116; NGOAN2106, 2108, 2112, 2120, 2122, 2131, 2132, 2142, 2147, 2159; NGOAN2728; 2794; NGOAN2834, 2836, 2837, 28146	Repeating the question to elicit students' answer TAU19101016; TAU30171043; TAU2123; TAU2719; TAU2810	Repeating question enables students to give answers to questions NGA2708, 2709, 2714; TAU2810, NGOAN2837

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		Not eliciting students' comments or argument NGA2868 , 2898 , 28130	Facilitating students' comment, argument NGOAN2691040 ; NGOAN301810106 , 301810114 ; NGOAN2734 ; 2737 , 2738 ; NGOAN2844 , 2853 , 2897	Eliciting students' comments or argument or assessment TAU268107 ; 2681036 ; 2681039 , TAU2703 , 2706 , 2723 ; TAU2811 ; 2819 ; 2822 ; 2853	Student groups respected each other and appreciated their peer group TAU2724 ; TAU2854 ; TAU2856
			Giving the answer or describing the concepts instead of eliciting students' ideas NGOAN2715 ; 2720 ; 2727 ; 2740 ; 2741 ; 2744 ; 2749 ; 2754 ; 2774 , NGOAN2822 , 2838 , 2846 , 2847 , 2848 , 28122 , 28125 , 28126 , 28127 , 28128 , 28130 , 28135	Listening to students' free discussion or argument TAU26810100	
		Encouraging students to contribute their additional ideas NGA2716 ; 2719 ; 2756 ; 2758 , 2760 , NGA2806 , 2809 , 2815 , 2893			
			Involving students in developing the illustrative tools of the concepts NGOAN2722 ; 2730		
		Giving tips for students to work on assigned tasks NGA30171031 , 30171033 , 30171068	Giving tips for students to work on assigned tasks NGOAN2691041 NGOAN2691043 ; NGOAN30181027 ; NGOAN2723 ; 2735	Giving tips for students to work on assigned tasks TAU30171089 ,	
		Repeating the concepts instead of students NGA2720	Presenting and checking group results instead of students NGOAN2691029 NGOAN2691031 , NGOAN2888 , 2890 , 2895 , 2897 , 2899 , 28101 , 28104 ,	Calling students to present their work result TAU2793 ; TAU2845 ; 2849	Students confidently and happily presented the results TAU2795 ; TAU2847 ; 2850
				Checking students' results with the whole class TAU2725 ; TAU2855	
		Repeating students' wrong answer	Repeating students' wrong answer	Facilitating students to correct	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
Value students' ideas	under question form for their self-correcting NGA2122, NGA2839, 2886	under question form for their self-correcting NGOAN2109, 2125	under question form for their self-correcting NGOAN2109, 2125	mistake TAU2681025; TAU2115; 2128, TAU2710, 2764, 2781, 2782, 2788	
		Providing the specific information on the answer or concepts instead of eliciting students' description or reasoning NGA2726, 2797	Providing the specific information on the answer or concepts instead of eliciting students' description or reasoning NGOAN2718; 2719; 2720; 2749; NGOAN2817, 2822, 2838, 28122	Providing the specific information in order to elicit students' answer TAU2759, 2782; TAU2808, 2813	Students could give the answer to the question with abstract concepts TAU2783; TAU2810 2814 Students passively received the information and failed to master the alien concepts NGOAN2838
	Not asking if student finished their idea NGA3017102	Asking students if they finished their idea NGOAN30181012; 30181017; 30181031	Asking students if they finished their idea TAU30171022		
	Facilitating students' idea in demanding statement NGA30171014, 30171022	Facilitating students' idea NGOAN30181012; NGOAN2734; 2737	Facilitating students' idea to explore the learnt concepts TAU30171013, 30171015, 30171019, 30171020, 30171071, 30171073, 30171082; TAU2117, 2118; 2131; 2132		
	Not giving time for and eliciting students' thinking NGA3017103, 30171017, 30171019; NGA2743; 2761	Giving time for and eliciting students' thinking NGOAN269106, NGOAN301810107	Giving time for and eliciting students' thinking TAU3017108, 30171026, 30171070; TAU2718, 2722, 2747, 2759, 2781, 2782; TAU2814; 2835	Students tried to think over the question in order to give answer TAU2718, 2783; TAU2836	
	Offering voice raising to poor learning students NGA1981090	Offering voice raising to poor learning students NGOAN1971071	Offering opportunity for poorly performed students to participate TAU19101035; TAU19101037; TAU268108, TAU2759, 2760		
	Calling good students to make presentation		Recognizing students' comment or assessment		

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		NGA2681029; 2681035		TAU2804	
	Encouraging students to share their different cultural aspects on the concepts		Eliciting students' sharing of their traditional practice NGOAN2724, 2725;	Eliciting students' sharing of their traditional practice TAU2681038	Sharing of students about their actual life on the learnt issues is promoted once teacher's bias on their traditional practice removed, trust building achieved TAU2681038
Differences in traditional practice	Enabling students to be aware of differences	Providing students additional cultural practices that are different from theirs NGA30171052; 30171054	Providing students additional cultural practices that are different from theirs NGOAN30181028; 30181081	Providing students additional cultural practices that are different from theirs TAU30171037, 30171038, 30171096	Students eagerly explored the culturally different practice through visual aids
	Enabling students to self-aware or self-assess		Facilitating students' argument or debate on their traditional practice NGOAN2691043		
	Avoiding imposing dominated action		Asking students to give up their traditional practices NGOAN2691041, NGOAN2691043, NGOAN2691049; NGOAN30181087; NGOAN2797, NGOAN28113	Asking students to share their knowledge with their relatives in order to have proper action TAU301710100	
Differences in ideas	Enabling students to respect their		Criticizing students' backward tradition NGOAN28113	Harmonizing conflict ideas among students' groups TAU2681037	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
	peers' ideas				
	Recognizing students' cultural perspective but imposing their ideas	Not recognizing students' cultural perspective NGA2856			
Differences in communication style	Avoid imposing verbal communication patterns of school culture	Asking students to read or to speak loudly NGA198106; 1981011; 1981018; 1981034; 1981045; 1981072; 1981079; 1981081; 1981089; 1981099 NGA268105; NGA268108; NGA2681029; NGA2681032; NGA2681036; 2681039; NGA3017101, 30171012, 30171042, 30171044, 30171070, 30171076, 30171078; NGA2144; NGA2750, 27112, 27114, 27115, NGA2801, 2803, 2821, 2822, 28128	Asking students to read or to speak loudly and clearly NGOAN1971018, NGOAN1971019, NGOAN1971045, NGOAN1971047, NGOAN1971049, NGOAN1971054, NGOAN1971057, NGOAN1971061) NGOAN269103 NGA269104 NGOAN2691036 NGOAN2691038 NGOAN2691045 NGOAN2691046 NGOAN2691061 NGOAN2691063 NGOAN2691071; NGOAN30181034, 30181039, 30181046, 30181046, 30181052, 30181055, 30181059; NGOAN2104, 2114, 2116, 2121, 2145, 2161; NGOAN2747, NGOAN28138, 28143, 28163	Asking students to read or to speak loudly and clearly TAU19101015; TAU19101036; 19101042; 19101062; 19101067; TAU30171000, 3017101050; TAU2111, TAU2703, 2708, 2720	
		Requesting students to speak or answer in a full sentence NGA1981022; 1981067;	Asking students to speak or answer in a full sentence NGOAN301810102	Asking students to speak in full sentence TAU19101064	
			Asking students to raise his face to look at his partner NGOAN197107, NGOAN1971012, NGOAN1971015, NGOAN197101819, NGOAN1971026, NGOAN1971064		
	Accepting students'	Accepting students' short response NGA30171073	Accepting students' short response	Accepting students' short response TAU268108; 2681012; TAU30171015	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
Content adjustment	communicate -on style				
	Promoting the compliance with school rules	Asking students to raise their hand when stating their ideas NGA2872	Asking students to raise their hand when stating their ideas NGOAN2826	Asking students to raise their hand when stating their ideas TAU2777	
	Avoiding negative mood exposure in communicate -on	Showing anger when students failed to meet expectation NGA1981014; 1981051; NGA30171094 , NGA2781	Showing anger when students failed to meet expectation NGOAN2691019 NGOAN2691022 NGOAN2691028 NGOAN2691066 NGOAN2691070; NGOAN30181018, 30181041, 30181057, 30181058, 30181060, 30181061; NGOAN2114 , 2123 , 2136 , 2148 , 2163 ; NGOAN2725; 2731; 2733; 2734; 2762; 2766; 2769; 2773; 2777; 2778; 2780; 27101, 27102; NGOAN2850, 2854, 2873, 28115, 28123, 28134, 28138, 28141, 28161	Being patient with students' poor performance TAU19101035; 19101037; TAU3017108 , 30171070 ; TAU2833 , 2834	Teacher's negative attitude disabled students or caused their resistance by keeping silence. They wrongly gave answer NGA1981015; 1981051; NGOAN2691067 NGOAN2697071 NGOAN2691078 ; NGOAN30181058 , 30181061 ; NGOAN2724; 2731; 2733; 2736; 27105; NGOAN2851, 2852, 2856
			Showing attitudes towards students' backward practice NGOAN2725; 2789		
	Localized content	Following closely the activities outlined in the textbook	Following closely the activities outlined in the textbook NGOAN197100, NGOAN1971035, NGOAN1971072		
		Making referential relation of learning concepts to their actual life NGA1981038; 1981039; 1981093; 1981096; NGA30171069 , 30171079 ; NGA2195 , NGA2812 , 2816, 28138	Making referential relation of learning concepts to their actual life NGOAN1971070; NGOAN2691065	Making referential relation of learning concepts to their actual life TAU19101034; TAU30171029 ; TAU2829 ; 2862	Students were interested in the concepts related to their actual life NGOAN2691065; NGA30171069 ; TAU30171029 ; NGA2195 ; TAU2830 ; 2862

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		Facilitating students to explore concepts on basis of investigating their actual life NGA2842	Facilitating students to explore concepts on basis of investigating their actual life NGOAN2714; 2730; 2735, NGOAN2834	Familiarizing the concepts with students' daily living context TAU268109; TAU2862	Students easily gave the answer to question NGA2843
		Extending the content in the textbook	Developing variety questions for group-work to explore photo in textbook NGOAN1971038		
	Integrating students' cultural perspective in lesson			Adding familiar concepts of students to lesson TAU2681037; 2681038	
				Asking students to collect or prepare the information related their actual life for the next lesson TAU2178	
Language adaptability	Securing clarity	Giving definition of abstract terms NGA30171050	Explaining abstract terms NGOAN30181085, 30181088, NGOAN2701, 2704	Explaining the abstract terms in Hmong language TAU2759, 2772, 2773, 2775; TAU2860; 2868	
		Clearly stating the objective of lesson or goal of activity and period timing of lesson NGA198100; 1981042; 1981049; NGA268101; NGOAN2727; 2728; 2730, 2731; NGA2827, 2828, 2851, 28100	Clearly stating the objective of lesson or goal of activity NGOAN2691017	Clearly stating goal of activity, objective of lesson TAU2681013; 2681028; TAU2735; TAU2802, 2803	
		Giving the specific procedures of doing the assigned tasks NGA1981046; 1981055; 1981061; 1981095; NGA2681020; NGA2125, 2128, 2131, 2157; NGOAN2733, NGA2854, 2862, 28101, 28105	Giving the specific procedures of doing the assigned tasks NGOAN197103; NGOAN2691020; 2691060; NGOAN30181029, 30181095; NGOAN2757; NGOAN2861	Giving the specific procedures of doing the assigned tasks TAU19101025; 19101047; 19101050; 19101054; TAU2681018; TAU2681031; TAU30171087, TAU2700, 2701; 2791; TAU2841, 2842	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		Giving specific examples to deal with the assigned tasks NGA198103; NGA2681023; 2681027, NGA2856, 28104, 28106, 28107	Giving specific examples to deal with the assigned tasks or explain abstract concepts NGOAN197105; NGOAN2818, 2822, 2834, 2847, 2862, 2863, 2869	Giving specific examples to deal with the assigned tasks or explain abstract concepts TAU268108; TAU2813, 2817, 2820; 2824; TAU2843; 2871	Teacher's specific guidance fit with sensor and visual learning style of students enables their voice raising TAU268108; TAU2814, 2818, 2821; 2825; 2871
		Making question specific and related to a concrete situation NGA30171024, 30171028; 30171063; NGA2723; 2774, NGA2812, 2816, 2838, 2842, 2896, 28126	Making question specific and related to a concrete situation NGOAN301810116; NGOAN2808, 2834, 2842, 2849	Making question specific and related to a concrete situation TAU2681016; 2681029; TAU30171021; 30171069, TAU2776, 2785; TAU2813, 2817; 2820; 2824; 2826, 2827; 2862; 2864	Making question specific to students' actual life enables them, including poorly performed ones to participate in lesson & give answer to abstract concepts NGOAN301810116; TAU30171021; NGA2724, 2725, 2775, 2776; TAU2786; TAU2814, 2818; 2821; 2825; 2828; 2862; 2864; NGOAN2808, 2835; NGOAN2843, NGA2843
		Facilitating the description of photos with students NGA1981085b	Facilitating the description of photos with students NGOAN30181024	Facilitating the description of photos with students TAU30171038; TAU2858, 2859, 2860	
		Assessing students' answer to be wrong but failing to clarify or reason the answer NGA2681042; NGA30171051	Failing to clarify or reason the answer NGOAN2691014 NGOAN2691016	Promoting clarification or reasoning of the answer TAU2681025	
		Addressing the difficult terms and correcting students' pronunciation NGA2755, 2768			
		Not making sure students clear about	Not making sure students clear about	Making sure students clear about	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
Securing relevance	Concepts before concerned tasks	concepts before concerned tasks NGA2681020; NGA30171087, 30171088; NGA2705	concepts before concerned tasks NGOAN2691020; 2691035; NGOAN30181029; NGOAN2750; 2787	the concepts before concerned tasks TAU2681014; TAU30171084, 30171085	
		Making sure students clear about the concepts or requirements of assignments before concerned tasks NGA2159, 2104	Raising question in Hmong language to make sure students understand NGOAN2788	Explaining concepts in H'Mong language TAU30171039; 30171079; 30171098; TAU27104, 27105; TAU2860; 2866; 2875	More students involved in lesson or raised their hands to teacher's question when they understood the question or requirements NGOAN2788
	Raising question familiar with students' life	Raising question familiar with students' life NGA1981077; NGA268103; NGA3017108, NGA27100, NGA2812, 2816, 28135	Raising question familiar with students' life NGOAN269101, NGOAN2691010, NGOAN2691066; NGOAN30181011; 30181015, 30181069; NGOAN2716; 2730; 2794; NGOAN2834; 2836	Raising question familiar with students' life TAU268104; TAU30171010, 30171024, 30171025, 30171067, 30171068), TAU2737, 2776, 2787; TAU2862, 2864; 2865	Students actively participate in or raise their voice on exploring concepts familiar to their life NGA2681041; NGA30171055; 30171059; NGOAN30181011; NGOAN30181075, 30181076; TAU30171084; 30171085; NGA27101, TAU2737, 2776; TAU2862, 2864; 2865; NGOAN2835, 2836
		Raising question alien to students' practice NGA2681041; NGA30171054; NGA2177, 2181, NGA2845, 28131	Raising question alien to students' practice NGOAN30181074; NGOAN2106, 2108, 2131, 2140, 2159, 2170; NGOAN2721; 2743; 2750; 2752; 2754; 2790; 2798; 27104; NGOAN2811	Raising question alien to students' practice TAU30171084, TAU2778	Students wrongly give answer or could not give answer though teacher and peers provided answer before that NGA2178, 2181; NGOAN2119, 2121, 2130, 2141, 2146, 2151, 2160; NGOAN2743; 2752; 2798; 27105; TAU2778, 2779; NGOAN2811, NGA2846, 28132
	Rephrasing the question familiar to students' life NGA2774	Rephrasing the question familiar to students' life NGOAN30181011, 301810116; NGOAN2808	Rephrasing the question and explaining the abstract concepts TAU268100; 2681015; 2681029; TAU2780	Students actively participate in or raise their voice on exploring concepts familiar to	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
					their life NGA2775; NGOAN2808
		Correcting students' daily language NGA2681019, NGA2681046; NGA2709, 2710	Correcting students' daily language by using scientific concepts NGOAN2691057; NGOAN30181091; 301810103; 301810108; 301810110; 301810117; NGOAN2794; NGOAN2863	Making the language simple by using the daily language of students TAU2681012; 2681029; TAU30171081, TAU27106	Teacher's recognition and incorporation of daily language of students might promote their participation and easily master the concepts TAU2681012; 2681029; TAU27107
		Using students' daily language for facilitating abstract concepts NGA30171066, NGA27103		Using students' daily language for facilitating abstract concepts TAU30171074, 30171075, TAU2742	Students could give answer in daily language but failed to use the academic terms NGA27103, 27104, 27105
				Recognizing students' answer in their daily language TAU2718	
Cultural traits	Promoting inter-supports among students	Asking other students to help their peers NGA2148; NGA2777, NGA2887, 2888	Asking other students to help their peers NGOAN3018103; NGOAN2123; NGOAN2724; 2737	Asking other students to help their peers TAU2681014; TAU3017106	
	Enhancing self- identity	Promoting students to show their own work result NGA28117, 28118, 28120, 28121, 28122, 28125			
		Criticizing students or giving negative response to students' wrong answer in front of the whole class NGA1981016; 1981032; NGA2681026 NGA2681042	Criticizing individuals in front of the whole class NGOAN1971023, NGOAN1971031, NGOAN1971050; NGOAN2114, 2123, 2136, 2148, 2163; NGOAN2767; 2769; 2773; NGOAN2813, 28146, 28147	Guiding students to seek the correct answer without any assessment of their wrong answer TAU2120; 2128; TAU2764	Teachers' heavy criticism on students' performance made students so ashamed and lost face that they are hesitant in class participation or did not

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
					concentrate on lesson NGA1981017; NGOAN1971055; NGOAN2151; NGOAN2767; 2769; 2773
			Criticizing the poor group-work NGOAN1971040, NGOAN1971044, NGOAN1971045, NGOAN2691025, NGOAN2884	Motivating groups to work as quickly as possible TAU2721	
		Giving positive assessment and praise students NGA2826, 28119	Giving negative assessment on group-work performance NGOAN1971056 NGOAN2691034 NGOAN2691069, NGOAN2880	Giving motivating assessment on group-work performance TAU2712	Teacher's negative assessment disabled students' participation NGOAN2691069, NGOAN2691071
		Giving negative assessment on students who gave wrong comment on their peer group's work NGA2151	Addressing mistake during students' presentation, or answer NGOAN30181035, 30181037, 30181040, 30181045, 30181050, 30181054, 30181057, 30181060, 30181063; NGOAN2795		Mistake emphasis discourages students' participation in lesson NGOAN30181058, 30181061
		Identifying students who gave wrong answer in the group-work NGA2171	Asking students to admit and remember their mistake NGOAN30181047, NGOAN2893		
			Repeating students' or group's wrong answer in front of class NGOAN2891, 2893, 28103, 28105, 28108		Students felt ashamed and lost their face NGOAN2892
		Asking wrong answerer to repeat his peer's correct answer NGA2778, NGA2891	Asking wrong answerer to repeat his peer's correct answer NGOAN2691043; NGOAN30181064; 30181068; NGOAN2859, 28156		
		Offering the mistake correcting opportunity to the other students instead of encouraging mistake-maker to self-correct NGA19810100, NGA2810	Offering the mistake correcting opportunity to the other groups or students instead of encouraging the group members or mistake-maker to self-correct NGOAN1971053, NGOAN2853		

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		Correcting mistakes instead of offering self-correcting opportunity to students NGA2681034 ; NGA2763	Correcting mistakes instead of offering self-correcting opportunity to students NGOAN2691033 , NGOAN2894 , 28106	Correcting mistakes instead of offering self-correcting opportunity to students TAU19101029	
		Asking students to self-correct their work result or their peers to correct their mistake NGA2136 , 2137 , 2147 , 2170			
		Encouraging to show their intelligence by raising hand to give answer or make presentation “Who is the best student in our class?” NGA1981078 ; 1981097	Taking good students' performance as example for students to imitate NGOAN1971068 NGOAN2691072 ; NGOAN2155 , NGOAN2875 , 28100		Teacher's unawareness of humble characteristic in Hmong students hinders their hand-raising NGA1981098 ; NGOAN2691073
		Praising good performers while criticizing the poor ones in front of the whole class NGA19810101	Praising good performers while criticizing the poor ones in front of the whole class NGOAN1971033 , NGOAN197105354 NGOAN2691054 NGOAN2691068 NGOAN2691075 ; NGOAN2153 , 2165 , NGOAN2896 , 28109 , 28120 , 28156 , 28158	Praising the whole class for their group-work despite of mistakes in Group2 TAU2681027	It might make students ashamed and stressed. It then disempowered students' participation NGOAN2691075
		Praising group-work NGA2133 , 2145 , 2152 , 2154 , 2169	Comparing a group's performance with a better one's NGOAN1971042 , NGOAN1971058 NGOAN2691024 NGOAN2691067 , NGOAN28102	Praising the group-work for their good performance TAU2168 , TAU2728 ; TAU2856	The Hmong group hardly compares themselves with others. Teacher's comparison on performance of students groups might discourage and hurt their self-esteem. As a consequence, students' resistance might arises

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
Promoting group-work	Promoting group-work through teacher's action				NGOAN2691067, NGOAN2691071, NGOAN2691078
		Not praising students though they gave correct answer or comment NGA2703, 2704	Motivating groups to work by promoting the competitiveness among groups NGOAN2868, 2871, 2883, 28147		
		Praising students NGA1981024; 1981031 ; 1981036; 1981059; 1981062; 1981069; 1981082; 1981087; 19810105, NGA2789, NGA2899, 28130	Praising students when they gave expected answer/presentation NGOAN301810115; NGOAN2164, 2172; NGOAN2812, 2845, 28157	Praise to students TAU19101070; TAU19101072; 19101073; TAU268101; TAU30171057; 30171095; TAU2107; 2143; TAU2784	
		Attributing the group-work performance to its leader NGA2681024; 2681025; 2681046	Attributing the group-work performance to its leader NGOAN2691022, NGOAN2878, 2881, 28103, 28106	Attributing the group-work performance to its leader TAU19101024	
			Attributing mistake of group-work to leader NGOAN2691032; 2691025; NGOAN28103, 28106		
	Integrating leader-based working	Assigning leader to group-work NGA2681024; 2681025; 2681046; NGA2164, NGA2863	Assigning leader to group-work NGOAN1971046; 1971053; NGOAN2691022; NGOAN2166, NGOAN28150, 28152	Assigning leader to group-work TAU19101024	
		Setting high expectation for students – “must raise hand to question” NGA198109; 1981050; NGA30171040, 30171062; NGA2802	Setting high expectation for students – all students must correctly answer question NGOAN1971043, NGOAN1971044, NGOAN1971045 NGOAN2691052; NGOAN2141; NGOAN2730, 2731; 2775; 2785; 2790; 27101; NGOAN2850, 2854; 2873, 28127	Setting high expectation for students – hand raising TAU3017104	Teacher's high expectation caused such a great stress and fear on students that they took a passive participation NGA30171063; NGOAN2775; NGOAN2852; 2856
	Calling students to answer question or make presentation or give comment without their voluntary spirit	Calling students to answer question or make presentation or give comment without their voluntary spirit NGOAN197109, NGOAN1971014,	Calling students to answer question or make presentation or give comment without their voluntary spirit	Calling students to answer question or make presentation or give comment without their voluntary spirit	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		NGA198108; 1981017; 1981023; 1981025; 1981030; 1981033; 1981045; 1981057; 1981060; 1981068; 1981071; 1981088; 1981098; 19810102; NGA268104; 2681025; NGA30171027, 30171046, 30171047; NGA2146, 2153, 2167; NGA2739; 2748; 2752; 2754; 2764, 27114, NGA2821, 2822, 2863, 2866, 2885, 28134	NGOAN1971017, NGOAN1971024, NGOAN1971046, NGOAN1971047; NGOAN1971049, NGOAN1971051; NGOAN269102 NGOAN2691030 NGOAN2691037 NGOAN2691053 NGOAN2691061 NGOAN2691063; NGOAN2101, 2115, 2128, 2143, 2158; NGOAN2732; 2751; 2778; 2791; 2792; 27103; NGOAN2851; 2855	TAU1910109; 19101012; 19101014; 19101053; 19101059; 19101060	
		Calling students to give ideas on voluntary basis NGA1981054; 1981066; 1981086a; ; NGA268106 NGOAN269108; NGA30171013, 30171015, 30171018, 30171020, 30171021, 30171025, 30171029, 30171032, 30171035, 30171064, 30171084, 30171086; NGA2702, 2703; 2704; 2706; 2712; 2717; 2724; 2744; 2762, 2775, 2787, 2796, 27102, 27109, 27111, 27117; NGA2804, 2807, 2813, 2817, 2836, 2873, 2876, 2879, 2882, 2889, 2897, 28127, 28136	Calling students to give ideas on voluntary basis NGOAN30181012, 30181016, 30181019, 30181070; NGOAN2123, 2134, 2152; NGOAN2714; 2716, 2117; 2737; 2794; 2796; NGOAN2801, 2843; 2857, 28162	Facilitating students to answer or make presentation on their voluntary basis TAU19101032; 19101066; TAU2681011 TAU2681030; TAU3017103, 3017107, 30171011, 30171014, 30171015, 30171016, 30171017, 30171023, 30171025, 30171033, 30171071, 30171085; TAU2127; 2132; 2136; 2139; 2142; TAU2809; 2822; 2825; 2828; 2830	
		Nominating student to present their group-work NGA2681024; 2681025; 2681046; NGA2146, 2153; NGA2739	Nominating student to present their group-work NGOAN30181032, 30181051; NGOAN2101, 2115, 2128, 2143, 2158	Allowing students to self-nominate their group representative TAU19101026; TAU19101030; TAU2681020, 2681021; 2681024; 2681034); TAU30171048, 30171054; TAU2159; 2160; 2172; TAU2849	Promotion of self-nomination of group representative makes students comfortable and confident in presentation and others attentively listen to their peers TAU30171052, 30171055; TAU2850
		Calling students to give comment on their peers' answer without their hand raising NGA2788	Giving the comment or assessment instead of facilitating students' feedback or comment NGOAN2717, 2765; 2766; 2768; NGOAN2887, 2889, 2891, 2895, 2899, 28101, 28102, 28104, 28139, 28142, 28146, 28151, 28154, 28164	Allowing students' self calling for their peers' comments TAU19101030; TAU2681011; 2681023; 2681024; TAU3017101, 30171034, 30171053, 30171056, 30171062, 30171092, 30171094; TAU2129; 2133; TAU27108; TAU2801; 2815; 2848; 2852	Students self praised their peers after teacher confirmed their correct answer TAU2134; TAU27108; TAU2801; 2848; 2852
		Allowing students to select their		Allowing students to self-organize	Students enjoyed and actively

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		assignment upon their voluntary basis NGA2158		the icebreaking game TAU2102, 2103, 2104, 2105, 2106	took part in the game TAU2106
		Encouraging students to raise their hands to give answer NGA2700, 2701; 2716, NGA2802, 2832, 2835	Forcing students to raise their hands to teacher's question NGOAN27101; 27102	Encouraging students to self-share their observations via photo TAU2110	Students confidently and actively shared their observation & vice versa TAU2112; 2113; NGOAN27102; NGA2702, 2703
			Promoting students' self-review of their work and self – correct their work result NGOAN2885	Promoting students' self- grading or assessment of their group-work's performance TAU2726	Students confidently and humbly graded their group performance TAU2727
		Demanding statements NGA268106; 268108; 2681033; NGA3017107; 30171045; NGA2141, 2143, 2166; NGA2735	Demanding statements to force students to work NGOAN1971039, NGOAN1971041, NGOAN1971044, NGOAN1971045 NGOAN2691027 NGOAN2691058; NGOAN2137, 2141, 2168; NGOAN2730; 2731; 2732; 2758; 2764; 2775; 2785; NGOAN2872, 2876, 2877, 28123, 28138, 28141, 28151		Students looked very stressful and unhappy NGOAN2732, 2733; NGA2736
		Putting students in a passive receiver with closed question without eliciting explanation NGA1981037; 1981084; 19810106; NGA30171056, 30171058, 30171089, NGA28116	Putting students in a passive receiver with closed question without eliciting explanation NGOAN1971032; NGOAn30181026; 30181072; NGOAN2727; 2740; 2753; 2754; 2766; 2768; 2772; 2774; 2797; 27100; NGOAN2846, 2847, 2848, 28122, 28125, 28126, 28127, 28128, 28135	Promoting students to self- work TAU2681017; 2681019; 2681031; 2681032; TAU3017105; TAU2746, 2747, 2748, 2756, 2757, 2758, 2759, 2760, 2765, 2766; 2792	Students looked confident and happy to be allowed to self-control and self- do their work TAU2746, , 2748, 2756, 2757, 2758, 2759, 2760, 2765, 2766; 2792
		Asking question without expecting students' answer or response (Correct?) NGA1981041; 1981076; 1981085; NGA2681018;	Asking question without expecting students' answer or response NGOAN1971013, NGOAN1971065; NGOAN30181025; NGOAN2173; NGOAN2715;		

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		2681048; NGA30171055 ; NGA2113 , 2115, NGA27107	2754; 2755; NGOAN2841		
		Directing students to her expected answer (no change in her answer outline or structure) NGA1981070; 1981080; 1981081; 1981086b; 1981091; 1981098b; 19810103; NGA2681043 ; NGA30171043 , 30171065; NGA2134	Directing to expected answer without clarification NGOAN2691014 NGOAN2691016 ; NGOAN2874 , 2876, 2879, 28138	Directing students to give answer or presentation as expected TAU19101040; 19101043; 19101057; 19101061; 19101068; TAU2157 ; 2158	
		Urging students NGA1981065; NGA30171010 ; NGA2135	Urging students NGOAN197108 NGOAN2691024 NGOAN2691027 NGOAN2691061 ; NGOAN30181031 ; NGOAN2137 , 2150; NGOAN2733 ; 2758; 2760; 2762; NGOAN2870 , 2881, 2882, 2883, 28140, 28143	Urging students TAU1910106; 1910108; 19101027; 19101048; 19101056; 19101058; TAU2681033 ; TAU2158 ; 2159; 2173	
		Directly giving assessment and interpretation of students' ideas without eliciting their explanation NGA2681017	Directly giving assessment and interpretation of students' idea without eliciting students' ideas NGOAN269109 NGOAN2692022 NGOAN2691044	Asking students to repeat or explain their answer/idea, or allowing students to have different idea TAU30171018 ; TAU2872	Teacher's imposed ideas might discourage students' creativity, prevent them from active participation
			Asking students to do what teacher supposed correct NGOAN2691050 ; NGOAN2765 , 2766; 2768; NGOAN28144	Asking students to make presentation on the imposed concept without asking them if they worked on that concept TAU2163	Students passively followed teacher's requirement without giving feedback or comment though teacher might be wrong TAU2163 ; 2165; 2167; 2169; 2170; 2171
		Providing immediate supports and answers when students delayed in their answering or were thinking and asking them to repeat teacher's words NGA1981012; 1981020; 1981027; NGA30171034 ;	Providing immediate supports and answers when students delayed in their answering or were thinking and asking them to repeat teacher's words NGOAN1971018 , NGOAN1971028 , NGOAN1971069 ; NGOAN30181036 ; 30181073; NGOAN2110 , 2111, 2126, 2127, 2162; NGOAN2715 ;	Providing immediate supports and answers when students delayed in their answering or were thinking and asking them to repeat teacher's words TAU19101064	Teacher's distrust on students' ability made them so stressed and scared that they even failed to repeat her words NGA1981021; NGOAN1971028 , NGOAN1971030 ; NGOAN30181036 ; NGOAN27105

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		NGA2149, NGA2797	2740; 2780; 2783; 2784; 27105, NGOAN2828, 2829, 28146		
		Deciding who do what instead of authorizing students to self-make NGA1981010; 1981019; 1981026; 1981035	Deciding who do what instead of authorizing students to self-make NGOAN197105, NGOAN1971089, NGOAN1971011, NGOAN1971016, NGOAN1971019, NGOAN1971025 NGOAN2691023 NGOAN2691026 NGOAN2691027		It might cause students stressed and passive
		Giving the answer after all elicitation but students could not give the answer NGA2833, 2846		Giving the answer after all elicitation but students could not give the answer TAU2789	
		Telling students what they do NGA30171041; NGA2143, 2150, 2155, 2161; NGA2735; 2745; 2749; NGA28109, 28110	Telling students what they do NGOAN2691062; NGOAN30181033; 30181044; NGOAN2102, 2105; NGOAN2763; 2764; 2765; 2768; 2771; NGOAN2864, 2866, 28139, 28140, 28143, 28147	Telling students what to do with their task TAU30171049; 30171093	
		Providing answer without eliciting students' contribution NGA2681015; NGA30171067; NGA2721, NGA28116	Giving answer instead of asking students NGOAN1971052 NGOAN2691042; NGOAN30181020; 30181028; 30181073; NGOAN2719, 2720; 2740, 2741, 2742; 2744; 2749; 2754; 2765; NGOAN2822	Providing answer without eliciting students' contribution TAU30171077	Teacher's oppressed teaching disabled students and made them bored by depriving them of voice raising opportunities NGA30171067
		Correcting students' mistake during their presentation NGA2867	Interrupting students while they read question and gave answer NGOAN2103		

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
Knowledge constructing method	Supporting visual learning	Writing clearly the activity or answer on the blackboard NGA1981043; NGA268102 ; NGA3017106 , 30171081 ; NGA2715 ; 2729; 2732; 2747, 2751, 27108; NGA2829 , 2834 , 2844 , 2847 , 2849 , 2850	Writing clearly the activity or abstract concepts on the blackboard NGOAN1971035, NGOAN269100 , NGOAN2830	Writing clearly the title and/or activity on the blackboard TAU1910101 TAU268102 ; TAU3017109 ; TAU2108 , TAU2733 ; TAU2838 ; 2839	
		Sticking visual tools (photos) on blackboard NGA2106	Distributing the question cards for pair work NGOAN197104, NGOAN1971038; NGOAN301810104	Sticking the group-work result on blackboard TAU2681026	
		Explaining the abstract concept without visual illustration NGA2781; 2782, 2792, 2799; NGA2853	Explaining the abstract concept without visual illustration NGOAN197105960; NGOAN2728		Students seemed to be forced to answer “yes” but in fact, did not adequately understand their teacher’s explanation NGA2782 , 2783 , 2784 , 2785 , 2793 , 2799
		Asking students to observe photos in textbook NGA1981044; NGA30171038	Asking students to observe photos in textbook. NGOAN1971036; NGOAN1971073; NGOAN2174	Asking students to observe photos in textbook TAU19101023	
		Using photos in the textbook only NGA1981044; 1981085b	Using the photos in the textbook only NGOAN1971036; NGOAN2175	Using photos in textbook TAU19101022; 19101025	
		Asking students to observe the objects in practice after the lesson NGA2794	Being aware of students’ visual learning but no adjustment taken NGOAN1971073	Asking students to prepare and show their family photos TAU19101038; 19101039	Students were comfortably and eagerly drew pictures of their actual life TAU19101050; 19101057
		Introducing abstract concepts without visual supports	Introducing abstract concepts without visual supports	Introducing abstract concepts through photos	Students’ participation is enhanced when they are

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
	NGA1981084, NGA2848, 2853	NGOAN 1971036; 30181024		TAU19101044; 30171038; TAU2114; 2115; 2116	enabled to develop their oral language through visual aids TAU30171041
	Introducing abstract concepts via localized photos NGA268109; NGA2101, 2105, 2109, 2110, 2112, 2113, 2114, 2177, 2181, 2183, 2192	Addressing abstract concepts via localized photos NGOAN30181081; NGOAN2728; 2745; 2748; 2793; NGOAN2817, 28121, 28122, 28125, 28126, 28127, 28128, 28130		Introducing abstract concepts via localized photos TAU30171076; TAU2109, TAU2799, 27100, 27103, 27104, 27105; TAU2804; 2806, 2808	Students concentrated and eagerly listened to teacher's instruction NGOAN30181081; TAU30171076; TAU2109; NGA2101, 2109, 2116; NGOAN2793;NGOAN2817 TAU2808
	Facilitating students to differentiate the abstract concepts without visual aids NGA2841, 2853	Describing the photos to address the differences among concepts NGOAN28122, 28125		Facilitating students to differentiate the abstract concepts at different levels or address their relationship via localized photos TAU2858, 2859; 2860, 2866, 2867, 2868, 2869, 2870; 2873; 2874, 2875	Students could easily and actively describe the differences among abstract concepts TAU2858, 2859; 2860; 2866, 2869, 2870; 2873
	Facilitating students to draw their village map to illustrate their learnt concept NGA28111	Facilitating students to build the visual learning tool familiar to their actual life for exploring the introduced concepts NGOAN2710, 2712, 2713; 2730 ; 2741; 2756		Facilitating students to build the visual learning tool familiar to their actual life for exploring the introduced concepts TAU2741, 2743, 2752, 2755, 2758, 2761, 2762, 2768, 2770	
	Matching contextualized photos with key word cards NGA2681020, 2681021 NGA2112, 2113, 2116, 2117, 2130, 2158	Matching contextualized photos of concepts with key word cards NGOAN2691020, NGOAN2691060; NGOAN30181030		Matching contextualized photos of concepts with key word cards TAU2681017; 2681031; 2681032; TAU30171042	Students attentively and actively involved in the lesson or listened to their teacher NGA2132, 2160, 2162
	Asking if students clearly observe the photos NGA2102, 2103, 2105, 2109, 2110, 2115, 2117	Explaining different cultural aspects through photos NGOAN30181024		Explaining different cultural aspects through photos TAU30171038	
		Guiding students to colour the visual		Guiding students to draw or colour	Students actively and happily

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
			objects to illustrate the concepts NGOAN2757, 2758	objects to illustrate the concepts TAU19101045; TAU2791	dealt with visualizing the introduced concepts NGOAN2759; 2761; TAU2792
Organizing the field visit to explore the learnt concepts				Exploring students' observation after a visit with local person's introduction about the concepts to be learnt TAU2831, 2832	Students could easily & actively develop the map of commune and share their observations about the learnt concept TAU2830, 2833
Eliciting students' prior knowledge about the introduced concepts	Not eliciting students prior knowledge about the concepts, instead introducing them through photos NGA2101, 2105, 2109, 2110, 2112, 2113, 2114, 2177, 2181, 2183, 2192	Not eliciting students prior knowledge about the concepts, instead following the questions on exploring the concepts in textbooks NGOAN2106, 2108, 2131, 2140, 2159, 2170	Raising question to facilitate students to expose their prior knowledge on the learnt concepts TAU2124; 2125; 2130; TAU2787, 2790, 27101, 27102; TAU282813, 2817; 2820, 2824		
		Raising question to elicit students' prior knowledge NGOAN2724; 2725; 2792	Raising question on the related concepts of previous lessons TAU2126	Students easily and correctly shared their prior experience NGOAN2792	
Facilitating students to obtain the concepts from the specific practice	Giving concepts through photos of specific cases NGA2102, 2103	Facilitating students' exploration of concepts from the abstract questions in the textbook NGOAN2106, 2108, 2159	Raising question to address the definition of the concept on basis of a specific case TAU2135; 2139; TAU2806; 2808; 2813, 2817, 2820, 2824; 2858, 2859, 2860		
		Facilitating students to develop the specific context of their actual life in order to explore the concepts NGOAN2712, 2713, 2716, 2717, 2718, 2720; 2722; 2730; 2756	Facilitating students to develop the specific context of their actual life in order to explore the concepts TAU2737, 2738, 2739, 2740, 2741, 2743, 2750, 2752, 2753, 2755, 2756, 2757, 2758, 2759, 2760,	With the specific questions on their actual life, students could easily develop their commune map and happily identify	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
				2761, 2762, 2765, 2766, 2768, 2769, 2770, 2772, 2775	points on the map TAU2741, 2743, 2744, 2745, 2754, 2765, 2766, 2769, 2772, 2773
				Briefing or describing the drawn village map with students TAU2771	Students attentively observed and listened and responded to their teacher's question when she colored their commune map TAU2771
		Putting students in the specific cases of the introduced concepts NGA2195	Facilitating students to explore concepts on basis of visual or life familiar situation of specific cases NGOAN2793, NGOAN2834, 2842, 2847, 2849	Giving definition of the concepts on basis of students' exploration of concepts on specific cases TAU2138, 2140; TAU2823; 2857; 2861	Students looked very happy and attentively listened to the instruction NGA2195, TAU2140; TAU2857; NGOAN2835, 2843
		Generalizing the specific cases to withdraw the concepts NGA2112, 2113, 2114, 2115, 2117	Generalizing the specific cases to the definition of concepts NGOAN2838; 2848	Facilitating students to address theoretical definition of concepts through specific cases or visual tools TAU2137; 2141; TAU2776; TAU2858, 2859, 2860; 2861	
			Not generalizing the specific cases to the theoretical definitions of the concepts NGOAN2107, 2113, 2167		
		Facilitating students to investigate their living context but remaining alien to students NGA2791, 2795, 2797, 2799	Building the specific context of their actual life in order to facilitating students to explore concepts NGOAN2710, 2713; 2730; 2741	Generalizing how to draw village maps with specific example TAU2796, 2797	
		Giving the definition of the concepts		Briefing again the commune map	

Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
		to students through photos but remained alien to students NGA2181, 2177, 2183, 2193		TAU2798	
	Enhancing oral learning	Asking many students to loudly read the questions or requirements or the concepts NGA198101 NGA2123, 2124	Asking many students to loudly read the title of the lesson the requirements of the tasks or conclusions NGOAN197101 NGOAN1971034, NGOAN1971038, NGOAN269100, NGOAN3018107, 3018109, NGOAN2104, 2177	Asking many students to loudly read the questions or requirement TAU1910102	
Promoting group-work	Promoting individual work NGA1981047; 1981094; NGA268103; NGOAN3017109, NGA28103	Promoting individual work NGOAN1971072, NGOAN269101; NGOAN30181029	Promoting individual work TAU19101045		
	Assigning the task to work in pair NGA198105; NGA30171038, 30171039	Assigning the task to work in pair NGOAN197103	Assigning the task to work in pair TAU1910104		
	Arranging group-work without supporting working tools NGA2734				Students independently worked and did not enjoy with the group-work. No interaction in the group-work NGA2736, 2737, 2738
	Promoting the group-work with supporting the materials in group-work NGA2681010; 2681028; 2681045, NGA2126, 2157; NGA2859, 2860	Promoting the group-work NGOAN1971038 NGOAN2691018 NGOAN2691035 NGOAN2691060, NGOAN30181030, 30181096; NGOAN2867	Promoting group-work TAU19101023; TAU2681017; 2681019; 2681031; 2681032; TAU30171044, 30171045, 30171046, 30171087, 30171088; TAU2840		Group-work promotes students' inter-support and confidence in tasks NGA261028, NGA2132; NGOAN30181030; TAU26181031; TAU2844
	Organizing students to observe and review the results of other groups NGA2139, 2140, 2164				Students attentively discussed the wrong cards of their peer groups NGA2142, 2165

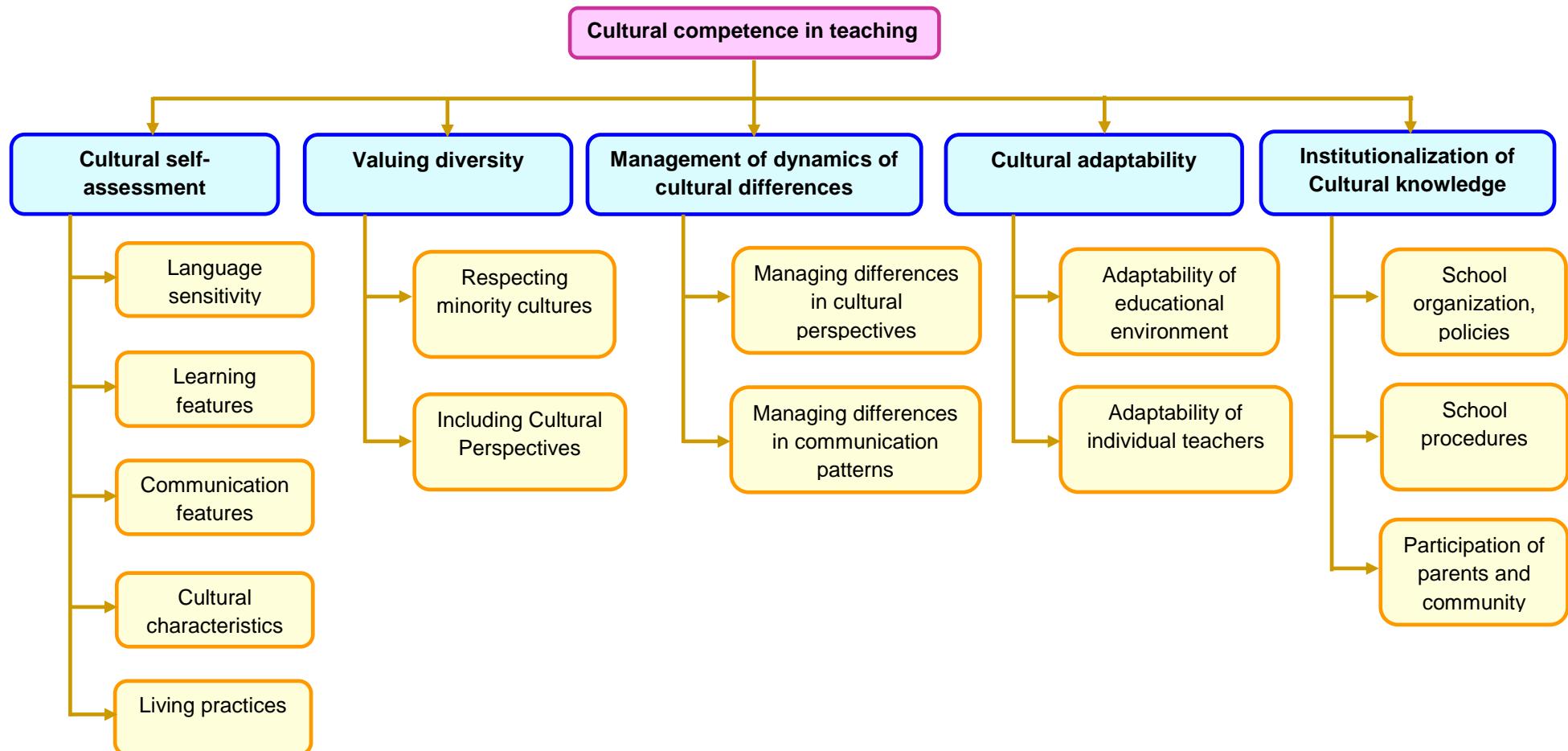
Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
Promoting physical activity in learning	Integrating deductive learning approach in teaching			Raising question on definition of concepts before new tasks TAU30171032 , 30171033 ; 30171035 ; TAU2837 , 2839	
		Not providing clear definition of concepts before proceeding the concerned tasks NGA30171083 ; 30171084	Not providing clear definition of concepts before proceeding the concerned tasks NGOAN2691016 , 2691017 ; NGOAN30181029	Not providing clear definition of concepts before proceeding the concerned tasks TAU19101021 ; 19101022	
		Providing clear definition of concepts before proceeding the concerned tasks NGA2681019	Providing clear definition of concepts before proceeding the concerned tasks NGOAN1971037	Providing clear definition of concepts before proceeding the concerned tasks TAU2681014 , 2681015 ; TAU30171032 ; 30171035 ; 30171042 ; TAU2837 , 2839	
	Promoting physical activity in learning	Consolidating the mastery of concepts through matching photos and word cards NGA2130	Consolidating mastery of lesson concepts through game playing NGOAN30181096 , NGOAN28137	Consolidating mastery of lesson concepts through game playing TAU2681040 ; TAU301710102 ; TAU2876 , 2877 , 2878	Students comfortably, motivately recall their learning concepts within their group. It promotes self-regulation, self-control and inter-support and correctly answer TAU2681040 ; TAU301710103 ; NGOAN30181097 ; 30181098 ; 30181099 ; 301810101 ; 301810105 ; 301810112 ; TAU2878
				Organizing physical game TAU1910100 , TAU2100 , TAU2101 , 2106 ; TAU2701 , 2713 ; TAU2841 , 2842 , 2843	Students were so excited with the game and actively participated in the activity TAU2717 ; TAU2844

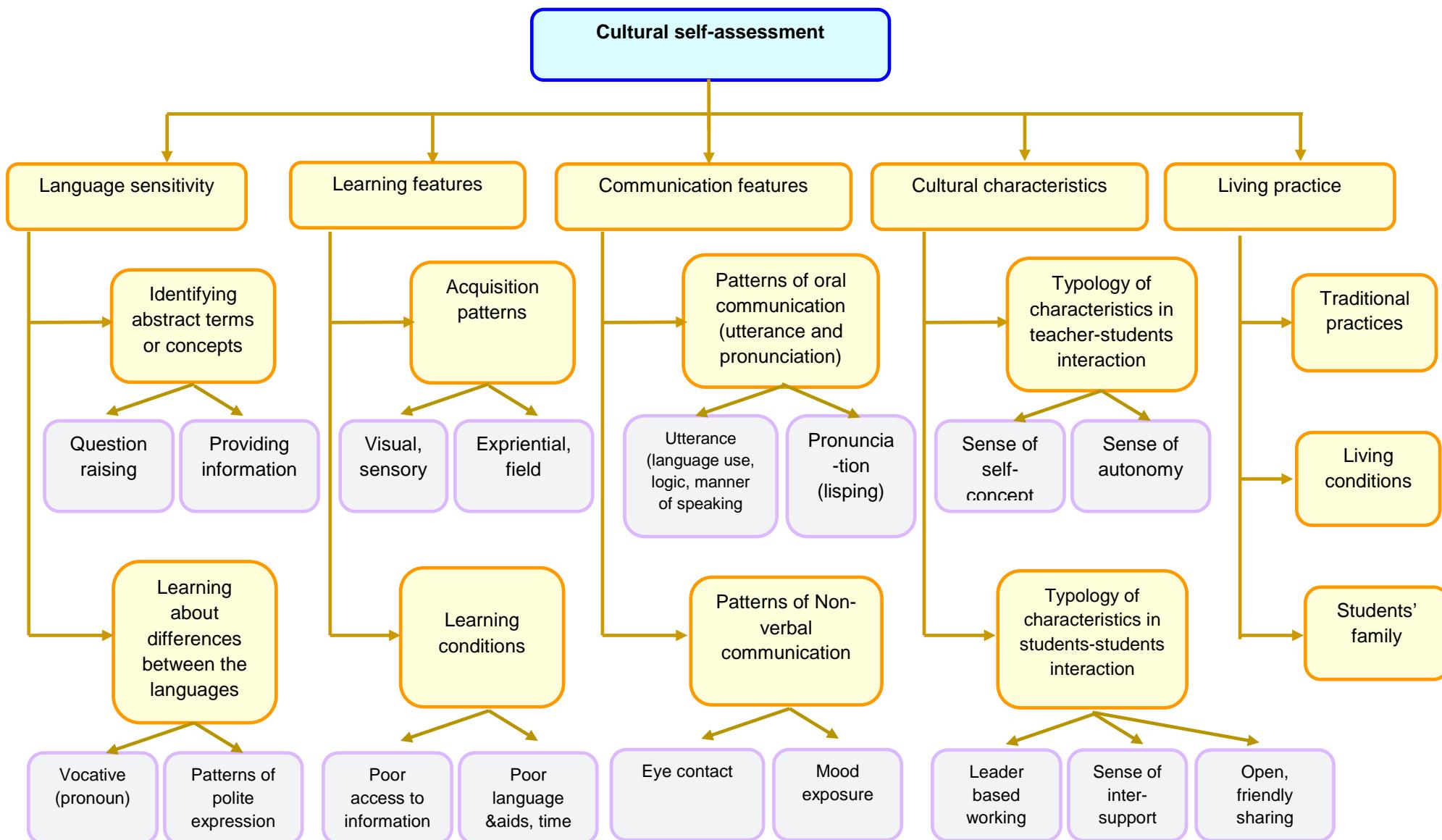
Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
Concept internalizing	Repeating the concepts or explanation many times with questioning word “Remember?”	Repeating the information or concepts many times with questioning word “Remember?”	Repeating concepts TAU30171030; 30171058; 30171064; 30171065; 30171066; TAU27110; TAU2837; 2839; 2857	Students got bored with pure-orally repeated information and then failed to master the concepts NGA1981074, NGA2114, 2115	
	Asking many students to repeat the answer and presentation on the same question or same task	Asking many students to repeat the answer and presentation on the same question or same task		Students failed to repeat the answer or idea though teacher or their peer gave out before that NGOAN2119, 2130, 2146, 2160; NGOAN2776, 2782, 2784, NGOAN2828, 2831, 28153, 28155	
	Repeating students' ideas	Repeating students' ideas and/or introduction	Repeating students' ideas or confirming students' correct answer TAU30171028; 30171083, TAU2711; 2714, 2716, 27109; TAU2812; 2816, 2818; 2825; 2828		
	Asking students or whole class to repeatedly & loudly read the	Asking whole class to read concepts again loudly			

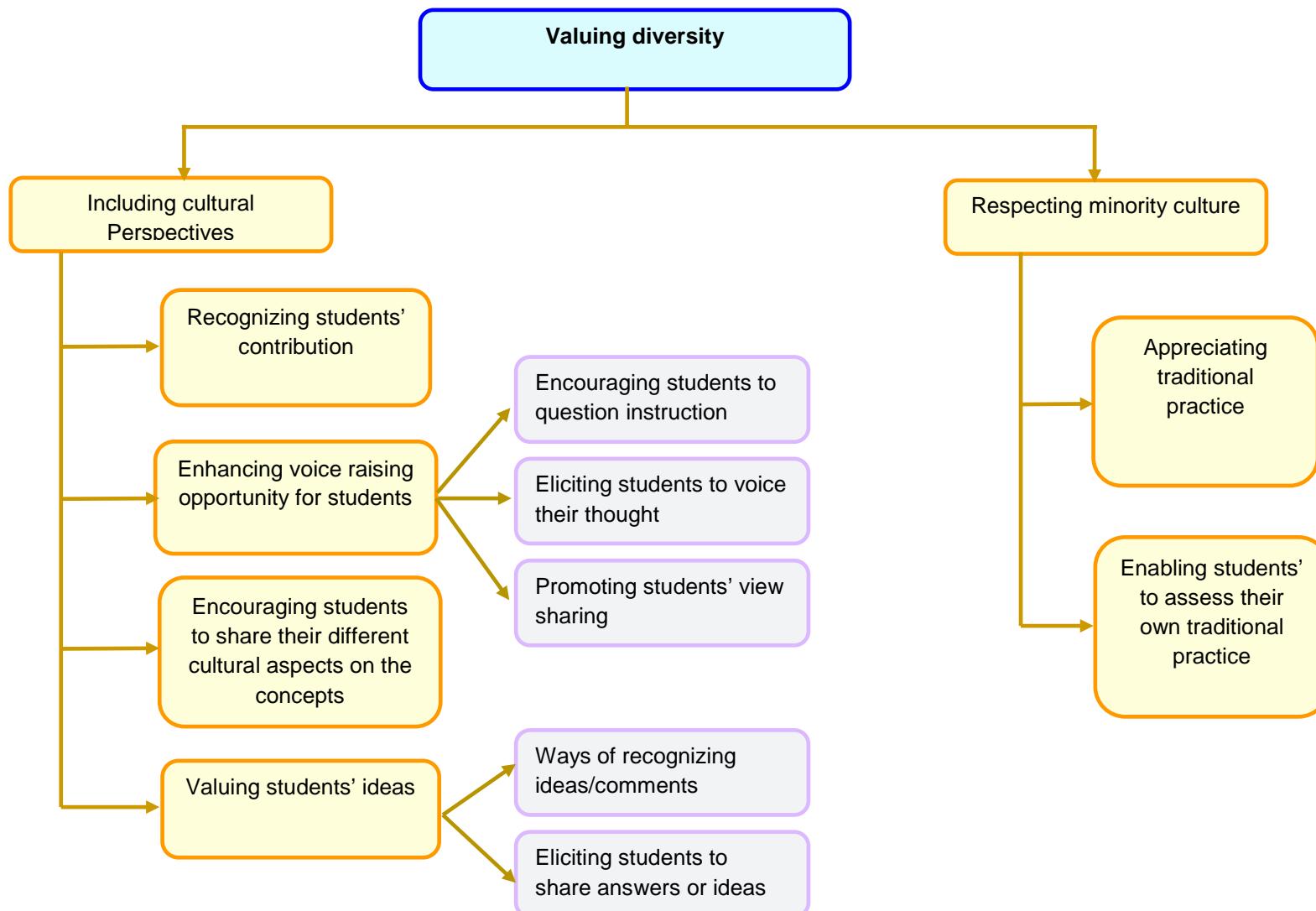
Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
	concepts on blackboard NGA2124, NGA2764, 2765; 2766, 2767, 27109, 27110, 27111, 27114, 27116, 27117	NGOAN30181066; 30181067; NGOAN2746; 2785, NGOAN28110, 28111			
	Asking students to repeat the correct answer NGA2778				
	Asking students if they understand or to remember the concepts NGA2820, 2855, 28102	Asking students if they understand or remember NGOAN2823, 2825, 2839; 2865, 28129, 28131, 28136			
	Asking students to learn by heart the conclusion in textbook or remember the concepts NGA19810107, NGA27118	Asking students to raise their hands if they understood and calling others to repeat the introduced concepts NGOAN27101; 27102			Students looked very scared and failed to give answer to question NGOAN27103, 27105
	Checking students' mastery by asking them to repeat the concepts NGA2119, 2120, 2168, NGA2800, 2824, 2871, 2875, 2878, 2881, 2884, 2892, 28126	Raising the repeated questions on checking students' mastery of the concepts NGOAN2790; NGOAN2803, 2820, 2826, 28132, 28134, 28149, 28155, 28160			No students raised hands to give answer or could not respond to teacher's question due to their poor understanding of the abstract concepts NGOAN2805; 2806
	Asking students to repeat the concepts of last lesson NGA2800	Asking students to repeat the title of the lesson NGOAN2177; NGOAN27106; NGOAN2800	Asking students to repeat the title of the lesson TAU2176, TAU2800		
	Asking students to look at the photos in textbook and prepare the next lesson NGA27120	Asking students to observe location of administrative offices on next Friday when visiting their main school NGOAN28165			
	Involving parents or	Reminding students to ask their parents for clearer explanation in their	Reminding students to ask their parents for clearer explanation in their		

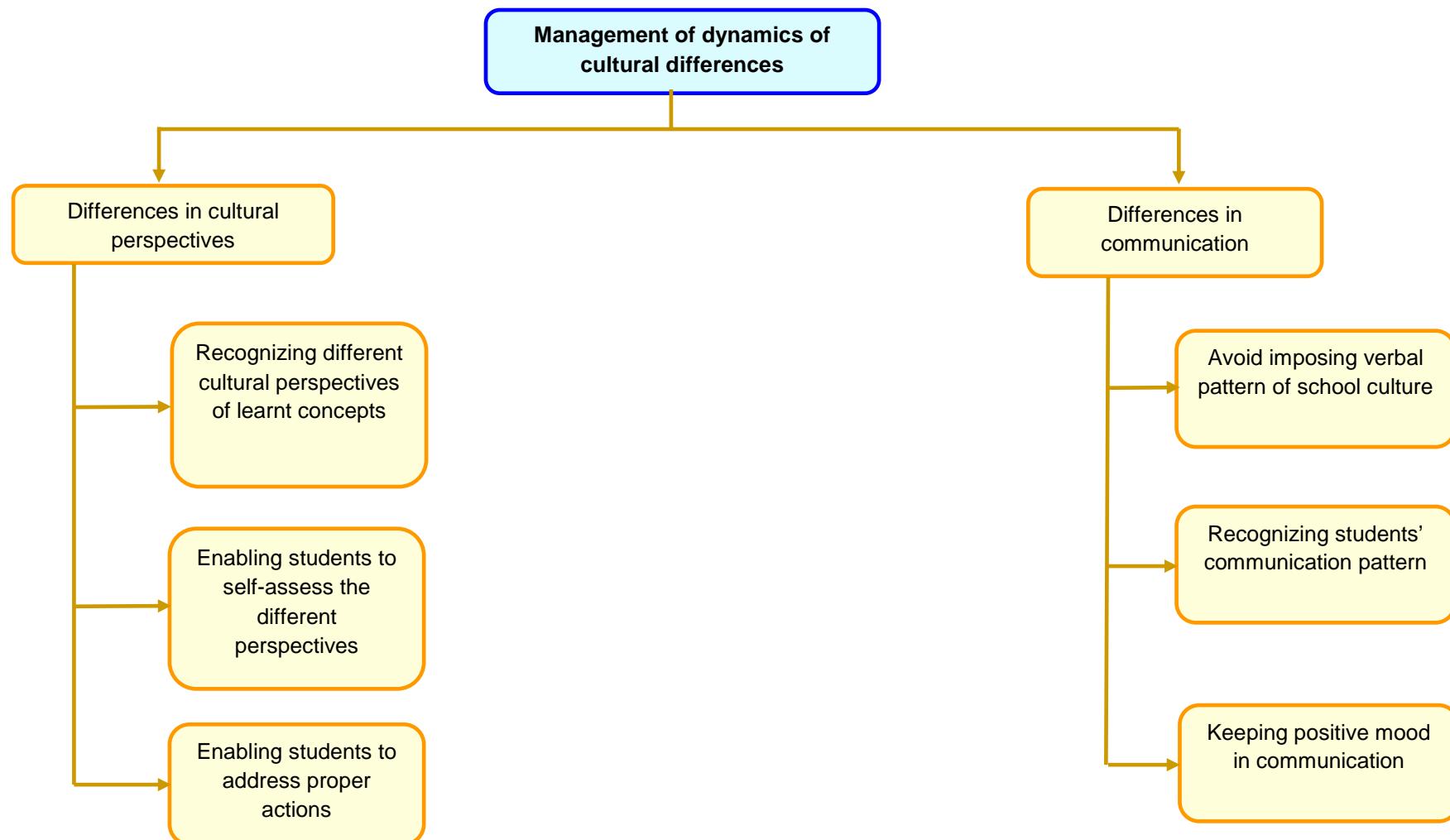
Core Categories	Categories	Sub-categories - Patterns of pedagogical actions through initial coding			Observation on students' interaction
		Ms. Nga	Ms. Ngoan	Ms. Tau	
	community in educating students		own language on the learnt concepts NGOAN27108	their own language on the learnt concepts TAU19101074	
Classroom management	Attention calling	Directly demanding students to listen NGA1981056; 1981058; 1981063; NGA2681022 ; 2681024 ; 2681030 ; NGA30171036 ; 30171049 ; 30171074 ; 30171083 ; 30171085 ; 30171092 ; 30171099 ; NGA2108 , 2172 , 2174 , 2176 , 2180 , 2185 , 2191 ; NGA2740 , NGA2864 , 28108 , 28114 , 28115	Directly demanding students to listen NGOAN197102, NGOAN1971010, NGOAN1971060; NGOAN30181038 ; 30181048 ; NGOAN2133 , 2144 ; NGOAN2770; 2771; NGOAN2804 , 28115 , 28124	Reminding students to listen TAU1910103; 19101028; 19101055; TAU268103 ; 2681020 ; 2681022 ; 2681033 ; 2681035 ; TAU268106; TAU30171027 ; 30171040 ; 30171051 ; 30171061 ; 30171090 ; TAU2161 ; 2162 ; 2166 , TAU2705, 2734, 2794; TAU2805 ; 2807 ; 2846 ; 2851	
		Reminding students to listen with question NGA2852	Reminding students to listen with question NGOAN30181043; NGOAN2149 ; NGOAN2771, NGOAN2886	Reminding students to listen with question TAU30171047	
			Asking absent-minded students to repeat what peers answered NGOAN301810113	Not calling students stop working to listen to their peers (TAU19101028; 19101057; 19101063; 19101071)	
				Not allowing students to go out while their peer made presentation TAU2164	
	Overall class observation	Focusing on presenters and their presentation without classroom overall observation NGA1981069		Focusing on presenters and their presentation without classroom overall observation TAU19101011; 19101019; 19101031	
	Responding to unexpected incidences			Providing no support to Chan when he came in mid-lesson TAU19101020	

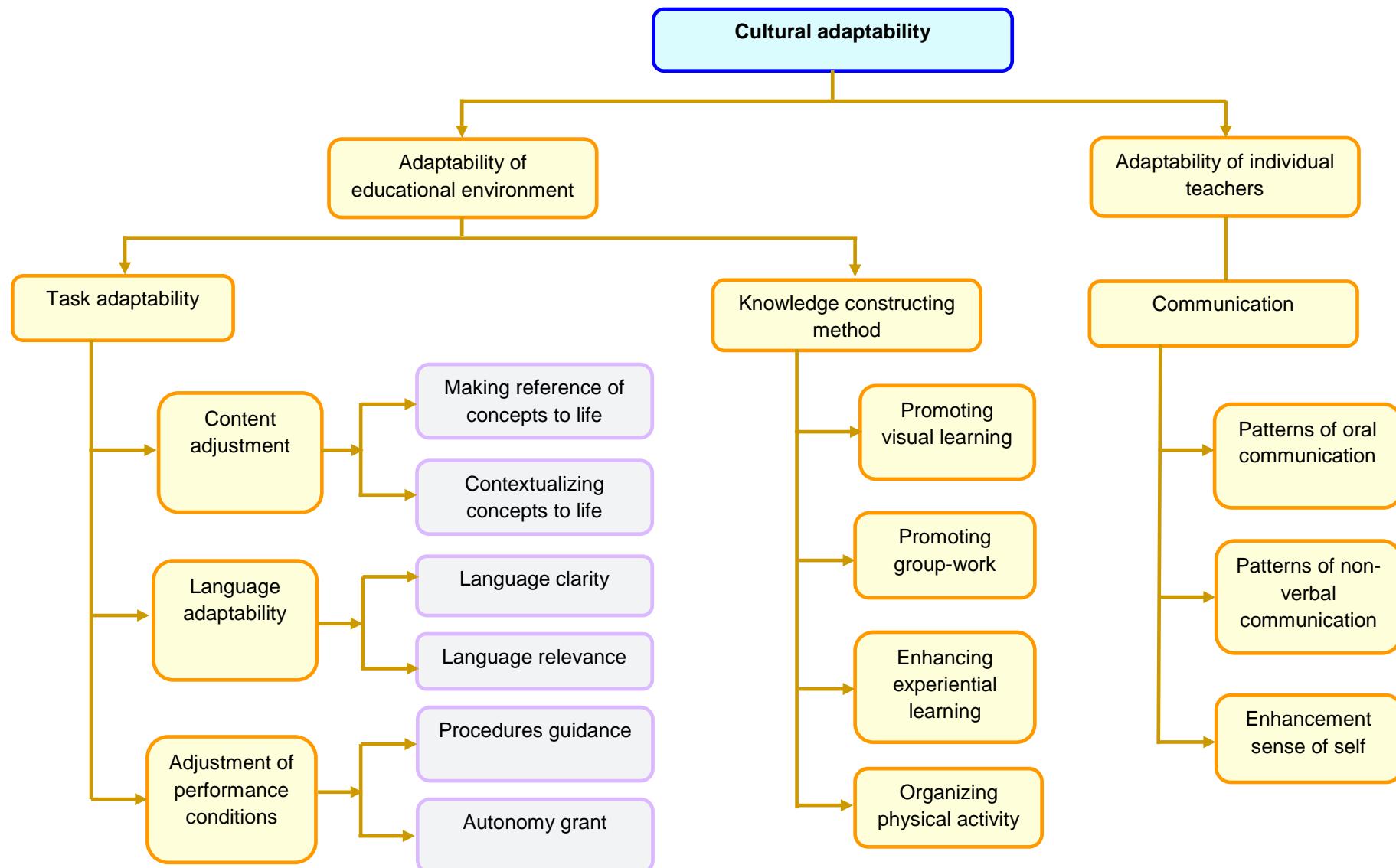
APPENDIX A.5:
CATEGORIES TREE OF CULTURAL COMPETENCE IN TEACHING THROUGH FOCUSED CODING

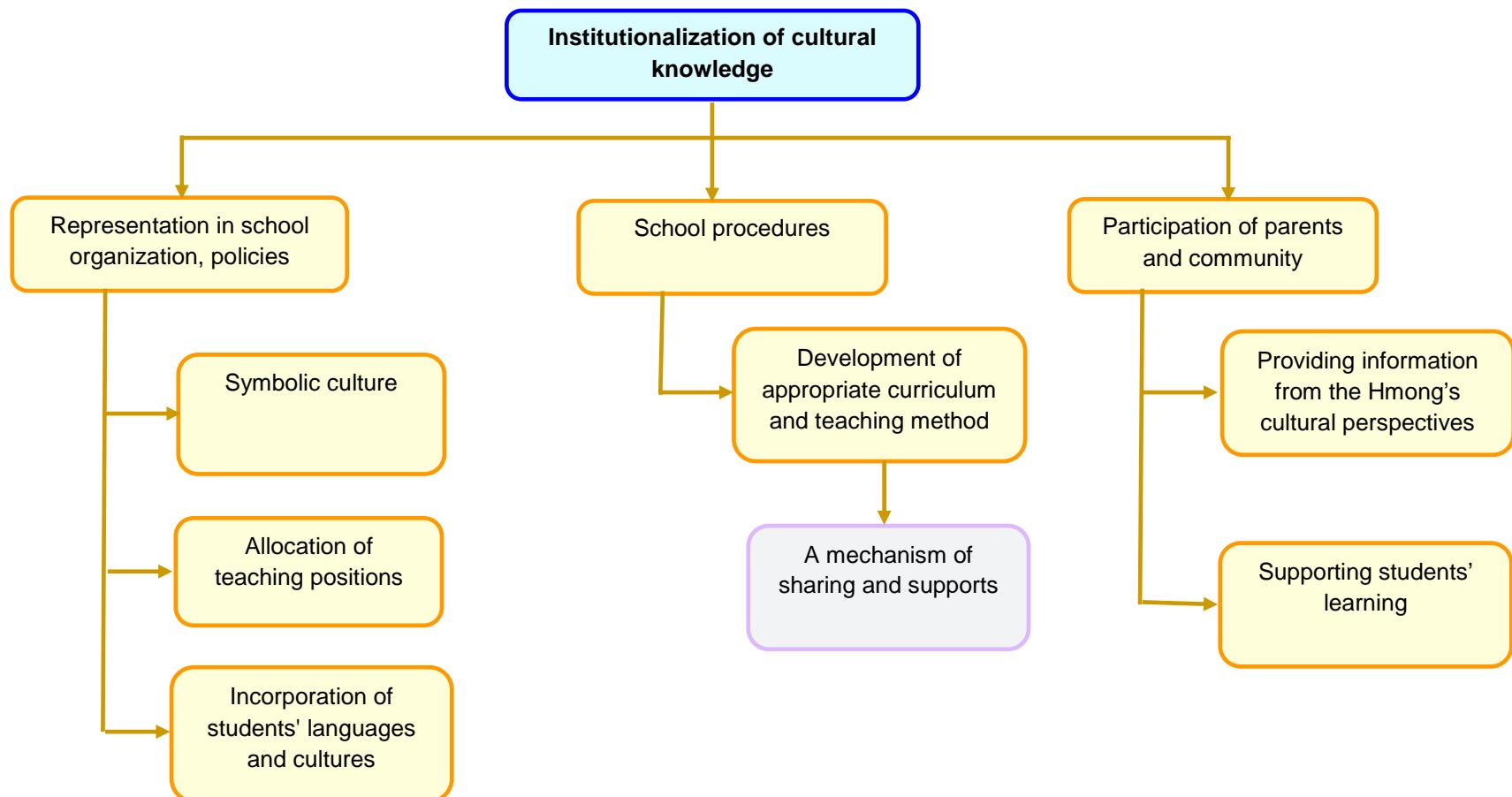




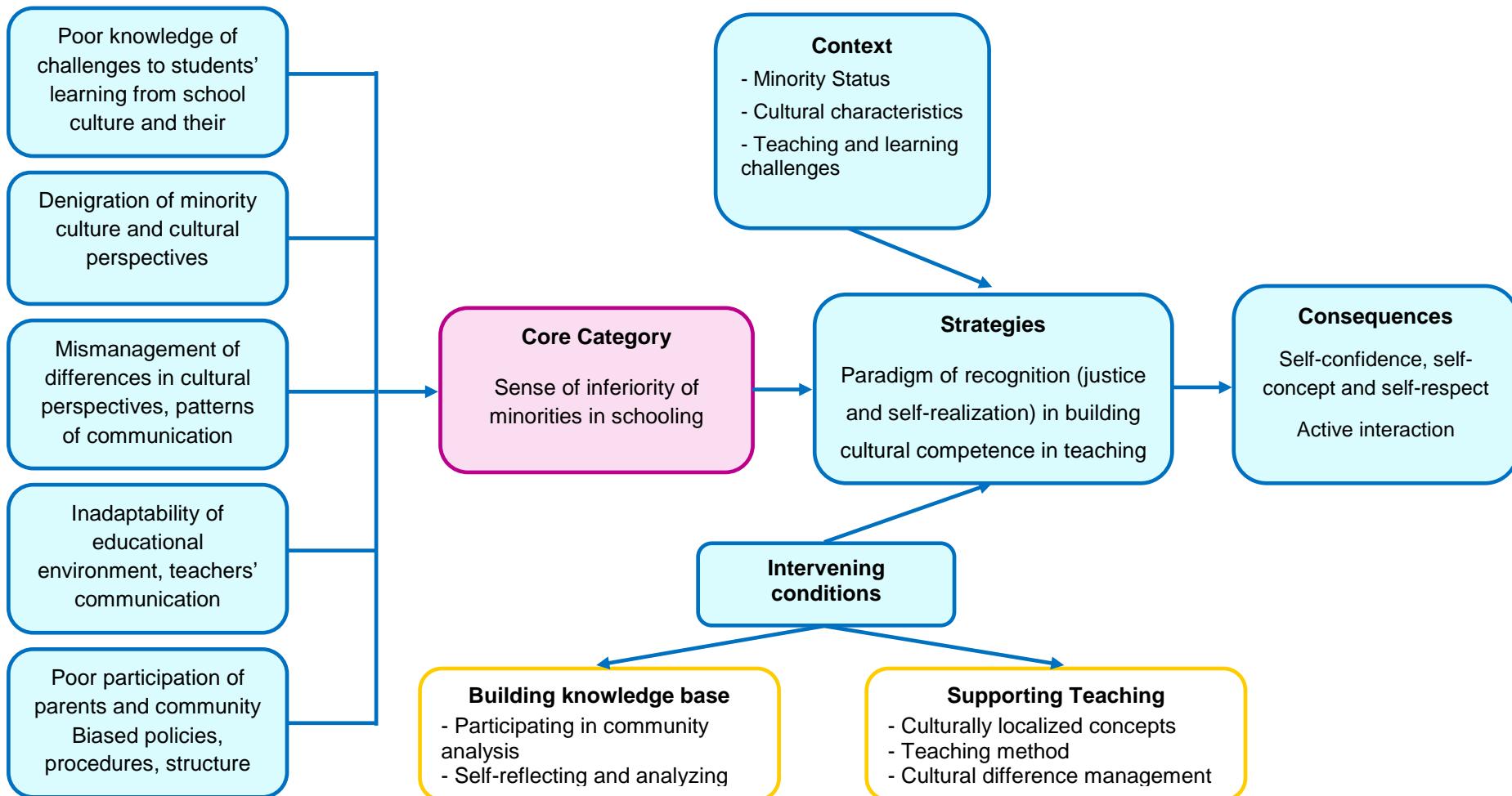








APPENDIX A.6:
RELATIONSHIP BETWEEN ONE CORE CATEGORY AND THE OTHER CATEGORIES THROUGH AXIAL CODING



APPENDIX A.7:
LIST OF CODINGS OF CULTURAL COMPETENCE IN TEACHING

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
Cultural competence in teaching			
Cultural self-assessment	Communication features	Patterns of oral communication including utterance (language use, logic, manner of speaking) and pronunciation (lisping)	Using the simple daily language to express their ideas Responding in the abrupt, direct and soft manners Learning about the difficulty in students' pronunciation of some certain "phonemes"
		Patterns of Non-verbal communication	Making no eye contact Making no negative mood exposure Imposing no time pressure or giving time for students to think over the questions
	Learning features	Acquisition patterns	Visual, sensory: introducing new concepts with localized photos or pictures Experiential, field: organizing the field learning or experiments to explore learnt concepts Games: organizing the learning activities through games
		Learning conditions	Understanding students' poor access to information Understanding students' poor language development environment & insufficient learning aids, time
	Cultural characteristics	Typology of characteristics in teacher-students interaction (sense of self-confidence, self-concept and sense of autonomy)	Understanding students' self-confidence and self-concept seriously degraded when teacher makes heavy criticism, negative assessment, model learning promotion, and comparison of students' performance with others'. Understanding students' self-confidence and self-concept greatly enhanced when teacher praises students' ideas, calls students upon their voluntary spirit, recognizes their ideas, and give positive assessments regarding their ideas. Being aware of actions that constrain students' autonomy such as setting up the high expectation and expected results, orienting pattern of solving a problem, nominating good students as representative in group presentation or answer, and regulating time duration for each assignment.

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
			Understanding the actions to grant more autonomy for students in their learning such as promoting students' self-correcting of their mistake, facilitating students to correct their peer's answer, eliciting student to give answer, asking students to self-define learnt concepts, giving time for students to think over their answer, asking students to assess their peers' ideas or answers, allowing students to call for their peers' comments or feedback, calling students upon their voluntary spirit, facilitating students to give answers by themselves, repeating question to elicit students' answers
		Typology of characteristics in students-students interaction	Being aware of students' leader based working, sense of inter-support, open, friendly sharing.
	Language sensitivity	Identifying abstract terms or concepts	<p>Addressing abstract terms or concepts in question raising and ways to rephrase to enable students to understand questions.</p> <p>Addressing abstract terms or concepts in providing information to enable students to understand concepts/questions.</p>
		Learning about differences between the languages	Understanding the differences in the vocative between the Vietnamese and Hmong languages regarding pronoun and patterns of polite expressions.
	Living practice	Traditional practices	Understanding different practice and enabling students to make difference through photos
		Living conditions	Being aware of students' poor economic conditions and insufficient supports for their learning
		Students' family	Understanding students' family: generations in their family, their living locations, their sources of life earning
Valuing diversity	Cultural perspective	Recognizing students' contribution	<p>Recognizing students' answers</p> <p>Recognizing students' self correcting of their mistake</p> <p>Praising students' ideas</p>
		Enhancing voice raising opportunity for students	<p>Asking students to give definition of their grasped learnt concepts.</p> <p>Asking students to assess their peers' ideas or answers.</p> <p>Giving opportunities to students to reflect if they understand learnt concepts.</p> <p>Giving time for students to think over questions.</p>

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
			<p>Allowing students to call for their peers' comments or feedback.</p> <p>Repeating questions to elicit students' thought or ideas.</p> <p>Giving opportunity for students to correct mistake or wrong answers.</p> <p>Giving voice raising opportunity to poorly performed students.</p> <p>Using daily language to facilitate students' perspective</p>
		Encouraging students to share their different cultural aspects on the concepts	<p>Encouraging students to question instruction.</p> <p>Eliciting students to voice their thought (repeating questions to elicit students' ideas).</p> <p>Promoting students' view sharing.</p> <p>Allowing students to self-invite peers' comments or feedback.</p>
		Valuing students' ideas	<p>Recognizing and/or appreciating students' ideas/comments</p> <p>Eliciting students to share answers or ideas</p> <p>Appreciating students' revision of their own mistake</p>
	Minority culture	Appreciating traditional practice	Recognizing students' traditions, customs and living practice
		Enabling students' to assess their own traditional practice	<p>Enabling students to reason their being and development</p> <p>Providing students adequate information to enable them to review by themselves their own traditional practice and address their appropriate actions</p>
Difference management	Differences in cultural perspectives	Recognizing different cultural perspectives of learnt concepts	<p>Recognizing students' traditions, customs, living practices</p> <p>Accepting students' ideas on learnt concepts</p>
		Enabling students to self-assess the different perspectives	<p>Enabling students to describe different practices on concepts through photos.</p> <p>Facilitating students to analyze their answers.</p> <p>Facilitating students to assess, argue or debate with their peers on their living practices from their different perspectives</p>
		Enabling students to address proper actions	<p>Enabling students to develop proper actions from their self-assessment of their living practice and traditions</p> <p>Providing or expanding additional information from the different cultural perspectives to enrich the</p>

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
			choices for students.
	Differences in communication	Recognizing students' verbal communication patterns.	Avoiding making students annoyed with requirement of speaking in full sentence and loudly.
		Recognizing students' non-verbal communication patterns	Giving time for students to think over answers (avoiding time pressure in task assignment). Accepting students' abrupt and concise response, non-eye contact. Enhancing trust in order to encouraging or making students comfortable to share their actual practice. Avoiding negative mood exposure.
		Enhancing self-confidence and self-concept in communication	Allowing students to call for their peers' comments or feedback. Allowing students to nominate their representative by themselves. Giving motivating comments on students' answers Praising students
Cultural adaptability	Adaptability of educational environment to students	Task adaptability - Content adjustment	Making reference of concepts to life (raising question familiar to students' life or living practice, and experience). Contextualizing concepts to life Giving definition of concepts on basis of familiar experience of students.
		Task adaptability - Language adaptability	Language clarity (explaining abstract terms, or concepts, repeating abstract concepts and asking students to loudly read them, asking students to give answers again on abstract concepts, repeating question for students' answer, providing additional information to make sure students understand concepts, rephrasing to make students to give answers). Language relevance (raising question familiar to students' life, using daily language to facilitate students' answers).
		Task adaptability - Adjustment of performance conditions	Providing clear guidance on procedures of dealing with tasks, giving example to guide students, guiding students to play consolidating games. Relieving students to deal with the assigned tasks

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
			Granting autonomy to students in their learning, specifically, promoting students' self-correcting of their mistake, facilitating students to correct their peer's answer, eliciting student to give answer, asking students to self-define learnt concepts, giving time for students to think over their answer, asking students to assess their peers' ideas or answers, allowing students to call for their peers' comments or feedback, calling students upon their voluntary spirit, facilitating students to give answers by themselves, repeating question to elicit students' answers.
		Knowledge constructing method	Promoting visual and oral learning (introducing new games with local photos, relieving students to draw to illustrate concepts, etc) Promoting group-work Enhancing experiential learning (including raising question familiar to students life, organizing learning in field, giving definition of abstract concept from students' prior knowledge, eliciting students' answers by linking to students' living practice, making concepts related to students' life, giving example related to students' life, asking students to introduce their family). Organizing physical activity (guiding students to play games).
	Adaptability of individual teachers	Patterns of oral communication	Accepting students' abrupt or concise pattern of speaking. Accepting students' soft voice in their speaking.
		Patterns of non-verbal communication	Accepting students' eye avoiding contact Giving time for students to think over questions Strengthening trust in open sharing so as to encourage students to disclose their actual practices Exposing positive moods.
		Enhancement of the sense of self-confidence, self-concept and self-respect	Recognizing students' ideas, recognizing/valuing students' tradition and living practice in interaction. Valuing students' living practice through making difference from others'. Praising students' ideas. Giving good assessment of students' answers.

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
			<p>Allowing students to self-invite for their peers' comments or feedback.</p> <p>Encouraging students to give the answers or make presentation.</p> <p>Relieving students to deal with challenging tasks (for example, drawing their family to illustrate generations).</p> <p>Giving voice raising opportunity to poorly performed students.</p>
Cultural incompetence in teaching			
Non adoption of cultural self-assessment	Cultural characteristics	Degrading the sense of self-confidence and self-concept and autonomy	<p>Asking students to sit down without appreciating their ideas</p> <p>Giving opportunity to other students without eliciting poorly performed students' answers</p> <p>Giving assessment of students' idea without facilitating their thinking.</p> <p>Nominating representative of group-work and asking to loudly speak</p> <p>Telling students what to do</p> <p>Calling students to give assessment without voluntary spirit</p> <p>Directing students to expected answer or asking them to repeat teacher's answers.</p>
	Language insensitivity	Not ensuring clarity and relevance of language	<p>Using abstract terms</p> <p>Asking students to use academic language without recognizing their daily language or local language</p>
	Communication features		<p>Forcing students to make eye contact.</p> <p>Requesting students to speak loudly and in a full sentence.</p> <p>Showing unsatisfied mood when students failed to give answer.</p> <p>Urging students</p>
	Living practice	Traditional practices and living conditions	Ignoring or skipping students' living traditions and living conditions
Diversity non-valuing	Cultural perspective	Oppressing voice raising opportunity for students	<p>Asking students to repeat teacher's answers, directing students to expected answers.</p> <p>Offering opportunity to correct mistakes to others students or immediately correcting students' mistake.</p>

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
			Giving/providing opportunity to other students without eliciting poorly performed students to answers.
		Giving students no opportunity to share their different cultural aspects on the concepts	Giving answer instead of students Imposing teachers' perspective on students with close questions. Explaining concepts without eliciting students' ideas. Imposing misunderstanding thought about students' living practice.
		Degrading students' ideas	Counting students' mistakes to criticize them, emphasizing students' mistake despite his correcting. Correcting students' group-work without eliciting their assessment. Rejecting students' answers. Giving negative assessment of students' ideas. Asking students to give up their traditional practice without eliciting their ideas and to tell their parents or relatives to give up them Giving no response to students' ideas or answers. Asking students to sit down without appreciating their idea.
	Minority culture	Criticizing traditional practice	Directly rejecting students' living practice
		Imposing teachers' perspective on proper actions on students	Requesting students to give up their living practice Asking students to ask their parents or relatives to give up their traditional practice
Difference non-management	Differences in cultural perspectives	Giving no opportunity to students to share their different cultural perspectives of learnt concepts	Giving out answer without eliciting students' thought on culturally different perspectives Directly imposing teacher's own perspective on or criticizing students' traditional practice. Criticizing students' backward traditions. Imposing misunderstanding thought about students' living practice.
		Asking students to give up their existing traditional practice	Giving bias on students' living practice and requesting them to give up it.
	Differences in communication	Imposing verbal pattern of school culture	Asking students to loudly or clearly speak, asking students to give answer in a full sentence. Asking students to use academic language instead of daily language.

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
		<p>Ignoring students' non-verbal communication patterns</p>	<p>Urging students to give answer or raise their hands.</p> <p>Correcting students' standing style.</p> <p>Forcing students to make eye contact in dialogue with their peers or with teacher.</p> <p>Repeating questions to urge students' answers.</p>
		<p>Degrading students' self-confidence and self-concept in communication</p>	<p>Asking whole class to assess students' wrong answers.</p> <p>Counting mistake of students, or criticizing students' mistake in front of class.</p> <p>Asking students to learn from their good peers, comparing students' performance or promoting model learning.</p> <p>Offering opportunities of correcting mistakes to others or immediately correcting students' mistake.</p> <p>Emphasizing students' mistake despite his correcting.</p> <p>Showing negative mood when students make mistake, or fail to meet expectation.</p> <p>Forcing students to raise their hands.</p> <p>Praising good students while criticizing poorly performed ones.</p> <p>Asking students to immediately sit down without appreciating their ideas.</p>
Cultural inadaptability	Inadaptability of educational environment to students	<p>Task inadaptability - Content</p>	<p>Making no reference of concepts to life</p> <p>Introducing alien concepts to students' life</p>
		<p>Task inadaptability - Language</p>	<p>Using abstract language (raising question without explaining abstract concepts/terms).</p> <p>Correcting students' daily language, or forcing students to use academic language instead of daily language.</p>
		<p>Task inadaptability - performance conditions</p>	<p>Providing unclear guidance on tasks</p> <p>Giving no autonomy (telling students what to do, correcting students' mistake, giving answer instead of facilitating students' answer, facilitating students to make presentation in a suggested logic, asking students to repeat answers, calling students without voluntary spirit, repeating correct answers instead of students, setting up high expectation for students' performance, urging students to work or raise their hands, imposing alien concepts or expected answer on students, giving</p>

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
			conclusion instead of students, directing students to expected answers, repeating questions for students to prove their best performance, nominating representative of groups, explaining concepts without eliciting students' ideas).
		Knowledge constructing method	Explaining abstract or alien concepts in words without visual supports Repeating abstract concepts in order to promote rote memory
	Inadaptability of individual teachers	Imposing dominant patterns of oral communication	Asking students to loudly speak Asking students to give answer in full sentences,
		Promoting dominant patterns of non-verbal communication	Asking students to make eye contact. Showing negative mood in communication. Imposing time pressure on students (urging to quickly complete the assignment).
		Degrading the sense of self-confidence, self-concept and self-respect	Correcting students' mistake without giving them opportunity to self-correct; counting students' mistakes to criticize them; emphasizing students' mistake despite his correcting. Directly criticizing students' traditional practice. Praising good students while criticizing poorly performed ones. Rejecting students' answers or giving negative assessment of students' ideas. Asking students to sit down without appreciating their ideas. Giving opportunity to other students without eliciting poorly performed ones' answers. Asking students to raise their hands to prove their best capacity over others'. Giving mistake correcting opportunities to other students. Requesting students to give up their traditional practice. Asking students to tell their parents and relatives to give up their traditional practice
Classroom management			
	Calling attention		Asking students to look at blackboard or listen Asking students to stop their work.
	Observing students' work		Observing students' individual/pair work, or group discussion

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
	Organizing class		<p>Dividing class into groups.</p> <p>Asking students to return to their seats.</p> <p>Giving time for students to prepare their introduction about their assignment results.</p> <p>Organizing classroom for assignment</p>
	Responding to unexpected incidence		<p>Working with students who do not have their partner in pair work</p> <p>Responding to students' late coming in classroom.</p>
	Enhancing regulations		<p>Reminding students not to speak out when being not allowed by teacher</p> <p>Reminding students to follow class regulations or rules.</p>
Other teaching activities			
	Assessing		<p>Raising questions to assessing students' lesson mastery.</p> <p>Checking results of first assignment of group-work.</p> <p>Checking mastery of last lessons.</p>
	Consolidating		<p>Generalizing and repeating definition of concepts</p> <p>Repeating students' answers</p> <p>Reading again results of assignments.</p> <p>Asking students if they are clear about or remember concepts.</p> <p>Briefing learnt concepts in last lessons.</p> <p>Repeating concepts of last lessons.</p> <p>Giving conclusion about learnt concepts.</p>
	Listening		Listening to students' reading, students' answer, students' presentation
	Motivating		<p>Guiding and encouraging students to deal with challenging tasks, for example, drawing members of their family, etc.</p> <p>Encouraging students to present their assignment results (i.e. introducing their family generations, etc)</p> <p>Asking students if they have additional answers.</p>

<i>Categories</i>	<i>Sub-categories</i>	<i>Properties</i>	<i>Manifestations of Properties</i>
			Encouraging students to self-think over generations of their family. Organizing ice-breaking games (i.e. sing a song, draw their own picture of their family, etc).
	Providing information		Introducing new lesson, new games, new theme of the chapter. Providing additional information on learnt concepts. Providing guidance on assignment.
	Reminding		Reminding students not to make mistakes between different concepts. Reminding students to remember learnt concepts. Reminding students to complete assignment. Asking students to prepare next lesson and reading the conclusion. Asking students to learn by heart the conclusions.
	Requesting		Requesting to prepare the next lesson, to read, to write. Asking students to report their group-work. Asking students to think over questions. Stating out requirements of assignment. Repeating task for students' hand-raising. Calling group to assign representative to present.
	Writing		Writing tasks on the blackboard.