THE MOTHER LANGUAGE TEACHING PROGRAM ADDRESSING THE
LANGUAGE, CULTURE, AND IDENTITY RIGHTS OF THE CHAM MINORITY IN
NINH THUAN PROVINCE, VIETNAM

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DEDICATION

To

My wife
Thien Thi Thanh Hang

My parents
Quang Dai Man (Deceased 03/07/2012) and Quang Thi Dung

My parents in law
Thien Sanh Tho (Deceased 09/14/2011) and Luu Thi Quyen

My family
Quang Minh Au, Quang Thi Thai Hoa and Quang Minh Quan

For all your support and faith in me.
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ABSTRACT

Recognizing that the Cham minority mother language is at high risk of loss in the Ninh Thuan province, Vietnam and that its heritage, identity, and culture are therefore also at risk of being lost, the Cham Mother Language Teaching Program (MLTP) was implemented as an effort to maintain the Cham language and improve the Cham’s minority student education. During its practice and development, the official gubernatorial evaluation is that the program seems to have contributed to the maintenance of the Cham language and promotion of Cham education. However, the stakeholders’ perspective and third party comments on the MLTP have mostly remained silent.

The purpose of this study is to understand the impact of the Cham MLTP on the education of minority students in elementary schools in the Ninh Thuan province, Vietnam in terms of improving academic achievement and revitalizing Cham mother language. The study addressed the following questions: (1) How is the MLTP program viewed by the Cham community in terms of supporting the Cham children daily usage of the Cham language and supporting the Cham children to succeed academically in their mainstream education, and; (2) Between the “traditional” and the standardized writing system in MLTP, which one is more appropriate for improving the student success in revitalizing the Cham language, and improving their academic performance in the mainstream classes? Interviews, surveys and observations of teachers, students, parents, and educational specialists were conducted with the collection of secondary data—annual school reports at school, district, and provincial level, yearly reports of the Cham Textbook Compiling Committee (CTCC), and 2004 and 2010 UNICEF reports on the
status of the education of ethnic minorities. Qualitative analysis was coupled with a
survey approach to make my research findings robust.

The perceptions of stakeholders at all levels indicated that there is a positive
influence of the Cham MLTP at the elementary level on student performance both in
Cham language development and academic performance in subjects taught in
Vietnamese. However this success is not continued into secondary school or higher
levels. There is evidence from community members that in Ninh Thuan province there is
strong support for the Cham MLTP. Community members believe that Cham MLTP has
had an important role in the maintenance of Cham language and culture. The
standardized script is evident in daily use and has become an important aspect of Cham
literacy. More specifically, I provide information about the Cham MLTP conception and
development, its current status as viewed by the stakeholders and to guide the
development possible trajectories of MLTP in the future in terms of usage of specific
writing systems, teacher training and assigning, MLTP structure and other institutional
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Chapter 1

Introduction

The majority of the people of Vietnam speak the national language, Vietnamese, which is essentially derived from the native tongue of the Kinh - the ethnic majority of the country. However, there are 53 other ethnic minorities who mostly live in the mountainous and rural areas of Vietnam and have their own respective languages\(^1\) that are used in day-to-day communication in the family and the community. With limited encounters with national mass media, which uses the Kinh-based national language, these people have limited mastery of Vietnamese. As a result, in the past, when ethnic minority children first entered the schools, many had difficulty understanding the medium of instruction, because the classes were taught in Vietnamese as national curricula and most of the teachers belonged to the Vietnamese ethnic majority. How this impacted the Cham students will be the concern of this study.

The reasons for the existence of this gap between students’ linguistic background and the language of instruction are varied. In the years following 1978, the Cham Mother Language Teaching Program (MLTP) teacher training began and up to the present time, all ethnic Cham people who graduated from Ninh Thuan Education College went straight to teach at non-Cham schools. Though they were trained to teach Cham, these Cham graduates were required to teach for at least two years at non-Cham schools before they were able to return to Cham community schools.

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\(^1\) There are eight language groups in Vietnam spoken by 54 ethnic groups. Aside from Vietnamese, which is the national official language, other languages such as Hoa, Cham, Thai, and Khmer also have their own traditional writing systems. The Tay, Nung, Hmong, Muong, Koho, Ede, Bahnar, H’re, and Jarai have romanized scripts, and other groups have only oral form of languages (Hoang, 2000; Quang, 2005).
Since 1990, the Cham teacher training was promoted, and annually provided about 100 Cham teacher graduates. As a result, the overall situation has slowly changed and there are now a majority of Cham teachers who are teaching in Cham schools. For example, in 1995, 173 Cham teachers were assigned to teach 225 Cham classes with 7,145 students attending the Cham MLTP. In 2002, 302 Cham teachers were assigned to teach 359 Cham classes with 10,084 Cham students in the program, 99.7% of Cham students in elementary schools (Lo, 2008a).

There is no course for minority students to learn Vietnamese as a second language when they first go to school. Rather, students have to learn the curriculum using the textbooks designed for native Vietnamese speakers. Since their teachers receive no “Teaching Vietnamese as a second language for minority students” training, they tend to have difficulties ascertaining and accommodating their minority students’ needs. As a result, minority students face challenges in terms of successfully completing the class activities and assignments put forth by the mainstream teachers, and understanding the Vietnamese instruction. Because of these challenges, minority students tend to be passive and develop a fear of school and consequently their academic performance is usually poor, tending to deteriorate to the point where many students drop out of schools and/or frequently repeat grades (UNICEF, 2004).

To remedy this situation of deteriorating classroom performance for ethnic minorities, the government introduced the Mother Language Teaching Programs.

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2 The mainstream program in elementary education encompasses nine compulsory subjects, including language arts, math, social studies and science. All these subjects are taught in the Vietnamese language with no sheltered instruction for non-native speakers (Charter Elementary School, 2007).
(MTLP)\(^3\) in several regions in the country. One of these programs is the native Cham language program, which was initiated in the Ninh Thuan province of Vietnam in 1978 for Cham minority students at the elementary school level. The program has two purposes: (1) to foster the academic performance of Cham minority students, and; (2) to maintain the Cham language. Cham language courses with traditional script\(^4\), Akhar Thrah (AT)\(^5\), were taught as optional subjects in school from grades 1-5 to Cham students as a supplement to the nine compulsory subjects taught in Vietnamese (Hoang, 2000; Ly, 2009; Nguyen, 1998). This program has now been extended to 25 elementary schools in the Ninh Thuan province, and some schools in the Binh Thuan province (Quang, 2005). (The regions of Ninh Thuan and Binh Thuan, where most of the Champa descendants have traditionally resided, are in the southern part of Central Vietnam and belong to Pangduranga, the last Champa kingdom territory.)

Although the Cham MLTP has undergone several adjustments and changes to fit its practical requirement of developing but maintaining the traditional heritage of the Cham community, its stakeholders and the government officials have indicated that the program needs to be periodically adjusted to better meet its goals. It is the perspective of

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\(^3\) An extra 10–15% of class time is spent in the Cham language courses, which are additional and optional for all Cham students. These are language arts courses with Cham literature for literacy (Nguyen, 1998).

\(^4\) Cham has three scripts to express the same speech: AT, Romance, and Jawi. Cham Haroi conducts the Cham teaching program with the romance script, Cham Pangduranga conducts it with the AT, and Cham in southern Vietnam and in Cambodia with the Jawi script (MOET Decision 29/QD-BGDDT, 2006, July). The project that is examined in this dissertation is located within the Cham Pangduranga region, where the AT script is used.

\(^5\) Akhar Thrah is one of the writing systems of the Cham people. It derived from Indian Sanskrit, which was universally used since the Po Rome reign (1627-1651) in administrative documents of the Pangduranga Royal affairs, as well as in literature, religion, and in writings about customs and habits. Today the AT writing system is circulated in the Cham community by Ahier-Awal dignitaries, the elders, intellectuals and researchers (Po, 2006a). The syllable structures of the AT writing system developed into variants as shown in the periodical Cham Dictionaries of the Pangduranga area (Ninh Thuan and Binh Thuan province), (Eymonier & Cabaton, 1906; Moussay, et al., 1971). Some of the most salient reasons for this development are hand-written, not standardized and not taught in schools.
these stakeholders that students ought to be able to gain Cham literacy in the shortest class time with the least effort to finish assignments. One of the adjustments made in the last few years was the reduction of overlapping contents between the Cham textbooks and the Vietnamese textbooks used in the mainstream classes (Lo, 2008a).

**Political and Sociolinguistic Contexts**

Ethnic minority is an official term for indigenous peoples in Vietnam. In Vietnam, the term “indigenous peoples” is not officially used and these peoples are recognized differently from the worldwide standard. For example, the United Nations Economic and Social Council, Commission on Human Rights adopted the following definition of indigenous peoples during the first meeting of the UN Working Group on Indigenous Rights in 1982:

Indigenous Populations are composed of the existing descendants of the peoples who inhabited the present territory of a country wholly or partially at the time when persons of a different culture or ethnic origin arrived there from other parts of the world, overcame them and, by conquest, settlement or other means, reduced them to a non-dominant or colonial situation; who today live more in conformity with their particular social, economic and cultural customs and traditions than the institutions of the country of which they now form a part, under a state structure that incorporates mainly the national, social, and cultural characteristics of other segments of the population that are predominant. (United Nations, 1982, p. 1)

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6 Vietnamese language arts, math, science, and social studies are taught in the mainstream classes, while Cham linguistic aspects and literature are taught in extracurricular for Cham classes, whose lectures at first time were translated from the mainstream classes (Nguyen, 1998).
In my view, and based on this UN definition, most of the 53 ethnic groups in Vietnam including Cham, which were termed as “ethnic minorities” by the Vietnamese Government, would be better represented if they are called “indigenous peoples”. Indeed, the Cham people and many other ethnic groups in Vietnam define themselves as “indigenous” with respect to their ancestral territories that were invaded by new settlers. The Vietnamese Government has avoided using the term “indigenous peoples” to describe these minority groups in official documents and in public and, instead, refers to these groups as “ethnic minorities” in their official documents (dan toc thieu so, dan toc it nguoi). Specifically, these groups were defined as “those people who have Vietnamese nationality, who live in Viet Nam but who do not share ‘Kinh’ characteristics such as language, culture and identity.” (AITPN/IWGIA, 2001, p. 10).

Indigenous issues are politically sensitive in Vietnam. The constitution specified institutional ownership of the land to the entire population rather than allowing individual ownership (Vietnamese Constitution, 1992). Even though the Vietnamese government endorsed the UN Declaration of the Rights of Indigenous Peoples in 2007 recognizing the ownership of indigenous ancestral lands, only usership of land is possible in Vietnam. The Vietnamese government continues to deny legal rights to its indigenous peoples by not using the term “indigenous peoples” to refer to them. For example, at a UN conference on indigenous peoples, which took place in Geneva on 12-16 July 2010

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7 Vietnam is a nation with a population of about 86 million (General Statistic Office, 2010). It officially has 54 ethnic groups, with the Kinh (ethnic Vietnamese) accounting for the majority. The remaining 53 groups are classified by the government as ethnic minorities. They total about 10 million people, accounting for 13.8% of the total population of the country. Most of these ethnic minorities reside in mountainous or remote areas.

8 By “usership” the reader should understand that individuals or companies may use land for private or commercial purposes. Usership may be transferred by sale or gift, with government permission, but the land is regarded as owned by all Vietnamese with the government acting as custodian.
(Montagnard Human Rights Organization, 2010), a delegate of the Vietnamese government, Dr. Mai Thanh Son stated, “There are no indigenous peoples in Vietnam but only minority groups living in Vietnam without their original history” (Mai, 2011, p. 9). Although Mai described this as a personal view and not that of the government, the fact is that the government always uses the term “ethnic minority” to describe indigenous peoples in Vietnam. Thus this paper uses “ethnic minority,” the Vietnamese Government’s term, to refer to the Cham ethnic communities and other indigenous peoples in Vietnam.

**Ethnic Minorities and their position in Vietnam.** Most of these ethnic minorities of Vietnam reside in mountainous areas of the North and the Central Highlands. Some other groups with small populations, such as Hoa (urban Chinese), Khmer (Cambodian) and Cham live in the coastal plains of the South. Specifically, the Cham people, descendants of the ancient empire of the Champa, who left hundreds of relics along the Central Coast of Vietnam, are ethnic minorities but not officially considered as indigenous peoples, as discussed above. This terminology variation is important because ethnic minorities receive differential treatment from the government, but lack some of the rights of indigenous peoples (Asian Development Bank, 2002).

Since the creation of the Vietnamese nation, each version of the constitution has spelled out a number of broad principles relating to ethnic minorities, including respecting their interests, traditional cultures, languages, customs, and beliefs; and matching socioeconomic policies with the unique characteristics of the regions and ethnic groups, particularly ethnic minorities (Erni & Nilsson, 2008).
However, ethnic minorities do not have full rights as viewed and described by international discourses and the UN, which states the following:

They [indigenous peoples] form at present non-dominant sectors of society and are determined to preserve, develop and transmit to future generations their ancestral territories, and their ethnic identity, as the basis of their continued existence as peoples, in accordance with their own cultural patterns, social institutions and legal system. (United Nations, 1987, p. 379)

Specifically, the Cham people’s rights to their ancestral land and self-determination, as stated by the UN, are not recognized in Vietnam. According to the UN, “Rights to their land are only one element crucial to their existence and futures. Indigenous peoples view securing ownership, control and access to their lands, territories and natural resources as only one part of their quest for self-determination” (Cox, Munro-Faure, Dey-Abbas, Rouse & Baas, 2004, p. 10).

**Ethnic Minority issues, the big governmental concerns.** Ethnic minorities in Vietnam have always suffered poverty, lack of health care, lack of opportunity, and lack of education, which are major governmental concerns in terms of policies and programs (UNICEF, 2004, 2010; Vietnam News, 2004). The concerns of the government about these issues are expressed in many legal documents, projects, and sociopolitical institutions. For example, at the legislative level, the Council on Ethnic Minorities was created. The role of this council is to advise the National Assembly on ethnic minority issues and to oversee and manage the implementation of the government’s ethnic minority policies and development programs in ethnic minority areas. At the executive level, the Committee for Ethnic Minority Affairs, (CEMA, formerly named Committee
for Ethnic Minorities and Mountainous Areas – CEMMA) takes charge of coordinating all activities and supervising the implementation of programs specifically targeting or impacting on minorities and mountain areas (Erni, 1999).

The policies, programs, provisions and decrees created by the Vietnamese government are intended to benefit ethnic minorities. However, these indicatives are mainly aimed at integrating minority groups into mainstream society rather than enabling them to enhance their own institutions (Erni & Nilsson, 2008). Though funds and support are widely sought by Vietnamese governmental representatives from sponsors outside of Vietnam to provide minority groups with save water, sanitation, poverty reduction, and educational improvement, minority groups rarely directly benefit from such funding. There are usually enormous gaps between theory and practice, intentions and results. Recognizing that using the majority language with no linguistic or curricula adaptations for minority students, the present policies, shown in legal documents and Decree 82/2010/T-T-BGDDT, clearly allow the use of local languages to teach and reform the curriculum in schools. Unfortunately, this measure is rarely fully implemented because of many obstacles (Erni & Nilsson, 2008). Two early examples of programs trying to remedy the language policy problem in schools are the Tay and the Nung language programs, which were ended in 1975 for reasons as yet unknown. Two other language programs, the Raglai and Cham programs, began in 1978. From then until the 1980s the Cham program continued to be an experimental program. During the 1990s the Raglai program trained teachers and prepared for a language program, but even as I write this manuscript in 2012, the program has not been implemented.
The cultural, political and socioeconomic lives of ethnic minorities. In Vietnam, the great majority of ethnic minorities are poor, marginalized, subsistence farmers who only manage to survive through commercializing forest products, making handicrafts, and engaging in hunting, and/or fishing. The relocation movement of Kinh into the Central Highlands after 1975 has caused vital changes in the population composition of the highland regions and even in the socio-cultural life of the local minority groups. In 1945, Kinh accounted for 5% of the total population in the Central Highlands, while today they account for more than 70% of the population. In other areas previously dominated by ethnic minorities, Kinh have also become the majority. The fertile valley bottoms where wet rice cultivation and perennial cash crops are possible came into the possession of the Kinh majority. A selective education and recruiting system ensures Kinh’s party control. If Kinh are residents of an area with a strong ethnic-minority presence, the Kinh usually hold the more powerful government positions at both the provincial level and in communes and districts. This happens even where the majority of the population is indigenous and the Kinh are the minority (IWGIA, 2005).

With the policy that all lands belong to the nation, minorities and majority can have no ownership, only usership of the land. This means that ethnic minorities continue to suffer from limited access to their ancestral lands. Their access is also restricted by unfavorable financial, market and education systems, which are all managed by the Vietnamese majority and tend to disadvantage the minority groups. According to Erni and Nilsson (2008), this management of land results in food shortages amongst indigenous people, and, consequently, malnutrition is common among them. This results in weakened resistance and the spread of communicable diseases. Poor sanitation and the
lack of safe potable water make the situations worse. Though there have been many projects launched with the help of international communities to remedy some of these problems, the effects on the development of minority communities was not as successful as expected and needed (Erni & Nilsson, 2008).

**Ethnic minority populations in Vietnam.** As noted earlier, there are 53 ethnic minorities officially identified and recognized in Vietnam. These minorities account for about 12 million people and represent 14% of the total population of the nation, which comprises of 85,846,997 people (General Statistic Office, 2010). About 75% of the ethnic minorities live in eleven provinces in the Northern Mountains and four provinces in the Central Highlands, the rest includes Chinese ethnic minorities (in Vietnam called Hoa) who reside mostly in the urban part of the South of Vietnam. The Cham (Champa descendants), and Khmer (Cambodian) live mostly in the coastal plains of the South. The populations of the minority groups vary among ethnicities from over one million to a few hundred people. For example, the Tay, the Thai, and the Muong, who live in the Northern provinces, have total populations of over one million. The Si La, Romam, Odu or Brau have populations that only reach a few hundred people. The names of the minority ethnic groups in Vietnam and their respective populations are shown in Table 1 and are ordered from larger to smaller (General Statistic Office, 2010). It should be noted, though, that these number do not represent the entirety of the existing populations of these minorities, since most of these minority groups live across boundaries into neighboring China, Laos or Cambodia, and therefore have a much larger total population than the one shown in Table 1. Interestingly, the numbers show that only small percentages of these minorities reside in Vietnam (e.g., the Dao and the Hmong) (Lewis, 2009). Unfortunately, for
various reasons, several of these minority groups are severely threatened with cultural
and linguistic extinction (e.g., the Odu and the Brau) (Quang, 2005; Vietnam News,
2004).

**Table 1**

*Ethnic Minorities with Their Populations*

<table>
<thead>
<tr>
<th>Population (approximate only)</th>
<th>Name of ethnic group</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 million</td>
<td>Tay, Thai, Muong, Hmong, and Khmer.</td>
</tr>
<tr>
<td>Some 100,000</td>
<td>Hoa, Dao, Jarai, Ede, Bana, Nung, Sanchay, <em>Cham</em>&lt;sup&gt;a&lt;/sup&gt;, Xodang, San Diu, Raglai, Mnong, Hre, and Co Ho.</td>
</tr>
<tr>
<td>Some 10,000</td>
<td>Tho, Xtieng, Kho Mu, Bru-Van Kieu, Giay, Co Tu, Gie Trieng, Ta Oi, Ma, Co, Cho Ro, Ha Nhi, Xinh Mun, Churu, Lao, Phu La, Khang, and La Chi.</td>
</tr>
<tr>
<td>Some 1,000</td>
<td>La Hu, Lu, Pa Then, Lo Lo, Chut, Mang, Co Lao, Bo Y, La Ha, Cong, and Ngai.</td>
</tr>
<tr>
<td>Some 100</td>
<td>Si La, Romam, Pu Peo, Brau, and Odu (General Statistic Office, 2010)</td>
</tr>
</tbody>
</table>

<sup>a</sup> As one can see in the table above, the Cham people has a population of about 161,729 within the Vietnam border, and represents considerably less than 1 percent of Vietnam's population (General Statistic Office, 2010).

**Ethnic minority languages in Vietnam.** The number and variety of languages used by Vietnam's minorities reflect the country's ethnic complexity. Standing in the Indochina peninsula, which is the gateway to the mainland and offshore Southeast Asia, Vietnam is the cultural exchange center for this region. More than a dozen distinct languages and numerous dialects unceasingly impact one another among the distinguished minority groups. The origins and distribution of many of these 53 languages have not yet been conclusively established. They can, however, be categorized
loosely into three major language families: Austro-Asiatic Language Family, Austronesian Language Family, and Sino-Tibetan Language Family. These, in turn, can be divided into eight different language groups (Lewis, 2009) as shown in Table 2:

**Table 2**

*Language Groups with Associated Ethnic Groups in Vietnam*

<table>
<thead>
<tr>
<th>Language groups</th>
<th>Ethnic groups</th>
</tr>
</thead>
<tbody>
<tr>
<td>The Viet-Muong</td>
<td>Chut, Kinh, Muong and Tho</td>
</tr>
<tr>
<td>includes 4 ethnic groups</td>
<td></td>
</tr>
<tr>
<td>The Tay-Thai includes 8</td>
<td>Bo Y, Giay, Lao, Lu, Nung, Sanchay, Tay and Thai</td>
</tr>
<tr>
<td>ethnic groups</td>
<td></td>
</tr>
<tr>
<td>The Mon-Khmer includes 21</td>
<td>Bana, Brau, Bru-Van Kieu, Cho Ro, Co, Co Ho, Co Tu, Gie Trieng, Hre, Khang, Khmer, Kho Mu, Ma, Mang, M&quot;ong, Odu, Romam, Ta Oi, Xinh Mun, Xodang and Xtieng</td>
</tr>
<tr>
<td>ethnic groups</td>
<td></td>
</tr>
<tr>
<td>The Malayo-Polynesian</td>
<td>Cham, Churu, Ede, Jarai and Raglai</td>
</tr>
<tr>
<td>includes 5 ethnic groups</td>
<td></td>
</tr>
<tr>
<td>The Sino Group includes 3</td>
<td>Hoa, Ngai and San Diu</td>
</tr>
<tr>
<td>ethnic groups</td>
<td></td>
</tr>
<tr>
<td>The Tibeto-Burman includes 6</td>
<td>Cong, Ha Nhi, La Hu, Lo Lo, Phu La and Si La (Hoang, 1996)</td>
</tr>
<tr>
<td>ethnic groups</td>
<td></td>
</tr>
<tr>
<td>The Hmong-Dao includes 3</td>
<td>Dao, Hmong and Pa Then</td>
</tr>
<tr>
<td>ethnic groups</td>
<td></td>
</tr>
<tr>
<td>The Kadai includes 4</td>
<td>Co Lao, La Chi, La Ha and Pu Peo (Lewis, 2009)</td>
</tr>
<tr>
<td>ethnic groups</td>
<td></td>
</tr>
</tbody>
</table>

The Cham language, as seen in the table above, is part of the Malayo-Polynesian group. Almost half of the minority groups (or 25 groups) have written scripts (Ly, 2009; Vietnam Embassy, 2010). The Hoa, Cham, Thai, and Khmer have their own traditional writing systems. The Tay, Nung, Hmong, Muong, Koho, Ede, Bahnar, H’re, and Jarai
have romanized scripts (Hoang, 2000; Ly, 2009; Quang, 2005). Ethnic minority children are exposed to their mother languages, which differ substantially from Vietnamese, so that when they first enter the school system, they cannot understand the medium of instruction and the textbooks, which are all written in Vietnamese, the national language. To reiterate, these result in pupils’ performances being usually poor and students dropping out of school at high rates (MOET, 2011).

After an educational renewal period that took place from 1979 to 1986 (Country Studies US, 2003), education in Vietnam has developed considerably in terms of mandatory education enrollment and multiform of education and training. However, the distinctions in the degree of educational level attainment between regions, cities and countries, metropolis and remote areas are quite sharp (General Statistics Office, 1999). More importantly, in ethnic minority areas the educational level has been persistently low for decades. While Vietnam achieved an overall primary school enrollment rate of 92%, the Bana, Jarai, and Xedang people in the Central Highlands and the Dao and Hmong in the Northern Highlands have significantly lower enrollment rates, which ranged between 42% and 70% (UNICEF, 2004). The highest personal level of educational attainment for some communities was finishing secondary school (the equivalent to Middle School in the US), as opposed to the majority group, which educational success means a college degree.

In 2004, the “International Save The Children Alliance” reported that the reason for this educational gap was the minority group’s poverty and cultural challenges, and stated that: “It is common in ethnic minority areas to find far fewer girls than boys in school…poverty is a constraint to improving the height of enrollment rate.” (Save the
UNICEF researchers placed the blame on the language barrier and negative community perceptions of schooling. For instance, minority students’ parents thought negatively of their children’s studies in school, because schooling objectives were alien to their culture and language. The percentage of minority students who never attended school was 52% and the dropout rate was high in comparison with that for the nation (UNICEF, 2004).

**The historical background of the Champa people.** The kingdom of Champa was founded in the 2nd century and lasted until the 17th century under the names of Lin Yi and Champa, which were interchangeably used at different times. The land of the Champa Kingdom extended along the Central coast of what is now modern Vietnam from Hoàn Son massif (Mũi Ròn) in the north to Phan Thiet (Mũi Kè Gà) in the south and in the West it stretched into present-day Laos. The people were of the Malayo-Polynesian and Mon-Khmer groups with an indianised culture. In the 15th century, when Islam came to the region, few Champa people adopted it. The Champa principalities, including Indraputra, Amaravati, Vijaya, Kauthara, and Pangduranga, were slowly annexed by the Dai Viet (Vietnamese) group one by one until, finally, in the 17th century.

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9 Champa people also included several other ethnic groups of the Central Highlands, belonging to two language family groups: Austronesian (Cham, Jarai, Cham-Hroi, Chu, Ede/Rhade and Raglai) and Austroasiatic (Katu, Bru-Van Kieu, Koho, Hre, Sedang, Bana, Mnong, Stieng, Mạ, etc.). The Chăm themselves maintained an Austronesian language spoken from at least the fourth century (Po, 1999; Lafont, 1999; Thurgood 1999, p. 3-4).

10 (1) Indrapura, the city of Indrapura, at times called Dong Duong, is present-day Da Nang and Hue. Da Nang used to be the city of Singhapura (city of the lion) and is close to the sanctuary of Śrīsana-Bhadresvara or My Son, site of many ruined temples and towers. (2) Amaravati, present-day Quang Nam province. (3) Vijaya, the city of Vijaya is known as Cha Ban but it lies just a few miles north of present-day Qui Nhon in Bình Định province. For a time, Vijaya principality covered much of present-day Quang-Nam, Quang-Ngai, Bình Định, and Phú Yên provinces. (4) Kauthara, the city of Kauthara is known as Nha Trang in present-day Khánh Hòa province. (5) Panduranga, the city of Panduranga is known as Phan Rang and Phan Thiet in present-day Ninh Thuận and Bình Thuận provinces. Panduranga was the last of the Cham territories which was annexed by the Vietnamese from the North (Lafont, 1999; Tran, 2006).
century, Dai Viet completely swallowed Champa. The present day geographical map of Vietnam is shown in Figure 2. The Champa were harshly persecuted under the Vietnamese Minh Mang’s King regime, which took place from 1820 to 1841). In 1832, the last Champa Muslim\textsuperscript{11} (Islam) king, Pô Chon, decided to gather his people and migrate south to Cambodia. The Champa who were living along the coastline migrated by sea to Trengganu and Kelantan (Malaysia). A tiny group fled northwards to the Chinese island of Hainan, where they are known today as the Utsuls (Po, 1999; Tran, 2006).

\textbf{The Cham population.} The Cham are known as “Cham,” “Hoi” or “Urang Campa.” They are those descendants of the Champa kingdom who were located in various regions of Central Vietnam from the 2nd to the 18th centuries (Lafont, 2007). The population of the Champa people across various countries is currently about 1,200,000 people, including the Malayo-Polynesian groups (Churu – 19,314, Ede – 331,194, Jarai – 411,275 and Raglai – 122,245) (General Statistic Office, 2010). The Champa people reside in three main specific geographic areas in Indo-China: Vietnam’s central coastal area, Vietnam’s Central Highlands, and Cambodia (317,000) (Lewis, 2009). They gather in small villages in the provinces in Vietnam and Cambodia, whose locations are in numbers and the lists of names as shown in Figure 1.

\textsuperscript{11} Islam is a religion. Muslim is a follower of the religion of Islam.
Some Cham are scattered around the world in places such as Laos (where about 15,000 Cham people reside), Malaysia (10,000), Thailand (4,000), Hai Nan island (Tsat, 4,000), the US (3,000), France (1,000), and Australia (with a few hundred Cham residents) (Wikipedia, 2011). There are about 162,000 Cham persons who live in the coastal area of Central Vietnam in hamlets including Binh Dinh, Phu Yen, Ninh Thuan, Binh Thuan, Dong Nai, Ho Chi Minh City, Tay Ninh and Chau Doc. This paper focuses
on the approximately 67,000 Cham people residing in 23 villages in the Ninh Thuan province, account for 11% of the provincial population, which was 564,993 people in 2009 (General Statistic Office, 2010).

**The Cham language and literature.** Cham is unique among the Malayo–Polynesian groups of Austronesian Languages from which it derives because its written system is based on Sanskrit but its spoken system is Malayo-Polynesian. The origin of the Cham language was as the language of the Hindu Kingdom of Champa, whose alphabet originated from the Sanskrit and the Brahmi writing systems of India. The old Cham script was found carved on Vocanh stele, in the Nha Trang province, and it was written in the second century (Thurgood, 1999). The development and decline of the Cham (Champa) language coupled closely to the fate of the Champa Kingdom whose border was gradually narrowed under the southward pressure of the imperial Great Vietnamese (Dai Viet) from the North (Po, 1999). Please see Figure 2 for a visual description of the progressive narrowing of the Champa Kingdom.
Figure 2. The Champa border narrowed over time by Vietnamese southwards expansion. (Source: http://www.chamtoday.com/)

During the collapse of the Champa kingdom due to the Vietnamese southwards expansion, the Champa people fled and scattered across many places in Southeast Asia,
such as the Hainan Island, Cambodia, Laos, Thailand, Indonesia, and Vietnam. The spoken language of Champa people developed into many distinct subgroups in the Chamic family. Currently, Cham people are recognized as two main groups. The first and largest language group is the “Eastern Cham”, which is spoken in Vietnam and Western Cham in Cambodia (Ethnologue Report, 2005). The second group, the “Western Cham”, uses the Arabic alphabet for its writing system, which is called Cham Jawi. The Cham language that is the focus of this research and used in the Cham MLTP is the “Eastern Cham” with the written form called “Akhar Thrah”, which I will refer to from now on in this paper as “AT”.

Cham literature can be divided into ancient (from the 2nd century to approximately the 16th century) and modern (from the 17th century up to now). The ancient Cham literature was inscribed on stones and addressed issues of religion and history in forms of religious rituals, epic battles and poems, and myths. The modern Cham literature is hand written on palm leaves or homemade papers by using ink made from soot or calcified berries. Modern Cham literature can be further divided into religion, black magic, and secular genres. Religion literature is manuscript about bible and ritual procedures of life cycles of individuals and community. Black magic is about techniques of treatments the spiritual and physical imbalance of human being. Secular literature is comprised of local writings, stories, legends, parables, poems, and epics. Typical epics are Pram Dit Pram Lak, which is a summary of the Ramayana, Akayet Dewa Mano (similar to the Malay Dewa Mandu legend), Akayet Inra Patra (similar to the Malay Inderaputera legend) and Akayet Umrup. They are all very popular among the Cham people in Vietnam (Inrasara, 1994, Thurgood, 1999).
This secular literature contains several manuscripts on historical events, legends, and royal family history. There are also texts on moral conduct, medicine, embryology, pharmacopoeia, and agricultural and building techniques (Inrasara, 1994). Most manuscripts in AT are stored in 5 countries in the world: France, the United States, Malaysia, Cambodia, and Vietnam. The number of manuscripts stored is large: more than one hundred works written in AT, about 30,000 pages, are stored in a library in France, and more than 500 Cham treasure books are stored at the Center for Cham culture studies in Phanrang-Thap Cham City (Thanh, 2008). The CTCC\textsuperscript{12} and the Cham MLTP chose among this large textual base and the folklore produced by Cham people to be presented in the textbooks with the goal of helping Cham students gain contact and develop a deep understanding and appreciation of their traditional culture and their ancestors’ values.

The birth of the Cham MLTP. Let us take a look at the historical context of the region to better understand the birth of the Cham MLTP. After the North’s victory over the South in the Vietnam War that ended in 1975, the Communist Party became the ruler of the unified Vietnam, which, of course, included the minorities in the Ninh Thuan – Binh Thuan areas. Before the reunification of Vietnam, the Cham minority enjoyed a cultural and social life that was unique and distinct from the prevailing culture. Its semi-autonomous existence was recognized by the previous regime (Conference on Champa, 2007). However, with the ascendency of the Communists, the minorities’ lives were turned upside down. Their institutions, which were based on their traditional beliefs and values, were highly decimated and their lands and properties were confiscated.

\textsuperscript{12} CTCC is Abbreviation of Cham Textbooks Compiling Committee in Ninh Thuan province, which has been managing mother language teaching in the province from 1978 to September 2010. Since, CTCC members have been doing the same duty, in the Minority Education Office (MEO), one branch in education and training department of Ninh Thuan province.
Moreover, their own language was banned from being used in public and in schools (H. Nguyen, 2008). In essence, the imposition of a new communist model led to the displacement of the Cham traditional values in terms of their identity, culture, and language. It also had a constraining effect on the customary laws traditionally held by the Cham people (Conference on Champa, 2007).

This discrimination, which happened during the initial years of governance by the communist party began in 1975, affected not only the Cham people but other ethnic groups as well, like the Kinh who were formerly of the South (Conference on Champa, 2007; The Epoch Group, 2004). A substantial number of the Cham population responded to this discrimination by supporting the FULRO\textsuperscript{13} (Front Unifié de Lutte des Races Opprimées) Champa militias. The lure of FULRO Champa’s goals and objectives, exacerbated by harsh oppression from the communists, drove thousands of youths to join the FULRO troops in their guerilla bases which were located across the region from Ninh Thuan – Binh Thuan up to the Central Highlands of Vietnam in 1976. This mass enlistment was repeated in 1977 since the Communist party from the North Vietnam covered the Republic of South Vietnam in April 1975 (H. Nguyen, 2008),

Apparently, the government sensed the growing alienation of the ethnic minorities and had to devise a strategy to woo back the populace. Along with other programs, the government had established the Cham Mother Language Teaching Program and the associated Cham Textbooks Compiling Committee (CTCC), which the government

\textsuperscript{13} FULRO, or The United Front for the Liberation of Oppressed Races, is a political and military organization created by some ethnic minorities in the Vietnamese Highlands and established in 1964 to fight against the Republic of Vietnam until the year 1975 and then against the government of Vietnam from 1977 until 1992. The militias included the FULRO Champa (Champa liberation front), the FULRO Degar (Vietnam’s Center highlanders liberation front), and the FULRO Khmer (Cambodia Krom liberation front) (H. Nguyen, 2008, Nguyen, 2004).
claimed was designed to respond to the desires expressed by the Cham minority community (Vietnamese Constitution, 1992). The first step in instituting the program was the recruitment in 1978 of 23 Cham teachers for an experimental project to create the Cham MLTP (Lo, 2008b). The official government discourse claimed that the objectives of the program were to revitalize the Cham language and to standardize its orthography. The belief was that these objectives could be partially accomplished through workshops that were to be held in most of the Cham villages and by teaching the Cham language in Cham pilot classes in two schools (Lo, 2008b; Vietnamese Constitution, 1992).

However, one of the Cham teachers, B. Thanh, a former principal of the Poklong High School, raised the criticism that the establishment of the Cham MLTP and the CTCC could be interpreted as a political strategy by the government to calm down Cham’s community-based resistance by reducing the public support of the resistance as the public at large might feel that the government was addressing their cultural and linguistic needs. Similar strategies were used to smoothly suppress the resistance of other minorities in Northern Vietnam (B. Thanh, Personal communication, January 11, 2011). Specifically, by attracting the support of the Cham people in conducting and managing the program, the government saw an opportunity to neutralize the crucial influence of the FULRO movement by removing the public support of the guerillas. There are at least two possible motives behind the government action of co-opting Cham people’s support for the program. Either the program is seen by the government as a way to pacify the Cham people, or it is a genuine mother language development program similar to other minority

14 Poklong High School was the only Cham high school in Ninh Thuan and Binh Thuan provinces built from funds raised by the Cham people (1965-1975). It is now the Minority Boarding School of Ninh Thuan province (Bao, 2007).
or indigenous language programs instituted throughout the world (Baker, 2011; Skutnabb-Kangas & Phillipson, 2008). The Cham people and human rights activists maintain the position that Cham language education is a right, so it should be given the necessary resources to flourish (Baker, 2011).

The Cham Textbooks Compiling Committee (CTCC). CTCC is a unique office under the auspices of Education and Training department (ETD) of Ninh Thuan province. It was established to operate the Cham MLTP laboratory and the implementation of the program on a larger scale. The duties of the CCTC in the pilot phase of the MLTP program were to standardize the Cham orthography and to focus the laboratory in developing better curriculum and enhanced instructional methodologies and textbooks, and to scale up the program as to include all of the Cham student population. The ongoing duties of CTCC were: (1) to study the Cham language to create a unified orthography to use in the textbooks to be compiled and in additional reading materials in Cham; (2) to direct, supervise, and evaluate the teaching and learning in the Cham MLTP classes, and; (3) to train the Cham teachers and enhance the quality of teaching Cham (Lo, 2008b).

An overview of the implementation of the Cham MLTP. The program started in 1978 in two experimental first grade classes in two elementary schools and was extended to all grade levels in most elementary schools in 1985. In 1995 the program was extended to all elementary schools in the Cham Ninh Thuan province, and to some schools in the Binh Thuan province.

MLTP teachers received training either as pres-service and/or as in-service teachers. The pre-service Cham language teaching course courses were offered in two-
month periods of at the Teacher Training College of Ninh Thuan every two years from 1990 to 2001. In-service teachers attended the Basic Cham language courses (available as five weeks of training every year in the summer), or the Advanced Cham language courses (also available as four weeks of training every year in the summer). Each year, all in-service teachers took a Continuing adjustment course (two days of training every year in the summer) which helped Cham teachers to overcome the difficulties about Cham Language and teaching methods that they encountered when trying to implement the program. The course covered several aspects\(^\text{15}\) of the Cham language and its literature, and included discussions and activities about language-teaching methodologies. In order to qualify to teach Cham language classes in the Cham MLTP, teachers were required to pass at least one Cham language-teaching course, either the Basic Cham language, or the Advanced Cham language course.

MLTP teachers follow a specific syllabus that is written in the Cham language textbook as stipulated by the CTCC, and uses the Cham traditional script AT. In the current implementation of the Cham MLTP, Cham is taught 2 to 4 periods a week from grades one to five in elementary schools. In this model, Cham is considered an optional subject that is added to the other 9 compulsory subjects taught in mainstream elementary schools. The official purpose of the current model of the Cham MLTP is for students to achieve literacy in the Cham language and support the improvement of their academic performance in all the mainstream subject areas. In the Ninh Thuan province, the program attendance has been consistently high, with the highest attendance rate during

\(^{15}\) There are main four aspects of the Cham language covered by these courses: phonology, semantics, pragmatics, and syntax (Levine & Munsch, 2011).
the school-year of 2001-2002, when about 10,000 Cham students (100% of all Cham students) and 300 Cham teachers participated in the program. Claiming financial hardship, the local government declared in the academic year 2002-03 the need to reduce the budget and services provided for the program. As a result, there was a reduction in the number of teachers from 300 to only 50, with still about 10,000 students being served in 2004 (CTCC report, 2009). To allow the program to continue, the class time was cut from four periods per week to only two 35-minute periods a week (in 2002), and in small schools rather than the class teachers teaching the Cham classes, the program was taught by Cham subject teachers who taught only the Cham classes (Quang, 2005; Lo, 2008b). With the ratio of teacher to students going from 1:33 to 1:200, the instruction, as one would expect, suffered significantly. Consequently, final performance scores in Cham Language of students have decreased in the last few years (i.e. the “exceeded proficiency” percentage in Cham language of Ninh Thuan dropped 20.4% in three years, from a high mark of 83.3% of the students exceeding proficiency in 2003 to just 62.9% doing so in 2006) (Lo, 2008a, p. 8). With the limitation of class time, the role and effect of the program on students’ academic achievement and use of the Cham language changed, and the community felt the new reality had to be examined.

The Cham MLTP related issues. After more than 30 years of development of the Cham MLTP, there is substantial controversy (Lo, 2008a) in the community about its quality and effectiveness in terms of its success regarding Cham language revitalization and the expected academic performance improvement of the Cham students as a result of their participation in the program. For a long time, comments concerning the program have been made by parents, community members, and government officials and were
available through annual school year-end supervision report. Traditionally, there has been a very limited association between the program insiders and the current worldwide literature on bilingual education and language immersion. This changed in 2006, when a seminar on "History of Language and Cham script" took place in the Malaysian office of the École Française d'Extrême-Orient, which translates into the “French School of the Far East.” Since then, a few Cham researchers\textsuperscript{16} have focused their attention on the Cham MLTP. They have done their research on the program and arrived at generally negative conclusions about the program. A salient criticism is the program’s use of the new orthographic system developed by CCTC, what is called “the three syllables” system, and which is currently used in MLTP textbooks (Po, 2006b).

\textbf{Table 3}

\textit{Cham Words with Their Different Spellings}

<table>
<thead>
<tr>
<th>Number of different spellings</th>
<th>Spelling</th>
<th>Pronunciation</th>
<th>English meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>2</td>
<td>\textit{\texttt{aak}} / \textit{\texttt{aak}}</td>
<td>[haak]</td>
<td>Tear</td>
</tr>
<tr>
<td>2</td>
<td>\textit{\texttt{ar}} / \textit{\texttt{ar}}</td>
<td>[lac]</td>
<td>Wine, alcohol</td>
</tr>
<tr>
<td>3</td>
<td>\textit{\texttt{ar}} / \textit{\texttt{ar}} / \textit{\texttt{ar}}</td>
<td>[təc]</td>
<td>Pull out</td>
</tr>
<tr>
<td>3</td>
<td>\textit{\texttt{ar}} / \textit{\texttt{ar}} / \textit{\texttt{ar}}</td>
<td>[taok]</td>
<td>Glue, stick</td>
</tr>
<tr>
<td>4</td>
<td>\textit{\texttt{ar}} / \textit{\texttt{ar}} / \textit{\texttt{ar}} / \textit{\texttt{ar}}</td>
<td>[bual]</td>
<td>Soldier, people</td>
</tr>
</tbody>
</table>

\textit{The controversy on the standardization of the writing systems.} Until 1964, there were no official and standardized classes for Cham language, each teacher taught on his/her own accord and wrote the language in his/her own way. Therefore, one sound

\textsuperscript{16} There are few Cham MAs and PhDs in the ethnography and history fields (Ph. D. Po Dharma, in the French School of the Far East; Ph. D. Phu Van Han, in the Institute of Social Sciences in Ho Chi Minh City; Ph. D. Thanh Phan and MA Truong Van Mon, in Ho Chi Minh University), who want to promote the Cham language written system used 200 years ago in Cham royal manuscripts (Cham classic AT) (Po, 2006b).
could be written in two, three, or even four ways, depending on each teacher’s interpretation. Consequently, a written word could be pronounced in various ways, using with two, three, or even four different sounds with respective different meanings (Aymonier & Cabaton, 1906). Some words that typically had several different spellings are shown in Table 3 above.

Moreover, some Cham alphabet letters had very similar shapes as used in Cham French Dictionary by Aymonier & Cabaton in 1906 (AC 1906). There are five pairs: (1) “gak” and “lak”, (2) “bak” and “dhak”, (3) “dak” and “ppak prong”, (4) “kha” and “nhuk”, and (5) “pak” and “sak prong”. These pairs were previously adjusted in 1964 and adopted in 1978 by CTCC to be part of the Cham language program for elementary students. The differences between the old and the current system can be seen in Table 4 below:

Table 4

*Standardizations of Some Cham Letters by 1964 Cham Program*

<table>
<thead>
<tr>
<th>Letters written by AC 1906</th>
<th>Letters written nowadays (after CTCC 1978)</th>
</tr>
</thead>
<tbody>
<tr>
<td>❱❯ /gak/ ❱❯ /lak/</td>
<td>❱❯ /gak/ ❱❯ /lak/</td>
</tr>
<tr>
<td>❯❯ /bak/ ❯❯ /dhak/</td>
<td>❯❯ /bak/ ❯❯ /dhak/</td>
</tr>
<tr>
<td>❯❯ /dak/ ❯❯ /ppak/</td>
<td>❯❯ /dak/ ❯❯ /ppak/</td>
</tr>
<tr>
<td>❮❯ /khak/ ❮❯ /nhuk/</td>
<td>❮❯ /khak/ ❮❯ /nhuk/</td>
</tr>
<tr>
<td>❍❯ /pak/ ❍❯ /sak/</td>
<td>❍❯ /pak/ ❍❯ /sak/</td>
</tr>
</tbody>
</table>

27
Those above characteristics resulted in old written messages conveying various meanings or misunderstanding the written messages (manuscripts) happened. Cham classes in elementary schools from 1964 to 1975 failed to meet the literacy goals due to two main factors: (1) lack of student attendance (Quang, 2005) and (2) because in the old orthographic system, there are many variants of a written word.

During the pilot phase of the Cham MLTP, which took places between 1978-1988, and based on their failure experiences in the previous program, the MLTP teachers finished the orthographic standardization for the Cham language to be used in the Cham MLTP. This standardization was approved by members of the community and is now commonly used in the program. However, more than 2,000 written words with two to four orthographic variants still exist in older manuscripts and texts and are still used by some individuals.

In 2006, Po Dharma stated in the manuscript titled *Cham language and writing in the process of history* that the writing system of traditional AT was arbitrarily decided by the CTCC, and contained several errors. The three concerns of Po are (1) that CTCC used the vowel “baluw” unsystematically; (2) that CTCC had created the final consonant “gak,” similar to the “[g]” sound in English and; (3) CTCC also created the central vowel “chroh aw without darsa” similar to the short “[ɔ]” sound in English (Po, 2006b, p. 2). These are only two “created syllables” among over 180 already existing Cham syllables (Quang, 2007) and 186 points standardized by Cham community and CTCC (Lo, 2008b). Po and his colleagues claimed that the arbitrary changes to the “created syllables” noted above have caused MLTP learners to be unable to read their ancestral heritage manuscript copies (Po, 2006a; Thanh, 2008). To protest the Cham MLTP phonics
principle implemented by CTCC, in which one grapheme has only one correspondent sound, and based on the outcomes of the conference on *The history of Cham language and script* held in Kuala Lumpur on September 22, 2006, Po and his colleagues sent an official letter to the government to request that the CTCC should revert their texts to the old writing system (Po, 2006b).

An example of one word with three orthographic variants before and after standardization is shown next:

<table>
<thead>
<tr>
<th>Cham classic spelling</th>
<th>Cham CTCC spelling</th>
<th>Pronunciation</th>
<th>English meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td>[lu:k]</td>
<td>To smear (oil) on stupid, fool Concave</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>17%</td>
</tr>
</tbody>
</table>

In response to Po’s request, the Vietnamese Ministry of Education and Training (MOET) held a conference in Phanrang-Thap Cham City (Ninh Thuan province) in February 2007 to conduct a referendum about whether the old syllabic system should be reinstated by the CTCC and the Cham MLTP. The Vietnam’s deputy education minister and attendees of the conference concluded that the current writing system seemed to be acceptable as the status quo and more research would be needed to see if any further adjustments were truly necessary.

The Cham MLTP has been welcomed by the community as it demonstrated the persistently high attendance 17: 100% of Cham students have attended the program for

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17 The official reports indicate a hundred percent of attendance that have meant that thousands of voluntary Cham students have enrolled in the program since the 2002-2003 school year (Lo, 2008b).
several years (Lo, 2008b). However, the quality and existence of the program was
challenged by Po (2006b) who claimed the use of the standardized orthographic system
has led to a reduced efficacy of the program in terms of enhancing student proficiency in
the Cham language (Po, 2006b). In light of this debate, there is a need to clarify how the
syllabic system is affecting the program and determine what is the best possible solution
to ensure that the program meets its official goals of students’ Cham language
development and enhanced academic performance.

*The efficacy of the Cham MLTP.* The limited objective information about the
program and the conflicting comments stemming from the various program stakeholders
has put the Cham MLTP on the horns of a dilemma. To enhance the Cham MLTP, the
program officers not only need to examine the accomplishment of its goals in terms of
language revitalization and support of student’s performance in the mainstream academic
subjects, but they also need to carefully address three linguistics questions. First, what
syllable structures should be covered by the textbooks and taught in the program? Should
it be the modern syllable structure that uses the standardized orthography proposed by the
CTCC in 1978 and which is currently used in the MLTP educational textbooks and
programs and which as been used for daily life in the Pangduranga area for more than
thirty years, or should it be the ancient syllable structure that was used in the royal
Pangduranga two hundred years ago and is used in some crucial ancient texts? Second, is
there a linguistic reason that explains why the students are having a hard time reading the
ancestral manuscripts? If so, is it because of the different-looking hand writing styles of
their ancestors or because of their familiarity with the newly implemented orthographic
system and their lack of familiarity with ancient orthography? Third, does the choice of
the writing system (standardized or non-standardized) have a role in the program’s 
expectation to improve student learning of Cham and academic performance in other 
subjects?

In the following sections, I provide the reader with a detailed discussion of 
relevant literature related to these linguistic and educational issues and I also explain the 
theoretical framework that frames the study.
Chapter 2

Literature Review and Theoretical Framework

Linguistic Programs in Schools: Examples from the Field

MLTPs have been implemented in many multilingual nations of the world using varied models and names but having the similar goals; namely, to improve the academic achievement of minority students and to revitalize their mother language(s). The following is a brief review of diverse linguistic programs that are highly related to the goals of the Cham MLTP program. My aim in reviewing these programs is to demonstrate that, contrary to the public discourse used by the government in Vietnam, the Cham MLTP should not be considered as an uncommon phenomenon particular to Vietnam, but rather it should be seen as part of a global effort to support language right for many minorities around the world. The benefits of language right are supported through body of research and the enactment of such rights is recognized in many regions and countries around the globe.

Bilingual education goals. Bilingual education goals generally include:

• Teaching minority students English, or the national official language,
• Assisting immigrants or minority groups with their acculturation to a mainstream society,
• Enhancing the national language resources,
• Nurturing academic achievement,
• Maintaining a minority group’s linguistic and cultural heritage,
• Allowing English, or the majority speakers to learn a minority language, or
• Combination of some of the above (Baker & Jones, 1998).
However, within bilingual education, there are sometimes two competing goals, transition of bilingual students into monolingual L2 education and nurturing literacy and proficiency in both L1 and L2 (Baker, 2011; García, 2009; Ovando, 2003).

Bilingual education with the goal of developing citizens who are capable of operating in more than one language is a concept widely used in multilingual countries that are situated in the same practical frameworks as Vietnam. The diversity of mother language education worldwide can be seen in Appendix A. In this dissertation, I focus on the bilingual education programs in the United States (Ovando, 2003), the mother tongue teaching in Singapore (Singapore Education, 2003), and bilingual education in Vietnam (Archibald, 2002).

Using a broader lens, the recently coined “foreign language immersion program” in the United States (Lenker & Rhodes, 2007) refers to teaching languages other than English in schools. All these programs have different names but share their shared purpose to enhance minority student academic achievement and mother language literacy.

I open the discussion by examining two bilingual education programs outside of Vietnam that have faced what I consider to be similar ethnical, social, and bilingual realities that the ones faced by the Cham MLTP. The programs provide various options and models, each with its strengths and weaknesses. These programs are the Bilingual Education Program in the United States of America (Ovando, 2003) and The Mother Tongue Teaching Program in Singapore (Singapore Education, 2003).
Mother language education in the US: An example of an unstable language policy and planning trajectory. The bilingual education landscape in the United States provides a plethora of theoretical and practical models. This plethora of models is evidence of the unstable language policies that come and go in the US and that lead to the alternate use of different approaches that range from full promotion of bilingual education additive programs to complete restriction and enforcement of “English only” education models (May, 2008). Ovando (2003) classified the bilingual education in the United States into four periods: permissive (1700s-1880s), restrictive (1880s-1960s), opportunist (1960s-1980s), and dismissive (1980s-present).

The permanent “melting pot” ideal, with an “English only” policy (Baker, 2011, p. 401) used to be the main language policy for over 500 different ethnic groups in the United States as part of the nation’s unity goal during 1880s-1960s. This policy then turned to “English plus.” Some influential US citizens realized that unity in diversity was better than unity through English only. From this time, mother languages had the right to be taught in American schools and handed down to the younger generations.

Last century, in 1959, the National Defense Education Act was passed, promoting foreign language learning in elementary schools, high schools, and universities. Later on, the Immigration Act of 1965, the Bilingual Education Act of 1968, (Crawford, 1999), the 1975 Lau Remedies (Ovando & Collier, 1998) were issued. And then, the Native American Language Act of 1990 was passed by the US Federal and States government (Recento & Wright, 2008). The fundamental basis of the policy’s declaration was that the

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18 According to the Lau Remedies, bilingual education should be implemented in all school districts with at least 20 ELLs who represent the same language (Ovando & Collier, 1998).
United States "declares to preserve, protect and promote the rights and freedoms of Native Americans to use practice and develop Native American Languages" (Public Law, 1990, October 30, p. 63). These laws marked the start of a policy of promoting minority languages, which was implemented rather early in a multi-culture, multi-lingual, and English native nation.

The Hawaiian Immersion language programs in Hawaii are examples of the application of the Native American Language Act in the United States. One program takes place at the Anuenue Hawaiian Immersion School in Honolulu, HI. The Anuenue Hawaiian Immersion School began in 1995 and covers students from grades K to 12. All subjects are taught in Hawaiian, except for English classes, which begin in fifth grade. The curriculum and the instruction are delivered in Hawaiian, based on the availability of materials. When books in Hawaiian are not available for a certain topic, teachers use English textbooks, but still hold the discussions in Hawaiian (Gonser, 2002).

Figure 3 below shows a typical class in the Hawaiian Immersion program. Later a photograph of a typical class in the Cham MLTP will be presented and some comparisons will be drawn.
Figure 3. A class at Anuenue Hawaiian Language Immersion School. (Deborah Booker, the Honolulu Advertiser)

This is the photo of a teacher at *Ke Kula Kaiapuna ‘O Ānuenue*, who was teaching a summer class at the Hawaiian immersion school. Anuenue is the only Hawaiian immersion school whose student body comprises children in kindergarten through the 12th grade.

The United States bilingual education programs of the 1960s provide a good example for other nations pursuing bilingual education. Mother language teaching programs in the United States include five main models: (a) transitional, (b) developmental bilingual education, (c) partial, (d) two-way, and (e) total immersion programs (Ovando, 2003). The brief description of these models is provided below.

(a) Transitional Bilingual Education or Early-Exit. This is schooling in a child's native language, for less than three years, to ensure that students do not lag behind in
content areas like math, science, and social studies while they are learning English. The goal is to help student transition as soon as possible to mainstream, English-only classrooms. The majority of bilingual programs in the U.S. are transitional, “subtractive” models “L2 – L1 => L2” (García, 2009, p. 116).

(b) Developmental (maintenance) Bilingual Education or Late-Exit. This is education in the child's native language for an extended duration until the fifth or sixth grade or longer, accompanied by education in English. The goal is to develop bilingualism and biliteracy in both languages, therefore the students continue receiving part of their instruction in the native language even after they become proficient in English and completely transfer into submersion education. This is an “additive” model as “L1 + L2 = L1 + L2” (García, 2009, p. 116).

(c) Partial immersion programs: These programs provide ESL instruction, and a small amount of time (i.e., one hour each day or some hours each week) may be set aside temporarily for instruction in a native language. The goal is to gain an understanding of and respecting for other cultures and to move as quickly as possible to mainstream schooling in English. This can be considered as transitional Bilingual Education, a “subtractive” model “L2 – L1 => L2” (García, 2009, p. 116).

(d) Two-Way immersion programs or Dual Language Bilingual Education: These programs are less commonly permitted in the US schools, though research indicates they are extremely effective in helping students learn English well. The ratio of the use of the two languages in the program is about 50/50. The goal is to help native and non-native English speakers become bilingual and bi-literate. As in 2009, there are more than 343
two-way immersion programs in 27 States in the US (Center for Applied Linguistics, 2009). It is an “additive” model as “L1 + L2 = L1 + L2” (García, 2009, p. 116).

(e) Total immersion programs or immersion programs: Almost 100% of class time is spent in the native language. Subject matter taught in native language and language learning by itself is combined throughout the curriculum. Even in total immersion, the language of the curriculum may revert to English language after years. The goals are to become functionally proficient in the native language, to master subject content taught in the native languages, and to gain an understanding of and respecting for other cultures.

After June 2001, the No Child Left Behind Act passed. The Bilingual Education Act was made officially inactive, officially embracing the “English only” cycle that was started in the nineties and supported in initiatives such as Ron Unz “English for the Children,” which were successfully passed in California, Arizona, and Massachusets in 1998, 2000, and 2003, respectively (Unz, 1997). For example, English Language Learner (ELL) instead of Limited English Proficiency (LEP). Following these three states, the federal government and more than 15 states stopped funding bilingual education and transferred that funding to ELL programs. According to Lenker and Rhodes (2007) the expectation was that bilingual education would be terminated. Fortunately, it continues to be implemented in another form. On one hand, the laws in the initial states provided clauses that allowed parents to request and schools to use bilingual education under certain circumstances. This means that states such as California still provide bilingual education to many students. On the other hand, bilingual/immersion programs were redefined as “foreign language immersion programs” and have been (and continue to be)
offered to minority and even indigenous students in the United States (Lenker & Rhodes, 2007). These programs serve the National Security Language Initiative, which called for action in increasing the availability and quality of long-term foreign language programs to aid in global awareness, national security, and economic competitiveness of the United States (U.S. Department of Education, 2006).

Though bilingual education programs were theoretically terminated, the National Security Language Initiative, and the Foreign Language Assistance Program, which are federally funded programs, have given new priority to instruction in elementary and secondary schools (U.S. Department of Education, 2008). Therefore, even with these current policies, the limiting use and learning of languages other than English in schools through policies has been resisted at the implementation level. For instance, due to concerns with national security and the need to have field information gatherers who speak the languages of friendly and hostile countries, there are currently 343 immersion programs in 27 states, providing instruction in 10 languages (Center for Applied Linguistics, 2009). Moreover, in adult schools nationwide there are free or low-tuition minority language classes. Those above are irreversible tendencies and good examples for Cham program insiders to study and apply in their specific context. Theory and policy of bilingual education may change but in practice the US keeps on running minority language programs.

**Mother tongue teaching program in Singapore (MTTP): An example of a stable language policy and planning.** Bilingual education in Singapore has been taking a very crucial role in its national unity, the development of that country, and the focus on a stable language policy. The Singapore government has standing worries that Singapore,
a tiny predominantly Chinese ethnic country with no natural resources and a dominant Islamic faith, may face significant challenges to sustain its national unity and socio-economic development. The ethnic and linguistic diversity of Singapore’s Chinese, Malay, and Indian populations are also seen as potentially explosive threats to its national survival, stability, and development (Singapore Education, 2003). However, the country’s bilingual policy, implemented in the form of English with Malay or Mandarin or Tamil, has served as a sustainable foundation to develop the nation towards a pluralistic and tolerant society. English is seen as being “ethnic-neutral” and the language of the global economy, so Singapore has made English the pragmatic language of choice to be declared as the co-official language, for both political stability and economic success purposes (Ho & Alsagoff, 1998; Bokhorst-Heng, 1999). This has made the MTTP in Singapore unique in that it is the first country that has consistently used the MTTP approach as a general means of nation development.

Bilingual education in Singapore is implemented with English as a medium of instruction across the curriculum and first school language (EL1) with language lessons in second school languages, Chinese (CL2), Malay (ML2), and Tamil (TL2) (Pakir, 2008). Mother tongue teaching has been one of the compulsory subjects taught in primary schools (for six years) since 1966, in secondary schools (for four years) since 1969, and in Junior College/ Pre-University (for two years) afterward (Man-Fat, 2005). Based on students’ ethnicities, each student chooses Malay, Mandarin or Tamil as their mother tongue to learn in schools. This bilingual policy has contributed to the unique and distinct Singaporean identity. That is, the bilingual policy has had an impact on the ways Singaporean people use their languages, their mother tongues, and English. The policy is
regarded as the cornerstone of Singapore’s economic, political, and national successes (Pakir, 2008).

Underlying the government’s promotion of English for pragmatic purposes, Singapore’s other three official languages (Mandarin, Malay, and Tamil) are meanwhile assigned the functions of conveying culture and serving as a means of intra-ethnic communication. Singapore’s bilingual policy in education was instituted soon after independence in 1965 and has been in place for almost fifty years. While many changes have taken place in the education system, including policies, education structure and curriculum, this policy has remained largely unchanged in its essence to this day. In my view, and that of Baker, Skutnabb-Kangas, and Phillipson (Baker, 2011; Skutnabb-Kangas & Phillipson, 2008), the definition of bilingual success is attaining proficiency in English and in one’s ethnic “mother tongue” (Pang, 2009, p. 4).

**Mother language education in Vietnam.** In Vietnam, several studies have addressed bilingual education in terms of second language acquisition and mother tongue maintenance. More specifically, the following four studies have been completed: (1) the report of the Research Center for Ethnic Minority Education at the Highland Education Development Organization (HEDO), (2) a seminar on 10th Anniversary of HEDO foundation held last March 28th 2000 (Bui & Dao, 2000); (3) the description of the Multigrade and Bilingual Education Project in Vietnam (Archibald, 2003), an overview of Teacher Education Partnerships in Vietnam (Marilyn & Paul, 1996), and (4) a discussion of Multilingual Education in the Community of Minority Peoples of Vietnam.

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19 HEDO is a Vietnam charitable organization working towards developing education, health, and science in remote mountainous provinces, which focuses on charity fundraising to implement community and child care, hunger eradication and poverty reduction, prevention of drug-abuse and disease projects especially targeted to the poorest ethnic minority people (Bui & Dao, 2000).
Their common findings were to promote localized bilingual materials for the 15% local ethnic component of the curriculum, to provide students with appropriate knowledge, skills, values, experiences, and healthy attitudes, and to strengthen community participation to reduce the number of dropouts and repeaters in schools.

While all these initiatives may be interpreted as establishing a promising trend for bilingual education in Vietnam, a closer look at them reveals that they do not support a strong form of bilingual education (one aimed at building a plural and multilingual community). For example, a typical Cham reading class I observed had students practicing use of Cham words. Students had to wear school uniforms and sit at pre-set positions. There were no Cham words or objects displayed in the walls or other areas of the classroom. A picture of this class can be seen in Figure 4 below.

*Figure 4. A Cham language class in Ninh Thuan Province. (C. Quang Photo)*
While in Hawaiian class in Figure 3, educational and cultural items were decorated around, there was no decoration in Cham class, as shown in Figure 4. Contrary to this, in the Hawaiian immersion classroom shown in Figure 3, there were words in Hawaiian, typical objects and symbols (e.g., Hawaiian Flag), the students wore their chosen clothes and the teacher wore a Hawaiian traditional *muumuu*, and the students were spread around the room sitting in various positions. These revealed two different educational orientations, democrat and communist. The former is for the students’ individual success; the latter is to meet the needs of the communist society.

The MLTP for Cham students could be considered to stand in between the ‘strong’ and ‘weak’ forms of bilingual education. It has some characteristics of the bilingual education strong model in it goals. It has some characteristics of the weak model of bilingual education in its structures. The structure of MLTP aims more towards assimilation and monolingualism. That is, even though the constitution and the government discourse have stated “Ethnic minorities have the right to receive compulsory and free primary and lower-secondary education in their languages. They can use their own languages and scripts to maintain and develop their good traditions, practices, custom and culture.” (Circular 01, 1997; Vietnamese Constitution, 1992, Chapter I, Article 5), the real discourse for the accomplishment of said goal in terms of resources, time, and finances has persistently been insufficient to meet the requirement for the maintenance of mother language proficiency and has thus merely achieved the covert government aim of using this linguistic and cultural policy as a strategy to appease the discontent of the Cham people (Conference on Champa, 2007).
Theoretical Framework

The objective of this study is to better understand the quality and the impact of the Cham MLTP on the education of Cham minority students in elementary schools in Ninh Thuan province in terms of enhancing academic achievement and encouraging mother language use.

There are four primary theoretical perspectives that guide this study: community orientations to language, types of bilingualism, bilingual education forms, and theories on the transfer of language skills, concepts and knowledge amongst various languages. Orientations to language shape this study in terms of giving me a lens to study the ways in which the Cham language is perceived and treated in daily life. Types of bilingualism relate to this study because they provide me with the tools to look at the role the Cham language has taken in the community and how it relates to the second language (Vietnamese) with which it co-exists. Bilingual education supports this research by providing a framework with which to compare the propriety and efficacy of the MLTP’s model and purpose. Finally, the theories of transfer of language skills, concepts and knowledge help to clarify the relationship between Cham and Vietnamese language in MLTP influences students’ academic performance and use of the Cham language. In the following sections I will discuss each of these theoretical lines of work and indicate how each shapes this research.

Language orientations. Researchers propose that there are three basic orientations or perspectives about language around which communities and groups range: *language as a problem, language as a right, and language as a resource* (Baker, 2011; Harrison, 2009; Ruiz, 1988). These language orientations are usually embedded in the
unconscious assumptions of policy makers, educators, and politicians. Such orientations are often regarded as fundamental and are related to a basic philosophy or ideology held by a group or even an individual. A brief explanation of each of these orientations together with illustrative examples for the first and the third orientations will be provided.

**Language as a problem.** The first orientation states that problems and conflicts in education, economics, society, and politics are possibly connected in negative ways with issues related to language policy, practice, and education (Baker 2011; Harrison, 2009).

For those who hold the view that language can be a problem, a minority language is perceived as the cause of poverty, underachievement in schools, decreased social mobility, lack of integration, more antagonism and more conflicts in society (Baker 2011; Garrett, 2005). Conflicts have continuously extended into movements of resistance between groups of different language speakers. Many conflicts and wars were indirectly related to linguistic issues. For instance, the Tamil Tigers, who speak the Tamil language, have been rebelling for decades against the Sinhalese-speaking majority in Sri Lanka. In Spain, the Basque separatist group ETA\(^{20}\) has used acts of terrorism in pursuing its goal of an independent Basque homeland where Basque would be the national language (Garrett, 2005).

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\(^{20}\) ETA, an acronym for *Euskadi Ta Askatasuna* “Basque Homeland and Freedom”, is an armed Basque nationalist and separatist organization fight for a Basque homeland in northern Spain and southwestern France. ETA, founded in 1959, has since evolved from a group promoting traditional Basque culture to a paramilitary group with the goal of gaining independence for the Basque Country. ETA was born in the dictatorship of General Francisco Franco, who suppressed the Basque language as a sign of independence. ETA declared ceasefires in 1989, 1996, 1998 and 2006, but subsequently broke them (Sullivan, 1988). However, on 5 September 2010, ETA declared a new ceasefire, and then on 20 October 2011 ETA announced another new ceasefire. ETA was proscribed as a terrorist organization by the Spanish, French authorities, the European Union, and the United States (BBC news, October 20, 2011).
From this language as a problem perspective, multilingualism can be seen as the source of national or regional disunity and inter-group conflicts. Language is thus constructed as a political problem (Baker, 2011). In Vietnam, many people believe that the language gap has fostered a high unemployment rate, and a high illiteracy rate, in the Montagnard areas of Vietnam’s Central Highland region and greater alienation from the Kinh majority group and the central government (UNICEF, 2010). As a result of all these issues, conflicts arose in 2001 and 2004 between the indigenous Montagnards and the government (H. Nguyen, 2008).

*Language as a right.* The second orientation, language as a right, defines language as a basic human right. It refers to the people’s freedom of choice of language, and is seen as part of the rights to protection and rights to participation of the heritage language and culture of minority communities (Harrison, 2009; UNESCO, 1992). Though linguistic rights may be recognized, expressed and applied differently in various nations throughout the world, they are basic human rights. Linguistic human rights must be understood by all as universal and egalitarian. These rights may exist in national and international law as natural rights or as legal rights (Harrison, 2009).

Linguistic rights (or language rights or linguistic human rights) are the human and civil rights involving individual and collective rights to communicate in language(s) in private or public settings. They are the rights of all ethnic minorities to revitalization, maintenance and development of their languages. They indicate equal rights of all languages used within regions in the domains of education, administration, as well as the rights to education in their mother tongue for ethnic communities, with or without the necessity of acquiring a second language officially used in the area. Linguistic rights are
usually discussed in the broader framework of cultural and educational rights (Baker, 2011; Kontra, Phillipson, Skutnabb-Kangas, & Várady, 1999).

Minority language speakers need linguistic human rights to be enforced in order to prevent their linguistic repertory from becoming a problem or from causing them problems with majority language speakers. People need to be able to exercise language rights in order for their linguistic repertory to be treated as, or to become a positive, empowering resource.

**Language as a resource.** The last orientation, language as a resource, regards language, especially minority languages and their related traditional value and culture, as important resources for knowledge, experience, safety and peace. Minority languages may also be seen as commercial and political resources (Baker, 2011; Harrison, 2009; UNESCO, 1992).

Language as a resource not only refers to the development of a second language in monolingual speakers, but also to the preservation of languages other than dominant languages (Baker, 2011). The Kohanga Reo ("language nests") movement provides grassroots support for instituted pre-school immersion for the Maori people in New Zealand (May, 1996). Hawaiian language immersion in the U.S. (Slaughter, 1997) and the Cham MLTP in Vietnam are other typical examples of language as a resource (Quang, 2005). The use of such minority languages leads to cultural and educational growth as well as the economic and political gain for those nations supporting minority languages.

In the Cham area, there used to be divergences and conflicts between individuals and villages, between the Cham and the Vietnamese (Po, 2006c). However, teaching the
Cham language in schools is becoming a means of promoting understanding between the Cham and neighbor communities, and effecting educational improvement (Lo, 2008b). The ways language is treated make it become either a problem or a resource or both. This theory is helpful to shape the analysis of the overt and covert aims of language planning and practicing, language attitude, and to explain how teachers and students view the role and status of language(s) in the Cham schools and society (Ruiz, 1988).

**Bilingualism types.** The work of Colin Baker provided possible understanding of the types of bilingualism that exist in our world. In his 2011 book *Foundations of Bilingual Education and Bilingualism*, which provided a general review of mother language teaching, Baker presents the terms “elective” and “circumstantial” bilingualism (Baker, 2011, p. 4).

**Description of bilingualism types.** Elective bilingualism refers to people who study a second language by choice, while circumstantial bilingualism relates to immigrants who learn the majority language for survival. For elective bilinguals, the goal is to add a second language without losing the first language. This elective bilingual group is composed of majority language groups such as native English speaking Americans who reside in the United States and choose to learn Spanish or French as a foreign language. On the other hand, circumstantial bilinguals learn another language in order to survive in a new medium. Because of their circumstances as new immigrants in a place where their mother language is not widely used or not sufficient to “meet the educational, political, employment demands and communicative needs of the society in which they are placed” (Baker, 2011, p. 4), these circumstantial bilinguals need another language to function effectively. In most cases, the first language of this group is
endangered because it is eventually replaced by the second language. For example, Latinos in the United States who are required to learn English, often end up losing Spanish, their heritage language, by the second generation (Baker, 2011).

**Cham circumstantial bilinguals.** Cham speakers fall into this category of circumstantial bilinguals. They must learn and use the Kinh majority language to survive, and in doing that their Cham language has been gradually replaced by the majority language, Kinh. Currently, a language shift in writing has become common, whereby Cham speakers use Cham Romanized script in their writing, instead of using the traditional AT script (Lo, 2008a). When speaking Cham speakers now borrow Kinh words in Cham daily speech without recognizing the adoption of Kinh words. MLTP students and Cham students at colleges and Universities in Ho Chi Minh City have recently tried to reverse this language shift by using Cham AT script in written communication and ceasing to borrow Viet words in Cham speech. This reversing movement has flourished since the foundation of the Cham ethnography association in 2007 (Dang, 2012).

Language shift is a language transfer, a language replacement or assimilation process in which gradually more speakers of one language shift to using another language, become bilingual, and gradually shift allegiance to the second language. Language revitalization, language revival or reversing language shift is the attempt by interested parties, including individuals, cultural or community groups, governments, or political authorities, to reverse the decline of a language (McCarty, Romero & Zepeda, 2010).

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21 Kinh is the other name for the majority language, or Vietnamese, which is the official language and official means of communication in all eco-social domains of the nation.
Language teaching in school as carried out by MLTP may play a very important role in language revitalization, because it nurtures language fluency, language pride, and encourages language transmission to promote reversing language shift (Fishman, 1997; Watters, 1889).

**Bilingual education forms.** The ways communities have positioned themselves in terms of the above mentioned types of bilingualism have resulted in various educational models in the classrooms.

**Description of bilingual education forms.** Bilingual education forms are conceived in this paper again based on the work of Baker (2011), who noted that:

Research generally supports ‘strong’ forms of bilingual education where a student’s home language is cultivated by the school. ‘Weak’ forms of bilingual education (where the student’s second language is replaced for educational purposes by a second majority language) tend to show less effectiveness. (p. 280)

May (2008) approached bilingual education forms in a broader sense and presented three typical models popularly used in the US and abroad: non-bilingual, weak, and strong. Non-bilingual programs include Submersion, ESL and Sheltered Instruction programs. These all represent subtractive models in which the home language is replaced by the learning of the second, mainstream language. The majority language is the only one to be learned by students at school and the only one used in class. Weak bilingual programs include Transitional Bilingual Education. This is still considered a subtractive model in which the use of the L1 is allowed only as a springboard for the learning of the majority language, to transition students from their L1 to the L2 while allowing some learning of subject areas in the L1. Strong bilingual programs include Maintenance
(Developmental) Bilingual Programs, Immersion\textsuperscript{22} and Heritage programs. These programs follow an additive model that aims to maintain and develop the home language while the second language is being learned (Ovando, 2003; Thomas & Collier, 2002).

**Bilingual education form of the Cham MLTP.** In comparison to these models, the Cham MLTP program is somewhat similar to the developmental bilingual education programs in the United States. The developmental program in the United States usually “allows around 40\% of class room teaching in the mother tongue until the 6th grade” (Baker, 2011, p. 216), to develop bilingualism and bi-literacy in student mother language and national language. The Cham MLTP program is similar to the aim in language outcome. However, the content of the Cham classes included Cham literature, and there was no overlap with the content in the core subjects, which were taught in Vietnamese, as stipulated by the mandatory use of the five textbooks for each of the five core content areas for grades 1-5 (Nguyen, 1998). The Cham MLTP is implemented in two to four 35-minute periods per week, taking about 8 –15 \% of overall daily class time (Lo, 2008a). The Cham MLTP lasts from the first to the fifth grades, and participation in the program is optional and considered an extracurricular activity for Cham students. Few Vietnamese students in the school join the Cham MLTP on a volunteer basis (Nguyen, 1998).

**Language skills, concepts and knowledge transfer theories.** Part of the debate related to educational language models concerns our understanding of the transfer of language skills: Research has confirmed that academic and linguistic skills in a minority

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\textsuperscript{22} These programs have been named one-way, two-way (dual language) bilingual education and partial immersion programs, based on the level of immersion in the minority or target language and the related timing or balance of instruction in the majority language (Ovando, 2003; Thomas & Collier, 2002).
language transfer rather easily to the second language (Baker, 2011; Lanauze & Snow, 1989). But this finding is qualified by the caveat that “Depending on language development in both languages, the cognitive functioning of an individual can be viewed as integrated, with easy transfer of concepts and knowledge between languages” (Baker, 2011, p. 185). Moreover, research has also shown that literacy, other skills, concepts, and knowledge transfer across languages even if the languages use different alphabetic system (Goldenberg, 2008). Finally, ample research has confirmed that mother tongue promotion in the school helps develop both the mother tongue and children’s abilities in the majority school language (Cummins, 2001; Goldenberg, 2008). Based on this research, it is expected that circumstantial bilinguals’ learning their mother tongue would be better equipped to acquire the mainstream language and learn the content of the academic subject areas covered in the curriculum. This study aims to examine how this transfer of skills works in the Cham MLTP.

**The Gaps Between Existing Literature and the Cham MLTP Context.** There are two concerns that are never or rarely mentioned in the bilingual education and sociolinguistic literature. They are (1) the role of language pride, and; (2) class time and program span, which are the unceasing concerns in maintaining the Cham MLTP (Lo, 2008b).

**The role of language attitude and language pride.** Bilingual education is intercultural education, which helps the learners understand and respect different cultures and guide peaceful lives among various ethnicities. Bilingual education programs usually practice the same curriculum as the mainstream education. For example, Hawaiian language immersion uses mostly “books and curriculum materials” translated from mainstream textbooks (Slaughter, 1997, p. 106). V. L. Malina-Wright, the vice principal
of Hawaiian immersion program, Anuenue School in Honolulu also confirmed that most of linguistic materials were translated (V. L. Malina-Wright, personal communication, April 16, 2008). Language is seen as the vehicle for the transmission of culture and traditional values (Fishman, 1994; Graddol, 1997; Watters, 1889). Language lives in the cultural environment, through traditional materials, which should appear in minority literature and arts. The spirit of the culture is embodied in the language (Graddol, 1997). Cultural materials nurture the students’ pride in their home language and encourage them to use it in their daily contexts, which are direct and essential factors of language maintenance (Baker, 2011). A central focus of this study is the extent to which factors of culture and language pride discussed in the Cham MLTP literature (Lo, 2008a) have impacted the learning and maintenance of the Cham language.

The optimal model for the Cham language program (class time and program span of the Cham MLTP). Strong form bilingual education programs are implemented across grades 1-12, and take at least 20% of class time in mother language. Heritage programs in the United States usually commenced “with 100 percent immersion” (Baker & Jones, 1998, p. 496). As students progressed in heritage programs, a larger proportion of time was given to the mainstream language but always less than 50%. In the Canadian experience, heritage programs provide around two and a half hours per week of language teaching in the heritage language (Baker & Jones, 1998). The mother tongue program in Singapore is taken until the students finish high school and takes 20% of class time, one of five school days (Man-Fat, 2005; Pakir, 2008). In comparison with those above models, the Cham MLTP program in Vietnam, which takes only two 35-minute periods per week (around one hour per week, 8% of class time), lasts until grade 5. Using Baker
(2011) and May (2008) construct, I propose that the Cham MLTP is using a weak-form model good only for a transitional purpose, but it should nevertheless fulfill its purpose of language maintenance. How effectively it serves its stated goals will be examined in this study.
Chapter 3
Research Questions, Plan of Study and Methodology

Research Purpose

The purpose of this study is to understand the quality and the impact of the Cham Mother Language Teaching Program on the education of minority students in elementary schools in Ninh Thuan province in terms of academic achievement and mother language use. In other words, it is to perceive how the Cham MLTP addresses the language, culture, and identity rights of the Cham minority in the Ninh Thuan province.

Research Questions

The study addresses the following five research questions (RQs):

RQ1. What are the key features of the MLTP program, especially in relation to the content of the classes and their relationship to the other academic subjects offered to students?

RQ2. To what degree and for what reasons is the MLTP program in Ninh Thuan province accepted and supported by the Cham community?

RQ3. What is the relationship between engaging in Cham MLTP and performance in academic subjects?

RQ4. How does the Cham MLTP in the Ninh Thuan province influence the Cham students’ mother language use in their daily life?

RQ5. What writing system is perceived to be more appropriate for the Cham MLTP in the Ninh Thuan province in terms of improving the student success in learning and revitalizing the Cham language as well as of helping Cham students improve their academic performance in the mainstream classes?
Role of the Researcher

I was a Cham language teacher trainer and supervisor in the Cham MLTP for 10 years (from 1994 to 2003). I have always been interested in learning more about the program and improving it, as well as sharing information that might be useful to MLTP and other bilingual education programs for indigenous people across the world. My role in this study would be the one of an outside researcher because after more than eight years (2003–2011) since I left the program, things have probably changed a lot. The textbooks used, the teacher’s training, the students testing, and the management of the Cham MLTP may have changed. My experience in the program may be out of date and needs to be adjusted to enable me to consider the program with an insider’s meticulous views. I will collect data directly from stakeholders and thus will gain in-depth knowledge of the current state of the program and how it now runs. Stakeholders will also provide their personal perspectives on the program and its history. The knowledge from my study should enable me to examine the program objectively and authentically in comparison with successful bilingual programs worldwide.

Pilot Study

I conducted a pilot study in April 2011 to pilot my research instruments for the feasibility and the reliability of the design of my dissertation research. The sample was comprised of 20 5th grade students, five teachers, five parents, and five education specialists for questionnaires. I interviewed one student, one teacher, one parent, and one specialist at the Cham MLTP in Lac Tri elementary school, Tuy Phong district, Binh Thuan province. Based on the results, I decided that the questionnaires and interview questions to be used in the main study would need adjustment. The results of this pilot
were presented in my 2011 manuscript “The impact of Cham language teaching program in elementary schools in Tuy Phong district on the language use in the community.” For example, some questions in the student questionnaire were extended into 5 possible responses instead of 4 to avoid missing information, and to clarify participants’ concepts. This latter situation was the case with items 12-16 in the students’ questionnaire (see Appendix J). The updated questionnaires and interview questions that resulted from the instrument’s modifications based on the pilot data will be used in this dissertation.

**Research Plan**

My research design relied mostly on qualitative methods of research. I also used some descriptive statistics for questionnaire results that serve as a supportive role for the purpose of reference and credibility (Tashakkori & Teddlie, 2003).

A qualitative approach was used in the study to answer the questions related to the association between the Cham MLTP and stakeholders’ views and beliefs about student attendance, student academic performance, Cham language use, and views about what would be the most appropriate Cham writing system. First, I conducted interviews with those whom I consider as rich sources of information regarding the Cham MLTP; they were students, their parents, Cham MLTP administrators, language and education specialists, and local district education officers. Interviews asked participants about MLTP quality, MLT students’ academic performance, MLTP students’ use of Cham language, and AT writing system. Interviews lasted for approximately forty minutes and were carried on in the most preferred language of the interviewees, most probably Cham or Vietnamese. I discussed the content and format of the interviews in more detail later in this chapter. Second, nine audio recordings were made of the participants’ language use
in natural settings — three of Cham class language use, two of Cham students in school playgrounds, three of social interactions of speakers of different ages, and one of children without MLTP. At the time of these recordings notes were taken to focus my data gathering on MLTP quality, MLT students’ academic performance, MLTP students’ use of Cham language, and AT writing system. Further discussion of these observations and recording is included later in this chapter. Third, secondary data including official reports and documents concerning the Cham MLTP were collected from schools, educational offices at district and province level, the CTCC, MOET, and UNICEF. Secondary data relevant to bilingual education in general, and Cham bilingual education in particular, were also collected from library and Internet sources. The above data were used to address this study interests: MLTP quality, MLTP students’ academic performance, MLTP students’ use of Cham language, and the AT writing system.

The qualitative data were reviewed and partly translated into English for further analysis in my study. The interviews sought information from participants about their perceptions of the program and Cham language use in relation to the above-mentioned research questions. Copies of the planned interview prompts may be found in Appendices H, I and J.

Quantitative approaches (descriptive statistics) included the gathering and analysis of questionnaires, documenting school achievement and MLTP data, and providing summaries of official annual schooling reports.

I developed the questionnaires in relation to the theoretical constructs discussed in Chapter 1. The questionnaires contained closed ended questions but also provided room for respondents to include open-ended feedback. Questionnaires were designed for
students, their parents, teachers, and language and education specialists in English, Vietnamese and Cham Romanized script as shown in Appendices E, F and G. The questionnaires focused on student attendance, academic performance in class, language use, and the stakeholders’ views and perspectives regarding the AT syllabic structure debate.

**Seeking approvals to conduct the study.** I sought approval from the University of Hawai‘i Institutional Review Board, which required developing consent forms for all participants and submission of questionnaire forms and interview questions. A letter seeking approval to study schools in Vietnam were also written to the education and training department of Ninh Thuan province (see Appendix L).

In the next sections I describe the implementation of the plan in detail.

**Implementation of the Research Plan**

**Minor changes to the research plan.** The study as implemented had slight changes from the original proposal. In the original plan for the study, two schools were chosen with numbers of participants, students, teachers, parents, and specialists as shown in Table 5.

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23 Language specialists can be religious dignitaries who are the leaders of Cham traditional belief, Aval and Ahier whose cult and prayer are handed down by booklets written in Akhar Thrah. Education specialists can be professional educators, or local district education officers. Those who get highly respected by the Cham community.
Table 5

Sites, Populations and Samples from Two Schools as in the Original Plan

<table>
<thead>
<tr>
<th>School People sampled</th>
<th>An Nhon</th>
<th>Van Lam</th>
<th>Sample Totals (interviewees) planned</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>151&lt;sup&gt;a&lt;/sup&gt;</td>
<td>779</td>
<td></td>
</tr>
<tr>
<td>Grade 5</td>
<td>24</td>
<td>134</td>
<td></td>
</tr>
<tr>
<td>Grade 5 sample</td>
<td>20 (2)&lt;sup&gt;b&lt;/sup&gt;</td>
<td>130 (8)</td>
<td>150 (10)</td>
</tr>
<tr>
<td>Teachers</td>
<td>8</td>
<td>32</td>
<td></td>
</tr>
<tr>
<td>MLTP teachers</td>
<td>1</td>
<td>8</td>
<td></td>
</tr>
<tr>
<td>Teacher sample</td>
<td>5 (2)</td>
<td>25 (8)</td>
<td>30 (10)</td>
</tr>
<tr>
<td>Parents</td>
<td>24</td>
<td>134</td>
<td></td>
</tr>
<tr>
<td>Parents sample</td>
<td>2(2)</td>
<td>8 (8)</td>
<td>10 (10)</td>
</tr>
<tr>
<td>Specialists</td>
<td>5</td>
<td>15</td>
<td></td>
</tr>
<tr>
<td>Specialists sample</td>
<td>5(5)</td>
<td>15 (15)</td>
<td>20 (20)</td>
</tr>
</tbody>
</table>

<sup>a</sup>Numbers of students and teachers in each school found in CTCC Report, 2009

<sup>b</sup>Numbers in parentheses are the numbers of those interviewed.

However when I asked to visit the school site at An Nhon, the school principal refused permission for me to visit. I had to choose other similar schools as replacements. From the province of Ninh Thuan I selected three schools. They were my original choice of Van Lam, plus two additional schools to replace my original choice of An Nhon. I chose two additional schools instead of one additional one because the replacement schools, Huu Duc and Vu Bon, were practicing different Cham language teaching policies: At Huu Duc the class teachers were mainly responsible to teach the Cham MLTP classes, while at Vu Bon (and Van Lam) Cham subject teachers taught all Cham MLTP classes. The populations of students and teachers of these three schools and the
sample sizes of parents, teachers, and students chosen for my data collection were shown in Table 6.

**Table 6**

*Final Selection of Samples from Three Schools in Ninh Thuan Province*

<table>
<thead>
<tr>
<th>School Numbers</th>
<th>School</th>
<th>Sample Totals (interviewed)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Huu Duc</td>
<td>Van Lam</td>
</tr>
<tr>
<td>Students</td>
<td>385&lt;sup&gt;a&lt;/sup&gt;</td>
<td>779</td>
</tr>
<tr>
<td>Grade 5</td>
<td>77</td>
<td>134</td>
</tr>
<tr>
<td>Grade 5 sample</td>
<td>46 (3)&lt;sup&gt;b&lt;/sup&gt;</td>
<td>90 (4)</td>
</tr>
<tr>
<td>Teachers</td>
<td>24</td>
<td>32</td>
</tr>
<tr>
<td>MLTP teachers</td>
<td>9 (19)&lt;sup&gt;c&lt;/sup&gt;</td>
<td>3 (26)</td>
</tr>
<tr>
<td>Teacher sample</td>
<td>8 (5)</td>
<td>17 (3)</td>
</tr>
<tr>
<td>Parents</td>
<td>77</td>
<td>134</td>
</tr>
<tr>
<td>Parents sample</td>
<td>4 (4)</td>
<td>4 (4)</td>
</tr>
<tr>
<td>Specialists</td>
<td>5</td>
<td>5</td>
</tr>
<tr>
<td>Specialists sample</td>
<td>4 (4)</td>
<td>3 (3)</td>
</tr>
</tbody>
</table>

<sup>a</sup>Numbers of students and teachers in each school found in CTCC Report, 2009

<sup>b</sup>Numbers in parentheses are the numbers of those interviewed.

<sup>c</sup>Numbers in parentheses are the total of MLTP classes in the school.

For observation data, I intended to make audio recordings of three MLTP classes, with the observer external to the classroom but able to hear clearly the language of the classrooms, two of Cham students in schools playgrounds, and three or more of social meetings among the elderly people, middle aged people, students, and children without MLTP program if possible (total 8 observations). However, when I went to the sites, based on the level of data repetition and my seeking of the gathering of rich data in
natural settings, I decided that extra observations were needed. The extra recordings I made were of two wedding ceremonies, one in Vu Bon and one in Huu Duc, and a funeral ceremony in Van Lam.

As a result of these sampling changes, the numbers of participants planned for in the proposal were slightly different from those in the actual research implementation (see Table 6). There were now three schools participating, not just two. All the MLTP students were willing and requested to join the program leading to a larger number of student participants. However, it was hard to find the large number of specialists that I had envisioned in my original plan, so I ended with half the sample I had planned to have. I also found that some parents and teachers were willing to talk without being recorded but provided information that was not relevant to the research questions. Many parents seemed to have a very limited understanding of the Cham MLTP because they thought it was the teachers’ job. Almost all individuals who had been concerned with MLTP were eager to participate in the study.

Sites. My focus was on three typical schools, which are representative of the 23 MLTP elementary schools in the Ninh Thuan province based on the income levels of attending families, the school’s distance from the city, and the school’s size in terms of the numbers of students, teachers, and schooling administrations as detailed in Table 6. The study focused on one large school, Van Lam Elementary School with 26 MLTP classes, and two small schools, Huu Duc with 19 MLTP classes, and Vu Bon Elementary school with 21 MLTP classes in difference areas of the province. The three schools where the research took place are located on the map of Ninh Thuan province as shown in Figure 5.
Figure 5. Geographical locations of elementary schools and participants in Ninh Thuan Province. (Vietnamtravels.vn)

These schools were chosen from among the current 23 Cham schools implementing MLTP (CTCC report, 2009) because they are representative of the
diversified MLTP school population\textsuperscript{24} in the Ninh Thuan province Vietnam. The choice of one large and two small schools allowed comparisons to be made on the effects of different Cham language teaching policies. At Huu Duc the main class teachers were responsible to teach the Cham MLTP classes while at Van Lam and Vu Bon Cham subject teachers taught all Cham MLTP classes.

**Approvals to conduct the study.** The study met University of Hawaii Institutional Review Board (IRB) and the Committee on Human Subjects (CHS) policies (see Appendices B, C, D, E, F, G, H and I). A memorandum of CHS approval of my study was sent to me (see Appendix K). According to existing education regulations in Vietnam, school principals are expected to make decisions about student participation in research even though parents live nearby (Charter Elementary School, 2007). I wrote to the director of the Education and Training Department of Ninh Thuan province, who met with me and gave permission for my school visits (see Appendix L). Agents of the Education and Training Department of Ninh Thuan province were assigned to guide me to the three schools, Van Lam, Huu Duc, and Vu Bon. I obtained permission from the school principals and provided oral assent scripts for students (See Appendix C) before conducting the interviews and surveys.

**Participants.** Participants read, agreed, and signed the research participation consent form included in Appendix B. For feasibility reasons and for the purpose of this study, I focused on the 5\textsuperscript{th} grade students, who could understand the MLTP situation and

\textsuperscript{24} As per the 2008-2009 MLTP provincial report, Van Lam elementary school had 26 classes, 779 students, and eight MLTP teachers out of a total of 32 teachers. Huu Duc elementary school had 19 classes, 385 students, 9 MLTP teachers out of a total of 24 teachers. Vu Bon elementary school had 21 classes, 2 MLTP teachers out of a total of 27 teachers in grades one to five (CTCC Report, 2008-2009).
express their thoughts about it in a more articulated way than most of their younger peers could.

One hundred seventy six (176) 5th grade students who agreed to participate in the research completed the student questionnaire (See Appendix F). Ten (10) 5th grade students participated individually in a recorded semi-structured interview. I also administered the teacher questionnaire to twenty eight (28) consenting teachers in three schools, and individually interviewed eleven (11) Cham teachers (including both MLTP and non-MLTP teachers). I also interviewed and administered the parent-specialist questionnaire to twelve (12) parents and ten (10) language and education specialists. All interviews were also recorded.

**Participant selection for interviews.** Students were chosen from those in the smaller schools who volunteered for the interview (three at Huu Duc and three at Vu Bon); four students were chosen from those who volunteered to be interviewed at the larger school. At each school I sought assistance from classroom teachers to select students most likely to be responsive in interviews.

Questionnaire responses from teachers were sorted into two groups on the basis of years of familiarity with the MLTP program (e.g., less than 3 years, 3 years or more). For the interviews I chose two teachers from the smaller school, one with less experience and one with more experience. From the larger school I selected 8 teachers all of whom had been working at the school for more than 3 years. There were no inexperienced teachers at the larger school. Though the number of teacher interviewees was not large, these teachers provided information that was rather rich and more detailed when compared with other groups of participants.
Parents who were chosen for the interview on the basis of their concern about education in general and specifically about Cham language education. I asked for teachers and principals to assist in the selection of parents.

Specialists to be interviewed also were chosen with the help of the principals at the schools. Ten education-language specialists were chosen using the principals’ judgments of the specialist’s experience, knowledge, and involvement in the Cham language education program and its maintenance in different settings. To be selected into the program, one criterion was that specialists should be respected members of the community.

Data Collection

Once I received approval from the Education and Training Department of the Ninh Thuan province and the principals of the MLTP in the Huu Duc, Vu Bon and Van Lam elementary schools, I collected data over a period of 4 weeks. I then analyzed the data using both qualitative and quantitative descriptive techniques, based on the research interests as summarized in Table 7 below. There are 4 research interests including all RQs: (1) the Cham MLTP and its quality (including RQ1, and RQ2); (2) the relationship between Cham MLTP and minority students’ academic performance (including RQ3); (3) the relationship between Cham MLTP and minority students’ use of the Cham language (including RQ4); and (4) proper AT writing system used in the Cham MLTP (including RQ5).
Table 7

Research Interests, Participants, Primary and Secondary Data Collection and Analysis

<table>
<thead>
<tr>
<th>Research interests</th>
<th>Participants</th>
<th>Number</th>
<th>Qualitative data</th>
<th>Quantitative data</th>
<th>Data analysis</th>
</tr>
</thead>
<tbody>
<tr>
<td>RQ1 &amp; RQ2. The MLTP and its quality.</td>
<td>Students</td>
<td>176 (10)</td>
<td>Interview about support of student and community.</td>
<td>Questionnaire responses on student attendance, language choice, identity, language pride, and the program.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teachers</td>
<td>28 (11)</td>
<td>Non-participant observation of school activities related to MLTP.</td>
<td>Official reports about academic performance.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Parents</td>
<td>12 (12)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Language and education specialists</td>
<td>10 (10)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RQ3. The relationship between Cham MLTP and minority students' academic performance.</td>
<td>Students</td>
<td>176 (10)</td>
<td>Interview and non-participant classroom observations were conducted on their language uses in academic performance.</td>
<td>Questionnaire responses, educational articles.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teachers</td>
<td>28 (11)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Parents</td>
<td>12 (12)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Language and education specialists</td>
<td>10 (10)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>RQ4. The relationship between Cham MLTP and minority students’ mother</td>
<td>Students</td>
<td>176 (10)</td>
<td>Interview and observation about mother language use in schooling, community, and Cham</td>
<td>Questionnaire responses.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Teachers</td>
<td>28 (11)</td>
<td></td>
<td>Articles in magazines, and reports on Cham mother language use.</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Parents</td>
<td>12 (12)</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td>Education-language specialists</td>
<td>10 (10)</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

a. These data were collected through interviews, non-participant observations, and questionnaire responses.
RQ5. The proper writing system used in the Cham MLTP.

<table>
<thead>
<tr>
<th>Role</th>
<th>Count (Group)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Students</td>
<td>176 (10)</td>
</tr>
<tr>
<td>Teachers</td>
<td>28 (11)</td>
</tr>
<tr>
<td>Parents</td>
<td>12 (12)</td>
</tr>
<tr>
<td>Language and education specialists</td>
<td>10 (10)</td>
</tr>
</tbody>
</table>

Interview and observation about suitable AT writing.

Questionnaire responses. Articles in conferences on the Cham language, and reports about suitable AT writing.

Media sources

Code for various concepts, and criteria. Build frequency tables of everyday use of Cham writing systems, dialects, and language shift.

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*a Italics indicate the use of secondary sources

*b Numbers in parentheses are the numbers of those interviewed.

**Interview data collection.** After obtaining prior written approval (from teachers, parents, and specialists) and oral assent (from students), I audio recorded the interviews. The interviews focused on (1) participants’ views of student attendance and participation in the Cham MLTP, (2) perceptions about and reasons for the existing enrollment number and attendance trends, (3) the Cham students’ academic performance and the relationship of the Cham MLTP to that performance, (4) Cham language use by students, teachers and the community in-and-out of MLTP classrooms, and (5) the participants’ opinions and knowledge about which would be the most appropriate syllable structure of AT writing to be used in the Cham MLTP (see interview questions in Appendices G, H and I). The total number of interviewees was: 43. These numbers were sufficient to make solid assertions on the research issues (Kvale, 2007). Numbers for each group of participants were 11 MLTP associating teachers, ten MLTP students, 12 parents, and ten language and education specialists. Note that most of the concerns of all interviewees tended to be similar so that many interviews produced the same ideas.
Teacher interviews were conducted at their school sites, once teachers had agreed to be interviewed and signed the consent form. At the beginning of the interview, I briefly introduced the project, the purpose of the interview, and myself. I then asked permission for recording and requested that participants sign the release consent form. Afterward, I started the interview with the first guideline question as shown in Appendix H. During the interview, if something emerged that I considered interesting and that could potentially provide rich data, I noted these comments down in my work-journal\textsuperscript{25} (Kvale, 2007). I then either asked follow up questions or considered follow up interviews to gather sufficient information to obtain an accurate and deep understanding of the interviewees’ ideas on the main issues covered in this project. Two such examples are the lagging behind of the Cham students when they moved up to secondary grades, and the needs to teach the Cham language at higher grades in secondary and high schools.

Student interviews took place at the school library, a familiar location for the students. After collecting the questionnaires, the ten students, who had volunteered to be part of the study and were selected with the teacher’s advice, were interviewed individually. I introduced myself, briefly explained the interview purpose and the consent and audio recording release form. I then carried out the semi-structured interview, adding comments or questions as necessary to ensure that I gathered sound data for my analysis.

The chosen parents were contacted and scheduled for interview by class teachers. Each student took me to his/her home to interview his/her parent either immediately after

\textsuperscript{25} A work journal is considered as a record of the researcher’s learning throughout the investigation in order to keep track of the temporal vicissitudes of an “interview journey.” Work journals are one part of the interdependent seven stages of an interview study. They are thematizing, designing, interviewing, transcribing, analyzing, verifying, and reporting (Kvale, 2007, p. 41).
his or her interview or on a later date. After talking about the purpose of the visit being to interview the parent, providing the aim of the interview, and getting consent for participation in the study and audio recording, the first question began the conversation (see Appendix G).

Specialist interviews were conducted with the cooperation of teachers or principal at each school. Each interview took about 30 minutes to cover community concerns. I asked that the site chosen to conduct the interview should be quiet enough for a clear audio record. During the conversation, along with interview guideline questions in Appendix I, the bodily, verbal, and attitude inputs from the interviewees were noted for deeper and proper understanding. “Leading questions” (Kvale, 2007, p. 88) were deliberately applied to enhance the reliability and validity so as “…not to avoid leading research questions, but to recognize the primacy of the question and attempt to make the orienting questions explicit, thereby providing the reader with the possibility of evaluating their influence on the research findings” (Kvale, 2007, p. 89).

In my role as the interviewer, I needed to be knowledgeable about the Cham MLTP and respectful in order to gain the trust and confidence of the interviewees. Creating such an atmosphere enabled me to ask “what”, “how”, and “why” questions about participants’ perspectives on issues concerning MLTP and I did so without biases or untrustworthiness (Kvale, 2007, p.70). The interviews were transcribed in Cham or Vietnamese depending on the language used in each audio recording. After listening to each interview I made summaries with memos and codes by themes and factors ready for analysis, again in the original language of the interviews. Thus themes were generated from an approach known as content analysis (Bogdan & Biklen, 2007; Kvale, 2007).
**Questionnaire data collection.** Questionnaires were completed by 176 MLTP students, 28 Cham teachers, twelve parents, and ten specialists. After gaining student oral assent to participate in the research project, questionnaires were handed over to the students in the 5th grade classes who volunteered to participate in the study and I allocated about 30 minutes for them to complete the questionnaire, adding extra time when necessary. The student questionnaire, as shown in Appendix F, was administered to nine classes, including two classes in Huu Duc, two classes in Vu Bon, and five classes in Van Lam.

Twenty-eight Cham teachers were invited to take the teacher questionnaire, as shown in Appendix E. I gathered all the teachers, which were not busy with their duties in the staff room of each school and administered the questionnaires in the teachers’ language of choice after I gathered their participation consent forms. I anticipated that teachers needed about 20 minutes to complete the questionnaire, but in some cases more time was needed and was given.

Finally, twelve parents and ten specialists completed the questionnaire designed for these two groups. This questionnaire was administered after I conducted the interviews in their homes. In one case a specialist completed the questionnaire at Van Lam School. For both interviews and questionnaires, participants were assigned codes to preserve anonymity and pseudonyms were used in all writing. Specialists and parents took the same questionnaires, which focused on the proper writing system used in MLTP.

The questionnaires copies were available in Vietnamese and Cham Romance, ready for all participants, however, all of them, even specialists, chose Vietnamese copies.
for their responses. When talking they used Cham, but in writing communication, they liked to use Vietnamese.

**Observation data collection.** As reported above, audio recordings were made of three MLTP classes with the observer external to the classroom but able to hear clearly the language of the classrooms, two non-class activities of Cham students, and three social meetings among the elderly people, the middle aged people, students, and children without MLTP program. Three other cultural activities (two wedding ceremonies and one funeral) were audio-recorded. I took notes and when feasible and permitted, made audio recordings of the events for a posterior language use analysis.

**Secondary data collection.** To study (1) the students’ academic performance as represented by the final grades of Cham, Viet language arts, and mathematics; (2) the selection of the AT writing system, and; (3) the government policy for minority language teaching in schools, I collected annual reports of the Cham Textbooks Compiling Committee (CTCC) now Minority Education Office (MEO), the Center for Minority Education Studies, the Education and Training Department of Ninh Thuan Province, and the MLTP school reports. These were available in Vietnamese, and I partly translated them into English when relevant to each research theme. These official documents included information about the model of the program, parental involvement, teacher training, textbook design, student grade in Cham and academic subjects, and students’ use of the Cham language.
I also obtained copies of the student attendance rates in the MLTP, students’ final grades in the Cham language and other subjects from class teachers of the MLTP classes in the research sample for the year in which I conducted my study. The average scores of the district, region and nation in the mathematics and the Viet language also were collected. This data was compared with data concerning the Cham MLTP performances in the official reports and findings from other approaches.

To clarify the controversies associated with the writing system of AT used in the MLTP, I collected the Cham textbooks, some manuscripts currently used in the community, Cham dictionaries, and research articles related to the AT writing system. To consider the legal status of the Cham language and the government policy, many relevant legal documents were collected. Newspaper articles and Internet sources related to the MLTP were also collected to document what people think of the Cham language program. Data analysis plans are discussed in detail in the next part.

Data Analysis

Data analysis is the process of systematically searching, classifying and arranging the interview transcripts, questionnaire responses, observation notes, and secondary data gathered to increase our understanding of them and to enable us to present our discoveries to readers. Data analysis means to work with data, divide the data into manageable units, organize those units, synthesize them, and search for patterns or

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26 The MLTP students’ scores in math and language arts (Vietnamese) courses were collected and analyzed to find out whether students in the MLTP program tend to have higher, similar, or lower scores than those of general students. The general student performances are the average scores of those students in the area, the district, and the province who learn, and take the same curriculum and standardized tests as Cham students, but may not participate in the MLTP program. The MLTP students’ score in Cham class is used to analyze their Cham literacy. All Cham students attend MLTP together with some of their Vietnamese classmates, who voluntarily participate in the Cham language classes.
relationships among them. Data analysis is the process of going from an initial starting point of rambling papers, disordered ideas to a final point that includes neat and clear findings (Bogdan & Biklen, 2007; Kvale, 1996).

Sources of data were questionnaire answers, interview transcripts, observation transcripts, and secondary data for example, test scores, legal documents, and Internet documents. These data were analyzed in such a way as to provide useful information that enabled me to answer my research questions.

**Analysis of interview data.** Based on my research purpose and the characteristics of the interview data, the main approach I used in my interview analysis was a meaning-building approach, which included meaning coding, meaning-consideration, language analysis, and meaning-interpretation (Kvale, 2007). Each of these elements is briefly explained in the paragraphs below:

*Meaning coding.* This is also known as condensation and categorization (Kvale, 1996). First, I listened to the entire interview recording to get a sense of the whole. Second, I reviewed each transcript sentence by sentence and determined meaning units in terms of themes of attendance, academic performance, mother language use, writing system, and expectations of community on MLTP as in the research questions. Interview transcriptions were labeled and coded into themes (see Table 8 below), which were expressed in the meaning unit, and then into smaller units, such as related factors. In other words, long statements, paragraphs, were compressed into briefer statements in which the main sense of what is said is rephrased, stated as succinctly and simply as possible, using more professional and more abstract language. For example, I designated “quality of the Cham MLTP,” as a theme. This preliminary theme was then coded into
related factors, “unit[s] of data” (Bogdan & Biklen, 2007, p. 176) such as: textbooks, teacher training, teacher assignments, class time, community support, student attendance, and so on. Third, each meaning unit was placed either under an existing theme or a new sub-theme was created. Themes that were identified in a minimum of two transcripts were used in the remainder of the analysis. Fourth, the meaning units were named by symbols (abbreviations or numbers) to represent units of data. This enabled me to apply a computer word processing program to cut, paste, sort, retrieve, and extract data in the analysis phase (Bogdan & Biklen, 2007). For instance, the preliminary theme “quality of the Cham MLTP” was labeled “1”, the related factors were coded as “1a” for “textbooks,” “1b” for “teacher training,” “1c” for “teacher assignments,” “1d” for “class time,” “1e” for “community support,” “1f” for “student attendance,” and so on. The responses to open ended and semi-structured questions were organized into tables for consideration and interpretation.

**Meaning consideration.** Verifying the meaning of phrases or ideas in the interviews is important to prevent confusion. I needed to make sure that what I thought the interviewees said matched their own understanding. I gave the interviewees an opportunity to elaborate on their own original statements as well as to comment on my interpretation. The meaning of each data unit was cross-examined to judge its relationship to the specific objects of the study. The essential non-redundant themes of the entire interview were tied together into descriptive statements aiming to explore issues that might go beyond the themes of the attendance, academic performance, mother language use, writing system, and expectations of community on MLTP as in research.
questions. Those units of data were interpreted in the next step of analysis, the writing stage.

**Language analysis.** Language interactions occurring in the interviews and in observations were transcribed for language analysis. One of the aims of the study is to examine the language use in participants’ conversations and by members of the Cham community in terms of level of proficiency and language shift. I examined the grammar, phonetics, and vocabulary use in utterances between students and community members, and between standard languages taught in schools and daily life language.

**Meaning interpretation.** The classified data must be elucidated for its meanings. It went beyond a structuring of manifest meanings of a text to deeper and more or less speculative interpretations of the text. Rich, nuanced, and detailed verbatim descriptions are necessary for deeper and more critical interpretations of meaning. The frequency of the presence or absence of a given factor potentially influenced the others. Commonalities or discrepancies as well as relationships among factors will be identified for further analysis.

Most interviewees spoke a mixture of Vietnamese and Cham. Each interviewee’s voice record was transcribed into Vietnamese and Cham (Romanized) according to the words spoken. After verifying the authenticity of the transcriptions with the interviewees through email, I translated them into English. There were a total of 43 transcripts taking up 54 pages.

I began with reading and rereading each transcript. I then carefully circled patterns and ideas that related to my interview questions and addressed my research questions.
Next, I reorganized each transcript and edited its contents in the order of themes as shown in Table 8. This edited transcript actually looked like a constructed narrative. There were 4 paragraphs for each interviewee. I had to cut and paste each interviewee’s answer because the designs of questions for each of them are different from the themes in RQs. I rechecked and marked all the emergent ideas and important issues that appeared in each paragraph. I had to make sure no interviewees’ ideas were missing in the process of editing and that these paragraphs were readable.

Though there were a rather high number of interviews (43 interviewees), many of the responses overlapped and repeated similar ideas with different words. The picture of MLTP and its influence on Cham students’ education and use of mother tongue became much clearer as data were coded into themes. Questionnaire information showed me what were the influences of MLTP on students’ education and Cham language use, while the interviews presented both what and why it happened. I followed the order of factors as shown in Table 8.
Table 8

The Themes and Related Factors of Interview Data

<table>
<thead>
<tr>
<th>Themes</th>
<th>Related factors (variables)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. The quality of MLTP</td>
<td>♦ MLTP elements (1a administration, 1b curriculum, 1c program span, 1d class time, 1e textbooks, and 1f teacher training) and 1g governmental system and 1h policies.</td>
</tr>
<tr>
<td></td>
<td>♦ Parental and community involvement in education and MLTP.</td>
</tr>
<tr>
<td></td>
<td>♦ Ethnic identity pride and development.</td>
</tr>
<tr>
<td></td>
<td>♦ Cham language pride.</td>
</tr>
<tr>
<td>2. The impact of MLTP on minority students’ academic performance</td>
<td>♦ Students’ performance of the Cham language.</td>
</tr>
<tr>
<td></td>
<td>♦ Students’ learning Vietnamese subject.</td>
</tr>
<tr>
<td></td>
<td>♦ Students’ performance of math and other subjects.</td>
</tr>
<tr>
<td></td>
<td>♦ Students’ use of the Viet and English languages.</td>
</tr>
<tr>
<td>3. The impact of MLTP on students’, and community’s language use</td>
<td>♦ Use of the Cham language in MLTP and at MLTP students’ home and other domains.</td>
</tr>
<tr>
<td></td>
<td>♦ Cham communities’ use of the Cham language under the impact of MLTP.</td>
</tr>
<tr>
<td></td>
<td>♦ MLTP students’ language proficiency.</td>
</tr>
<tr>
<td></td>
<td>♦ Institutional support factors (Television, radio, newspaper, magazine, and Internet).</td>
</tr>
<tr>
<td>4. The proper writing system used in Cham MLTP</td>
<td>♦ The proper Cham writing system.</td>
</tr>
</tbody>
</table>

I presented the interview results based on the priority and importance of levels as viewed by the participants, instead of the orders in which it happened in different interviews. These findings were presented in chapters 4 to 8 in the order of research questions.

Analysis of questionnaire data. Most items on the questionnaires were closed response with respondents choosing a level of agreement to each item. Generally
numbers 1 and 2 were highly negative and negative choices, with 4 and 5 expressing positive and strongly positive choices. The participants’ responses to each item were counted to generate frequency tables for student participation in the Cham MLTP in relationship with language choice, mother language pride, parent support of learning, and teaching and using the Cham language in all settings--the classroom, the community, and at home. Data on these variables is gathered via questionnaires.

In general, all data related to the themes of student attendance, student academic performance, mother language use in schools and at home, and choices about a reasonable AT writing system in schooling were classified in categories.

The language in which MLTP students, Cham speakers, used to interact orally and literally in term of frequency and proficiency played a vital role in reflecting their language attitude and their identity (Baker, 2006). Student academic performances on language arts and mathematics were evaluated in the stakeholder perspectives revealed in the questionnaire answers. They were compared with students’ final scores (2010-2011). The frequency of mother language use at home, at school, in oral or written forms, language shifts, reading Cham books, watching Cham television, listening to Cham radio, its reversing, and its tendency were measured by the level of appearance in the participants responses to the questionnaire that I developed. Each factor was ranked in proper scales of five levels. The themes and factors in my analysis were arranged in synthesis tables, which shed light on the status of the Cham language maintenance and provided information about the influence (or lack thereof) of the MLTP on Cham maintenance.
The themes that related to the most suitable AT syllable structures to be used by the MLTP and the CTCC were studied via a gathering and analysis of the perspectives of scholars and community representatives (e.g., linguists teaching in colleges, Cham language teachers, professional educators, and religious dignitaries). The answers related directly to the AT issues of standardized or arbitrary orthography, and whether the new syllables were created or inherited.

Because most of the variables were at the nominal and interval levels (some data has a logical order), mode was the only valid and appropriate measure of central tendency for all kinds of variables. The only situation in which the mode might be preferred over the other two measures of central tendency (mean and median) was when describing discrete categorical data. The mode was preferred in this situation because the greatest frequency of responses was important for describing categorical data.

The scales of all questions in questionnaires were coded into numbers from 1-5 depending on the ranks of each question. Items usually rank the participants’ satisfaction and MLTP influence on specific issues on scales of 1-5 (in the order of very dissatisfied, dissatisfied, neutral, satisfied, very satisfied). I used a statistics calculator to analyze the participant responses in the questionnaires and collected the corresponding results. The mode values of the questions were bold. In order to address the research questions, I included the items and participants’ responses in several tables for the readers’ convenience as shown in Table 9, Table 12 and Table 17 for students and Table 10, Table 13 and Table 18 for teachers. Item numbers will help the readers who may track it back to the questionnaires.
The questions of language used in part C, D of teacher questionnaire (Table 15, p. 131) and part A of student questionnaire (Table 14, p. 130) were ranged from 1-3 which 1 was the use of the Vietnamese language, 2 the use of the Cham language, and 3 the use of the English language.

Question 2 of the teacher questionnaire was about the effect of three-hour class time per week to carry out the designed textbooks of four hours per week. Items 25 in Table 17 and Table 18, with the percentage scales of 10 were also combined into scales of 5 as presented in questions of language use, with 1 denoting the percentage of language use from 0% to 19%, 2 from 20% to 39%, 3 from 40% to 59%, 4 from 60% to 79%, and 5 from 80% to 100%. The numbers of items in the first column of the tables were kept the same as in the questionnaires. Those questions, with variables scaled only three levels lesser than the designed tables of five scales, would have blank boxes marked by na (meaning not applicable) as shown in Item 26, Table 18.

**Observation data analysis.** The conversations, which were sound recorded in the settings, were transcribed, translated in English, and classified in language origins, such as Cham, Malay, Vietnamese, English, or French words. The borrowed words from Vietnamese, English or French, were presented in italic. The borrowed words but claimed as Cham words, and Cham words were presented in regular font. Most of the data, observation notes, and recorded transcriptions were coded and some were even analyzed while collecting data. Every single event observed or unit studied should have specific description (Patton, 1990). The language in observations was analyzed to figure out the general picture of language status. It was language shift, switching code, or borrowing, and its frequencies.
The language in which MLTP students, Cham speakers, chose to communicate played a crucial role in shaping and reflecting the fundamental assumptions of their identity, including the identities of those who are as members of collective Cham identities. The frequency of mother language use, at home, at school, in oral or written forms, language shifts, and its tendency, were measured by the level of appearance in the participants’ communication. By analyzing the words, structures and accent of their language used, their proficiency could be determined.

There are some scenes that provide rich information to address research concerns on Cham language use of the Cham community. They were language used between the elderly principal and a specialist on the Cham language, the language used among middle aged teachers in the school office, the language used among young students in playground, between non MLTP students. At the wedding ceremony, I noted the greeting panels in Cham and Vietnamese to welcome the guests and congratulation the new couple. At the funeral event, the way Cham people used their language were very special, different from what they used in their daily life as shown in the next chapter, research results.

**Secondary data analysis.** The secondary data from reports were reanalyzed and coded and classified into themes and factors. These were used to support (or not) the findings from the primary data sources such as interviews, questionnaires, and observations. Analysis of these many different sources may act as a form of triangulation thus lending credibility to the findings.

Data on student academic performance in language arts and mathematics were reported based on an analysis of secondary data secured from annual school district and
province reports of final grades for 2010 and 2011. Students’ performances are reported either as grades on national tests that are on a scale from zero to ten, or as performance descriptors such as “poor, average, good, very good, excellent.” Both sets of information are only accessible at the aggregated level. The MLTP average scores could thus be compared with the average scores of school, district, and province in other subjects.

To investigate the usage of the three syllables that were controversial in the AT writing system, the textual sources of data (CTCC textbooks, current written texts such as magazines, internet articles, pre-1978 texts such as 1906 Aymonier & Cabaton dictionary) were examined for the presence or absence of the three syllables. I determined when and who first used the two Cham “new” syllables, the final sound “gak” and “chrauhaw” without “darsa.” If the two above syllables were created, they would not be found in any document before 1978. To ascertain the legal status of the Cham language, I obtained legal documents and related historical articles and analyzed them using content analysis.

As we knew, interpreting the analyzed data from the relevant perspective allowed us to determinate the significance and implications of the assessment and evaluation of the MLTP efficacy. Interpretation connected the explanation and foundation of my research findings to theoretical, and practical achievement. It showed why my findings were relevant, and important and made the analysis understandable. Data interpretation referred to generating the ideas of my findings and collating them to the literature and to broader concepts and concerns (Bogdan & Biklen, 2007).
While working with data, I discovered what was important and needed to be implemented for a better program. I also determined what and how the findings should be reported so that readers can grasp the true picture of MLTP and its issues.

In the following chapters I interpret and discuss the analyzed data in the order of the research questions designed for this study. I draw together research results, and the information I found in the data to answer my research questions. I also provide the connections between the results of my analysis and existing theory and research.
Chapter 4  

Research Question 1: Results and Discussion  

The findings of different approaches via questionnaires, interviews, observations, and secondary sources are presented to address the first research question. These findings, together with an analysis of my knowledge and my former MLTP administrating experience in Ninh Thuan Vietnam, now allow me to answer the first question. My discussion includes linking research results with practical and theoretical achievements in the field. In-depth comparisons on the critical issues, for example weak and strong versions of bilingualism, program structures, and teacher assignment, will be presented to better address the first research question as shown in this chapter.

1. What are the key features of the MLTP program, especially in relation to the content of the classes and their relationship to the other academic subjects offered to students?

Osborn (2005) claims that all language programs have several key features (1) program goals; (2) program structure (class time and program span); (3) student population served; (4) languages in which literacy is developed, and; (5) languages of subject matter instruction. The extent to which stakeholders believed that these five features were met by Cham MLTP constituted the content of this chapter. The content of the MLTP classes focused on the Cham culture and did not have anything in common with the other subjects taught which were taught in Vietnamese.

Research Findings

Overall perceptions of the efficacy of the program. In general, many parents and other stakeholders agreed that there is a positive effect of the MLTP on the
performance of other academic subjects. In addition they have seen that the Cham language has been maintained and has developed over 30 years.

**Features of the MLTP.** In relation to program goals there was uniform agreement from those parents students and teachers who were interviewed of the goals: to revitalize the Cham language, and to improve academic performance in other subject areas.

Similarly almost all those interviewed knew well the planned structure of the program—it was intended to have four periods of Cham instruction weekly in elementary school and two periods weekly in secondary and higher levels. Cham student participation in the program in Ninh Thuan province has continued at extremely high levels. Parents and teachers believe that partly because of the standardized writing system, literacy in Cham continues to be apparent in elementary school classes. Vietnamese continues to be the language in which all other subjects are taught.

The program materials and writing systems, when textbooks were written at the first time, were chosen through workshops and conferences as referendums. The program extended carefully from its beginning in 1978 at two laboratory first grades, until in 1988 when it covered the four fifth grades at the first time. (Huu Duc parents, individual interviews, February 6, 2012)

The Cham classes were optional together with nine other compulsory subjects. While students have the right to stop their attendance at any time, more and more students are attending the program. This implies that the program is approved and supported by the Cham community. If the program were not helping the Cham students, students and parents would have ignored it soon after one or two years of laboratory
stage. The program has lasted more than 30 years and from 2001 on has enjoyed 100% student attendance. Many parents, teachers and specialists expressed the opinion that it is unfortunate that when students come to sixth grade there is no Cham class. Cham students from sixth grade on learn only in Vietnamese in their schooling. They felt that this makes it likely that many students will forget much of the Cham learned in elementary classes. Thus the achievement at the 5-year elementary level may fade away (parents, teachers, specialists interview, 2012).

Respondents said that the achievement of more than 30 years of MLTP may be less influential than anticipated and that the government investment in bilingual teaching in MLTP may have less impact. Many queried why one or two period Cham classes are not being taught in secondary or higher levels in order to maintain students’ achievement in Cham education. This is the right time to think of this to develop or at least maintain achievement in Cham education (Parent and teacher interviews, 2012).

**The inadequacy of class times and program spans.** To provide comparisons with other language programs, secondary data were examined. I present information about two programs that continue into secondary or higher schooling, and another program that does not go beyond elementary school.

The Hoa language (Chinese) had attracted the governmental concern in about 1995. It was taught in schools at Ho Chi Minh City, Ca Mau, Kien Giang, Soc Trang, Can Tho and Hau Giang provinces through the 9th grade with the policy that the class teacher teach the Hoa language class. Time for the class was stipulated from 8 to 10 periods a week in elementary and 4 periods per week in secondary (from 6th grade to 9th
grade on the pilot stage). The Hoa textbooks for elementary and secondary schools would be officially put in use in 2012 (Anh, 2012).

Teaching of the Khmer language was commenced in 1992. The language was taught from kindergarten to the last grade of high school, with the elementary classes taking 4 periods per week while at secondary and high school levels students took two periods per week. Sufficient free textbook supplies were available (Anh, 2012; Dinh, 2011).

However, the Cham program, which started earlier in 1978, so far has covered from first to fifth grade only, with two to three periods per week. Only about 50 teachers of the total 1100 skilled Cham teachers trained were assigned to teach 341 Cham classes. This meant that more than 1000 Cham teachers have little motivation to practice their Cham language and thus according to Lo (2008b) run the risk of Cham re-illiteracy, while Khmer and other programs are short of teachers (Lo, 2008b).

The Ede program of the Central Highlands is now reduced from four periods to two periods per week guided by Decree 28/2009/TT-BGDDT (Anh, 2012), which was known as load reduction for some stipulated programs. This applied for only Cham and Ede groups. Parents and teachers expressed concern that differences in implementation of minority language programs from various provinces was causing the stakeholders to lose their confidence, but still felt that enthusiasm to attend the program continued.

The short program span limited efficacy of the Cham language maintenance. Respondents, particularly teachers, stated that the implementation of only 5 years from first to fifth grade is not enough time for the learners to get the foundation of the Cham language. After finishing 5 years of the program students have not achieved enough
proficiency to be able to do further learning, or deeper language research. In case they are assigned to be dignitaries in religious organizations, who rely on the religious rules in AT, they cannot perform their tasks well because of their limited proficiency. Moreover, most of the participants’ ideas indicated that through language learning, students learn their culture, which can be best acquired at the age of ten or within, the age range of secondary and high school students.

In order to overcome this problem, one teacher and one principal suggested that the MLTP implementation span should be widened to cover up to the last secondary grade, or better until grade 12. Only in that way could the involved persons apply the AT language in their life to sustain community development (Vu Bon teacher, personal interviews, 2012).

**The short class time limited the quality of the program.** In order to help Cham community members get current news in Cham, and maintain the Cham language and way of life, there are Cham radio and television programs broadcast once a week. But as a teacher mentioned, “A serious language program must meet for a minimum class time per week and with a significant program span, because through language we teach their unique cultural heritage” (District educator interview, February, 2012).

In Ninh Thuan province there were only three 35-minute periods per week for Cham beginning in 2010 (before that there were only two periods per week). Although there are free textbooks, workbooks, and monthly Cham magazines, the short class time has limited the students’ ability for language acquisition (Van Lam teacher interview, February, 2012).
Comments made by two experienced teachers in the program, one a member of the CTCC, and another working at the district level, revealed the following information. The textbooks and curriculum were designed for four periods a week. The teacher used the textbooks to teach elementary students in only three 35-minute periods per week. There was no time for them to practice language skills, recall the language knowledge. If students must learn in that short time, the knowledge in the textbook should be reduced, and could be provided some parts in higher curriculum, secondary schools. Class time should comprise at least 15 –20% of class time per week. This would mean from 3 to 4 hours out of the 23 hours class time in a week as is common with other bilingual education programs in Vietnam.

The Hoa program took 10 periods per week and Khmer program took 4 periods per week while Cham class took under 2 hours a week (Anh, 2012). “It was too short for a serious language program. Moreover Cham culture and literature only can be acquirable at secondary and high school levels” (Specialist interview, February, 2012). The same idea came from other participants, for example one parent added, “Every day [students are] overwhelmed with the Vietnamese language. Because there are no Cham language classes after completing the fifth grade, students soon forget the Cham that they learned at the elementary level’” (Individual interview, 2012). The current practices, of having short class-time and short program span, have not helped Cham students of the next generation fully maintain the Cham language.

**The typical Cham cultural features should be selected as learning materials.** Many parents, Cham language teachers, and specialists involved in this study complained about the small amount of Cham materials in the new textbooks printed in 2008. With
these materials it is hard to make a connection with real life. In contrast with the Cham
language education, educators considered materials policy from a different perspective.
One minority language and culture expert, who was also a specialist and parent,
mentioned that the contents should include Cham cultural materials. He said,

A child grows up in the Cham community, but (he/she) has very little knowledge
about his/her community, because the school did not make him/her experience
what his/her people have in the community. What do [they] have in their custom?

What kind of flowers and grasses do they have? What is the feature stand for their
community? Which one should choose and should not to put in the learning
materials? Why are so many costumes and interesting cultural characteristics in
the community not included in the Cham textbooks? It is because our curriculum
is designed based on the mainstream Vietnamese culture... [Our] things in the
community are not addressed and selected as materials (in the curriculum). (T.
Chau, personal interview, February 12, 2012)

Chau raised a highly political question: Who selects the materials? He thought
that the material policy for elementary school language education in Vietnam was
actually a Vietnamese material policy. He suggested that future language planners should
always notice very delicate aspects of the minority group’s language and culture rights,
especially related to materials policy for designing minority textbooks.

A comparison of the contents of the Viet language textbook and the Cham
language textbook in the fifth grade shows that MLTP classes do not directly facilitate
the academic contents in Vietnamese subjects. The lecture steps in language arts in Viet
and Cham classes are the same. For example, in reading class, the lesson steps for both Viet and Cham classes are text reading, explaining hard words, question and answer to understand the text, text rereading, and summary. So if the goal of MLTP to foster academic performance is to be reached, it will be by a transfer of skills and knowledge across languages.

Discussion

Program goals. The main goals of the Cham MLTP were (1) fostering academic performance and (2) maintaining the Cham language literacy in an environment where Cham students are at risk of language shift into Vietnamese and are under pressure to assimilate. It is interesting that all involved people, implementers and stakeholders, expect the same goals as policy makers, and program designers. These goals did not only emerge from the reality of the immediate environment but these were also big expectations of the Cham community.

Concerning issues of the Cham community. Most interviewees mentioned two issues that coexisted during the development of the Cham minority communities. (1) Their children were getting poorer in their academic performances at schools and (2) they were ignoring their Cham mother tongue (Teacher and parent interviews, 2012). This situation frequently occurred with ethnic minority students in general and Cham students in particular. The dropout rate of minority students up to 5th grade was 30%, up to 9th grade was 75% (UNICEF, 2010). Why this happened and how to remedy these persistent minority issues are the constant worries of the community leaders. Establishing and managing the Cham MLTP is one of the developed efforts in the hope of solving the problems. The details are presented here under.
Cham student education before MLTP began in 1978. Cham like the other 53 ethnic minority languages in Vietnam was widely used by Cham people in their daily communication within their communities. Therefore when Cham ethnic minority children first entered the school system, they could hardly understand the medium of instruction and the textbooks written in Vietnamese. Schooling favored native Vietnamese-speaking students, the majority group of the nation. Before the Cham MLTP program was founded in 1978, Cham pupils’ performances were persistently poor. The students often dropped out from schools and frequently repeated grades. A specialist mentioned that everything from 1975 to 1978 was under the governmental control and distribution, even labor and food. There was no food for most rural students, Cham and Vietnamese, for from three to six months, therefore more than half of Cham students dropped out of schools (Specialist interview, February 2012).

Low educational level of minority students without MLTP. After an educational renewal period from 1979 to 1986 (Country Studies US, 2003), education in Vietnam developed considerably but the distinctions in the degree of educational level between regions, cities and countries, metropolis and remote areas, especially majority and minority were quite sharp (General Statistics Office, 1999). Previously, in ethnic minority areas, the educational level has been persistently low for decades. While Vietnam achieved an overall primary school enrollment rate of 92%, minority groups without MLTP, such as the Bahna, Jarai, and Xedang people, in the Central Highlands and the Dao, and Hmong in the Northern Highlands had enrollment rates under 70% which was considered “very low.” In particular the enrollment rate among the Jarai had reached only 42% (UNICEF, 2004). The highest level of education among some minority
groups was finishing secondary or high school. It was obvious that education in minority areas was consistently low.

**Language barrier as the main constraint of improving minority student education.** In 2004, the International Save The Children Alliance, reported that the reason for the problem was due to minority group poverty and cultural factors, stating that, “It is common in ethnic minority areas to find far fewer girls than boys in school…poverty is a constraint to improving the height of enrollment rate” (Save the Children, 2004, p. 12). However other opinions from UNICEF research and minority pupils’ parents place the blame on the language barrier and community perceptions. Students’ parents thought negatively of their children’s schooling, because it was alien to their culture and language, which never appeared in any Vietnamese school curriculum (UNICEF, 2004). Recently, from my interview data, parents and teachers confirmed that during the initial elementary school years, in kindergarten or first grade, Vietnamese language limitation was a big barrier that Cham students had to overcome to achieve good study results. The educational figure of the Jarai in 2004 seemed like the Cham situation 25 years earlier, before MLTP began in 1978.

**The pressure of Cham language loss and Vietnamese replacement.**

Nowadays, indigenous and minority languages are dying at an extremely rapid rate. While a few languages are on the rise of their dominance, status, and power27 in relationships with others, about 6200, or 90% of worlds’ languages have become extinct

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27 “Languages provide access to information and hence power… [For users], access to multilingual international information opens doors to new knowledge, new skills, and new understanding” (Baker, 2006, p. 122). Dominance is represented by the growing proportion of fluent speakers of the language. Status of a language is earned based on the fulfillment of four attributes, language origin, and level of standardization, juridical status, and vitality (the ratio of users of the language to total population) (Stewart, 1968).
By extinction most linguists mean that the ethnic groups who used to speak these languages now no longer communicate in their mother tongues. Many kinds of pressures impact minority languages, such as economic pressures, globalization effects, and government policies, which may favor certain official languages and oppress minority languages.

The Cham ethnic minority in Ninh Thuan Vietnam is not an exception. Its young speakers tended to use Vietnamese much more in their daily domains even when among only Cham. Actually, many Cham shifted languages en masse into Vietnamese during the downfall of the Champa kingdom after 1832. This is clearer when we make a comparison of the numbers of Cham population in Phu Yen, Khanh Hoa, and Ninh Thuan in 1908 in order was 7650, 5000, and 6000; in 2009 were 20,000, none, and 76,000 (Inrasara, 2012; Lafont, 2007). After 100 years, Cham in Khanh Hoa totally became Vietnamese. For the same period in Phu Yen province, the number of Cham more than doubled but Ninh Thuan saw a twelve-fold increase. The population of Vietnam in 2008 was approximately 8 times that in 1908 (Lahmeyer, 2003), so the Cham in Phu Yen decreased in number in comparison with Ninh Thuan. A higher birthrate among Cham explains why the numbers in Ninh Thuan rose, while the explanation for the lower numbers in Phu Yen is most probably that many Cham there became Vietnamese over the years.

Obviously, the fewer the number of speakers, the greater the pressure becomes to shift from their native mother tongue to a more dominant language. When the youth in the community perceive the social and economic advantages of speaking the more dominant language, they voluntarily start to become bilinguals (Reagain, 2008). At that moment, the next generation has a weaker grasp of its mother tongue. Several Cham
children in Phanrang-ThapCham City observed that they felt more comfortable and confident to communicate in Vietnamese and had achieved native-like fluency. Though they can listen and understand Cham from their parents, they did not want to use it but instead replace it with Vietnamese in their communication. Generally, after about three generations, immigrant/minority speakers can no longer speak to or understand their grandparents and great-grandparents who still speak in their native tongue. Therefore, the shift from one language to a larger, more dominant and more powerful language can happen quite rapidly. The shift from Cham to Vietnamese will be inevitable and unavoidable though we do not know exactly when it will be complete (Cummins, 2001; Fishman, 1994).

The Cham MLTP, both strong and weak form. The Cham MLTP is a strong form program for its goals and weak form program for its structure. As stated in the theoretical framework, the strong form of bilingual programs is exemplified by the US programs named Maintenance (Developmental) Bilingual Programs, Immersion and Heritage programs which provided an additive model that aimed to maintain and develop the home language while the second language was being learned (Ovando, 2003; Thomas & Collier, 2002). These above stated aims of MLTP confirmed that the Cham MLTP is a strong form for its goals. However, its structure is only sufficient to implement the aim of a weak form program, as the following discussion will elaborate.

Program structure. The length of time that MLTP was provided to Cham students in terms of class time and program span was a very important factor to determine if it is a weak or strong form of bilingual education. The Cham language curriculums of MLTP in Vietnam are the same for all of elementary schools in the Cham
villages in Ninh Thuan and Binh Thuan provinces. The program started in 1978 at grade 1 in two elementary schools and covered the whole class level in these two elementary schools for the first time since 1985. From 1995 the program extended to all classes in Cham primary schools in Ninh Thuan. In the school-year 2001-2002 there were about 10,084 students and 359 teachers taking part in the program. Since 2004, the number of Cham teachers of the MLTP has been reduced to only 47 (Lo, 2008b).

The elementary school teachers have to follow a specific syllabus that is stipulated in the textbook in the Cham language with traditional script (Akhar Thrah letters). From 1978 to 1997, the Cham language was taught in three 35-minute periods a week for grade 1 to 3, and 4 periods per week for grade 4 and 5, as an option subject together with other 9 compulsory subjects, which are taught in the national language (Vietnamese) in primary schools. The purpose of the program is to help MLTP students read and write the Cham language fluently and to improve access to the national language in order to get a higher education. Until 1997, as stipulated in the 01/ GDDT circular, the Cham classes took four 35-minute periods per week. Since 2004, the number of students was large as usual (about ten thousand), but class time was reduced to only two periods a week, and there were only 47 Cham teachers assigned to serve this program. In the spring of 2011, recognizing the unreasonableness of the class time as different from the guideline in Decree 82/2009/TT-BGDDT, an adjustment was made to teach 3 periods per week for all grades of Cham elementary schools. Three periods of the total 23 periods per week represents about 13% of elementary class time. The ratio of Cham to the Vietnamese language was consistently at 13:87 throughout the duration of five years of the program in Vietnam elementary schools (Lo, 2008b).
The MLTP for Cham students could be considered to stand somewhere in between the ‘strong’ and ‘weak’ forms of bilingual education aiming at assimilation and monolingualism. That is, even though the constitution and the government discourse have stated that “Ethnic minorities have the right to receive compulsory and free primary and lower-secondary education in their languages, use their own languages and scripts, maintain and develop their good traditions, practices, custom and culture.” (Circular 01, 1997; Vietnamese Constitution, 1992, Chapter I, Article 5), the real discourse for the accomplishment of said goals in terms of resources, time, and finances has persistently been insufficient to meet the requirement for the maintenance of mother language proficiency. Especially the class time and program span were not as stated in the legal documents, nor as implemented in other MLTP program in the nation; i.e. the Hoa and Khmer programs, from which the differences will be further clarified later (Anh, 2012).

MLTP possibly was used to fulfill covert political purposes of the government as one interviewee (B. Thanh) argued. He also claimed that, when it is done, MLTP will be terminated or its activity minimized as with other historic events in Vietnam. The termination of CTCC the MLTP management office, in 2010 after 32 years of activity provides a current example. The foundations of autonomous regions of Tay Bac (1955) (Decree 230-SL, 1955) and Viet Bac (1956) (Decree 268-SL, 1956), and their dissolutions on the 27th December 1975 after reunification of the Vietnam nation are other examples. Even now the words “autonomous region” remain politically sensitive and are rarely mentioned (B. Thanh, personal conversation, 2012).
The Cham MLTP structure needs to adjust as guided in Decree No. 82/2010/TT-BGDDT, stipulated Circular No. 01, 1997, and the expectation of persons involved in Cham MLTP that we knew through their interviews.

Under this Decree No. 82, minority languages will be taught as subjects in schools and continuing education centers when they meet all the following conditions: (1) Aspirations and needs of learning and maintaining their own mother tongue of ethnic minority; (2) The traditional forms of minority language popularly used by the community, approved by the specialized agencies; (3) Programs and textbooks in the minority language teaching under the compiling, assessment and provisions of the Minister of Education and Training; (4) qualified and proper trained teachers of minority language subjects, and; (5) Facilities and teaching facilities in minority language subjects as the Minister of Education and Training’s prescription. On the form of teaching: the minority languages are taught as subjects in schools and continuing education centers. Graduation students are issued proper diplomas.

*Examples of strong form structures.* Along with those above theories and government policies, there were two examples of strong form MLTP structures, which were implemented in Vietnam once they met the requirement of Decree No. 82. They were the Hoa MLTP, and the Khmer MLTP, which were further described as below. The Hoa MLTP with class time of 4 to 10 periods per week has implemented since 1980s and officially got governmental concern in 1995 until grade 9. Khmer MLTP started teaching in schools from K to 12 in 1992, 4 periods per week in elementary classes, 2 periods per week in secondary and high school classes (Anh, 2012).
When the Cham started the program in 1978 in Ninh Thuan, all five requirements were exceeded, with 1100 skilled and qualified Cham teachers available to teach a maximum of 367 Cham classes (Lo, 2008b). However, the implementation was much lower than the stakeholders’ expectation. There were only 2 to 3 periods per week up until grade 5, with 100% of Cham elementary students, about 9000, attending those classes. These classes were assigned to only 50 Cham teachers since the year 2003. To explain this high student to teacher ratio, unofficial reasons were given such as overload reduction and being unable to schedule.

By comparison the Cham MLTP in Binh Thuan province was continuously implemented from 1 to 5th grade 4 periods a week for all Cham classes in the province since 1995 in which the first Cham 5th grade classes were taught. The laboratory Cham Jawi program was applied in Tay Ninh and An Giang (Dinh, 2011) in 2000s. This complicated picture of bilingual education in Vietnam showed that the Vietnamese government did not pay attention to it at the right level though it pretended to spend considerable effort on the issues and claimed noticeable improvement. Thus MLTP may have been just a means for other unknown or unspecified governmental goals.

**Student population served.** The program served Cham elementary students. A small number of native Vietnamese students in the areas attended the Cham classes. This program usually served Cham students in 25 Cham villages in Ninh Thuan province (Inrasara, 2012). Cham requested classes for eradicating adult illiteracy but the government allowed the implementation of only one class in An Nhon, a Cham village, in 1989. Therefore, generally, the MLTP program was set up for only native Cham speaking students.
However, the Cham language continues to be taught in homes of Cham Awal and Ahier\textsuperscript{28} dignitaries for its role in religious services. Recently, researchers and government officials became interested in Cham studies in terms of its part in the development and ongoing security for the nation. Many Cham classes were launched in universities and political institutes as a result of the Prime minister’s instruction on promoting the teaching and training of minority languages for cadres and civil servants working in minority regions (Instruction No. 38, 2004). Television, and radio program, magazines and newspapers in Cham appeared more often in quantity and better quality. These support institutions positively affect the MLTP, both providing glorious language resources and promoting students’ enthusiasm in learning and practicing the language (Van Lam teacher interview, 2012). As another teacher said, MLTP needed similar conditions to those specified in the stated policy and a positive media environment to normally develop, which meant that MLTP would have a reasonable structure and the healthy support of institutions (Vu Bon teacher interview, 2012).

\textbf{Languages in which literacy is developed.} One of the purposes of the program is directly to develop Cham literacy, which will help the Cham MLTP students to better study other subjects in Vietnamese. Because Cham students start studying L1 (Cham) and L2 (Vietnamese) at the same time at the age of six in first grade, their language skills, literacy, cognition and academic proficiency are on the way to completion. Even though Cham students usually achieve oral proficiency in Cham for the first time in school, there are still big challenges ahead for them to improve their academic proficiency in both

\textsuperscript{28} Awal, and Ahier, are names of two traditional Cham religions. Awal had derived from orthodox Muslim combined with Cham traditional belief while Ahier from Hinduism with Cham traditional belief (Dac, 2001).
languages and so succeed in school. Cham students who are literate in their first language may experience cognitive difficulties as they acquire Vietnamese. The theory proposed by some researchers claimed that literacy both transfers across languages, and facilitates learning how to read in another language even between languages with different writing systems (Bialystok & Hakuta, 1994; Collier, 1995; Cummins, 1981; Krashen, 1996; McLaughlin, 1984; Pérez & Torres-Guzmán, 1996). My data gives support to this theory.

Cham students’ dominant proficiency in one language in oracy or literacy facilitated learning and understanding in another language. As teachers and parents confirmed in their interviews, Cham proficiency, Vietnamese proficiency, and academic proficiency modify one another within each student, though students’ proficiencies grow in various patterns. These linguistic proficiency elements helped Cham children catch up with native Vietnamese students and succeed in schools. However literacy had been influenced by many more factors outside school. We can consider the two main factors that strongly influence the students’ language acquisition to be programmed acquisition in schools, and natural acquisition out of school which remains the stronger influence on the continued growing of students’ languages and cognition.

Programmed acquisition in schools. This program provided mostly Cham instruction in class. Whenever it was needed, limited Vietnamese was used to explain the more difficult linguistic units. The textbooks, the teaching materials, and instruction were the same as prepared in textbooks for 5 grade levels in the Cham language. Most of the lectures were adapted and edited from the mainstream education materials, to which were added elements of Cham culture. There are about 40% Cham cultural materials used in
textbooks. The MLTP is directly to develop Cham literacy and develop Vietnamese literacy as well.

At the initial stage of learning in schools, the Cham learning helped Cham students understand the activities in Vietnamese classes. In the process of language acquisition all language teaching in schools, Vietnamese, Cham, and even English, there is the transfer of skills, knowledge and concepts across languages and facilitation among languages.

It would be an insufficient and incomplete report if we did not look at the other aspect of the students’ development of the languages and cognitive process. That aspect is the influence of the family, community and surrounding environment on each individual. This process occurs from the age of 2 to school age and even beyond school age, and affects the individual development and use of his/her own languages.

**Natural and ongoing acquisition out of school.** As we all know, young children are not officially taught language, however, language acquisition is part of the overall development of children physically, socially, and cognitively. Young Cham children, at the ages of early childhood from two to eight, acquire language so rapidly that by the age of 6, they are competent Cham language users. By the time children are of school age, they exhibit amazing language ability; it is a seemingly effortless acquisition. Although child interaction patterns may individually vary, the role of parents in developing Cham children becomes very important. The way Cham children learn language is under a specific pattern and inherently systemic in nature. It is obvious that if children are not exposed to any language, they will never acquire a language. Exposure to any language results in the young child interacting with that language. In this way they

As with adults’ language, children’s language constantly develops and changes with their perpetual communication needs while they are growing up. Young children are in the process of making sense of a language, so that as they communicate they simultaneously learn how to communicate. While interacting with others, young children absorb the mechanism of the sound/meaning relationship and the communicative purpose of language. They inevitably obtain a communicative competence. Through children’s own cognitive and social activities, they inherently and unconsciously gain the rules of grammar, and accumulate knowledge of the rules of using language such as phonology, vocabulary, grammar, discourse, and pragmatics (Tabors, 1997). Children can acquire different languages easily at the same time in an individually unique pattern. Normally every child develops linguistic and communicative competence, which is obtained naturally in daily contexts together with linguistic structures. The frequency and quality of children’s interactions are strong predictors of the rate of their gain in proficiency in each specific language. While children and adults incessantly communicate, children can achieve the high degree of success of adults for they imitate all the same rules for appropriate communication behavior that is used by adults (Cuevas, 1996; Lindfors, 1991; McLaughlin, 1984).

Bilinguals use their languages spontaneously and sensibly in a variety of flexible ways for many purposes depending on their setting and audience. Even very young children know automatically and instinctively how to use the two languages in different places, with various people, and for numerous purposes. An example of this behavior was
that one 13-month boy who was taken by his mother to a nursery school automatically spoke Cham with his mother and Vietnamese with a preschool teacher at the school (Vietnamese speaker). When the teacher (using Vietnamese) asked the child to say water in the Cham language the child answered “nuoc” which is Vietnamese for water, but when his mother asked the same question in Vietnamese, he said “ia” meaning water in Cham. Bilinguals naturally know how to purposefully switch back and forth between the two or more languages in the course of a single activity or interaction (Collier, 1995).

Language development is a gradual process and reflects humans’ cognitive capacities in schools, even outside school and beyond school age. As students’ ability for using languages develops, they are more and more aware of surrounding social situations and so they learn how to control their own speech, actions and thoughts. Students’ self-corrections, communication, and written papers reveal the extent of their linguistic knowledge and language ability. While students interact, their language is purposefully developing in a unique way and rate. (Garcia, 1994; Lindfors, 1991; McLaughlin, 1984; Shatz & Gelman, 1973).

Children's knowledge and skills transfer across languages from the mother tongue they have learned in the home to the school language. From the point of view of children's development of concepts and thinking skills, the two languages are interdependent. Transfer across languages can be two-way: when the mother tongue is promoted in school (e.g., in a bilingual education program), the concepts, language, and literacy skills that children are learning in the home language can transfer to the majority language, and vice-versa. In short, both languages nurture each other when the
educational environment permits children access to both languages (Baker, 2006; Collier, 1995; Cummins, 2000).

Practically, Bilingual children perform better in school when the school effectively provides teaching-learning and appropriate literacy development in the first language, mother tongue. In contrast, when children are encouraged by the school, even implicitly, to use their mother tongue less, its development consequently disintegrates, their personal and conceptual foundation for learning and maintaining that language is impaired (Baker, 2006; Cummins, 2000; Skutnabb-Kangas, 2000; The, 2003).

Researchers have recently confirmed that mother tongue promotion in the school helps develop both the mother tongue and children’s abilities in the majority school language even if languages use different alphabetic system (Baker, 2006; Lanauze & Snow, 1989; Goldenberg, 2008; Cummins, 2001). The MLTP provides Cham students the basic and academic proficiency in the Cham language through which they achieve academic proficiency in Vietnamese and succeed in Vietnamese schooling.

**Languages and subject matter instruction.** The two main languages taught in Vietnamese schools were Vietnamese and the Cham language in elementary schools. There are 9 compulsory subjects of language art, social studies, and science in Vietnamese instruction, together with Cham language classes of the MLTP in Cham instruction. Currently, 9 Vietnamese subjects account for 20 of the total of 23 35-minute periods per week. Optional Cham classes take the rest of the 23 periods. (There was also an optional English subject for grades 4 and 5, for 2 periods per week.) The content and material in MLTP presented in textbooks and syllabus include 40% minority culture material. The rest of 60% from mainstream syllabus is edited to include some minority
cultural details. Therefore the class procedure, teaching steps, and teaching methodology in Vietnamese and Cham language courses are almost the same as described in teacher books (Hoang, Kinh, Lo, Luu, Mong, Nguyen & Thuan, 2010).

The Cham textbooks contain important guidelines for interactions, functions and assignments in Cham classes. According to Eigen’s (1962) and Callender’s (1969) definition of programmed instruction and programmed textbooks, Cham textbooks can be considered as programmed textbooks for they were designed in units or “frames” (Alan, 2009, p.12) of information from easy to difficult in terms of words, structures and contents. Cham textbooks include student books, teacher books, and workbooks. Student books contain student assignments, question answer drills, and explanations. Teacher books designate the needed knowledge and skills to achieve for each unit (frame), and teachers’ functions such as organizing instructional procedure. Teachers can find necessary explanation for the units and correcting answers for the assignments in teacher books. Teachers may present the programmed materials, which can be done by teaching machines, computers or student themselves (Eigen, 1959).

To meet the grade level standards of the nation, there are some stipulations by the Ministry of Education and Training on the teaching method and curricula to make mainstream education in Vietnamese accessible to multiethnic students in Vietnam, especially for first grade students. The diversity of the students has important implications for the design of teaching intended to address the range of levels of multiethnic students’ oral fluency, literacy skills, and cognitive growth. In minority language classes there are some typical principles and guidelines that teachers have to
follow. Focusing on goal achievement and balancing theory and practice are important in any lectures in Vietnam.

As academic Vietnamese classes, for Cham elementary classes, there are usually two goals for content area instruction of specific units, for which the teachers have to plan in advance: knowledge and skills. Language goals address learning the precise vocabulary, words, sentence patterns and content needed to communicate the theme. Achieving language skills and study skills goals means to promote language content learning. In communication activities, students have opportunities to practice and develop their listening, reading, speaking, writing, and even thinking skills. With answer-question steps to understand the content, students develop their study skills (study strategies, or study steps) to understand the content: review, question, read, summary, and test. In content-based instruction, students are both learning to communicate in the language of the subject; and communicating about the subject by constructing meaning (Hernández, 2005).

When students have the opportunity to learn subject matter in their mother tongue, they can infer meaning, draw conclusions, learn terminology, analyze problems, and synthesize information, so that their study skills grow quickly. These study skills may be transferred and be applied to various classes in promoting students’ acquisition across the content learned in the second language. On the other hand, even though minority students without the MLTP need more time to practice language skills by rote, they hardly understand the content, for they do not have those study skills developed in mother language classes. The effect of content-based instruction conducted in the mother language, is to develop students’ study strategies and skills. These familiar strategies and
steps make Cham MLTP students more successful in Vietnamese classes. The repeated study strategies with instructional approaches of progression from concrete to abstract thinking, including a rich use of oral and written language forms, allow MLTP students to catch up with native Vietnamese-speaking peers in a short time. In order to allow students to transfer concepts across curricular areas and languages, instructional units may be presented through thematic and interdisciplinary approaches (D. teacher interview, 2012).

Multiethnic students in Vietnamese class should be exposed to both sides of the knowledge unit (framework), theoretical and practical sides. The first, the theoretical side, requires students to learn general theoretical concepts through communicative approaches with support from visual aids. The purpose of this framework is to provide background information about concepts involved with the topic and to present related principles. Further, the theoretical framework must describe methods, and support the techniques, and strategies appropriate for each topic. There must be theoretical justification for the choice and evaluation of the goals to be set for each topic. Students must be introduced to the use of the visual displays found in figures, symbols, tables, charts, and other representations of the rules and norms of the content as shown in the textbook (Mohan, 1986). The second side engages practical skills as developed through participating in a discourse of pictures, movies, epics, or stories in teacher books. These specific, practical aspects of knowledge demonstrate concrete examples within the topic material by describing, sequencing, and making decisions in action situations (Mohan, 1986). Both sides of the knowledge framework help students master the content and develop skills involved in the lecture (X. teacher interview, 2012).
In summarizing the outcome for the first research question, MLTP helps Cham students to improve their academic performance in all subjects and to maintain their Cham mother language. The classes took 2 to 3 periods weekly, in 5 years of elementary MLTP teachers nurtured students’ biliteracy. Though the contents of the Cham lectures are not the same as the Viet lectures, the teaching steps are the same. This facilitates MLTP students in successfully learning course material taught in Vietnamese. The discussion began with language acquisition, and cognition of bilingual students, and moved to describe the effects of MLTP on schooling, and the powerful effects of family and community on language development outside schooling. Textbook contents and teaching methods in Vietnam were discussed to determine the mechanism of skills and knowledge transfer between MLTP and mainstream classes. The data analysis presented in the preceding pages indicates that students, teachers, parents and other informants believed that student exposure at the elementary level through MLTP positively influenced the students’ language acquisition, use, and proficiency. The language-programmed acquisition in school together with natural and ongoing acquisition out of school developed the students’ language knowledge and proficiency.
Chapter 5

Research Question 2: Results and Discussion

The relevant findings of different approaches via questionnaires, interviews, observations, and secondary sources related to the second research question are presented. These findings in the Cham Ninh Thuan case paralleled with practical and theoretical achievements in bilingual education are discussed to better address the following research question.

2. To what degree and for what reasons is the MLTP program in Ninh Thuan province accepted and supported by the Cham community?

The stakeholders’ perspectives on the Cham MLTP from the data will be analyzed and described in the research findings part. The discussion part later on will provide the reasons and explanations for the Cham community’s acceptance and support of the Cham MLTP.

Research Findings

The CTCC and MLTP achievement. In order to implement the minority language policy and program of mother language teaching in elementary schools for the Cham ethnic minority in Ninh Thuan and Binh Thuan provinces, the Cham Textbooks Compiling Committee (CTCC) was established and officially started working on the first of June in 1978 under the auspices of the Education and Training Department of Ninh Thuan province including 15 leading provincial Cham teachers (Lo, 2008b). In October 2010 CTCC was transferred into the Minority Education Office, one of the offices of the Education and Training Department of Ninh Thuan province.
While doing their duty, CTCC did periodical reports yearly, first five-year, ten-year, twenty-year, and 30-year, aiming at detailed examination to determine a better implementation of the program. Based on the reports made by CTCC, there is a brief overview of the CTCC and MLTP achievement as following key points.

**MLTP is a good and necessary program.** As gleaned from the questionnaires, most adult and student participants recognized MLTP as a qualified program that had notable influences on the success of MLTP as presented in Table 9 and 10 below. Items 25 in Table 9 and Table 10, with the percentage scales aggregated into 5 categories, from 1 to 5, where 1 presented the reported percentage of language use from 0% to 19%, 2 from 20% to 39%, 3 from 40% to 59%, 4 from 60% to 79%, and 5 from 80% to 100%. Those questions, with variables scaled only three levels lesser than the designed tables of five scales, would have blank boxes marked by na (meaning not applicable) as shown in Item 26, Table 10. For the readers’ convenience, all the response needed to answer the research questions were synthesized in two tables one for students and one for teachers. The numbers of Items in the first columns of the tables were the same as items in the questionnaires.
Table 9

Responses of Cham MLTP 176 Students to Items Relevant to Textbooks and Teacher Training

<table>
<thead>
<tr>
<th>Item</th>
<th>Factors (Variables)</th>
<th>1&lt;sup&gt;a&lt;/sup&gt;</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>#</td>
<td></td>
<td>Percentage choosing each response</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Readability level of MLTP textbooks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>2</td>
<td>9</td>
<td>67</td>
<td>14</td>
<td>8</td>
</tr>
<tr>
<td>15</td>
<td>Accessibility level of MLTP textbooks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>1</td>
<td>9</td>
<td>65</td>
<td>19</td>
<td>6</td>
</tr>
<tr>
<td>16</td>
<td>Quality of teacher training</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>0</td>
<td>4</td>
<td>12</td>
<td>33</td>
<td>51</td>
</tr>
</tbody>
</table>

<sup>a</sup> 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree

Typical written student comments included: “Some Cham words are inaccessible, hard to understand.” “Viet language is easy.” “Being Cham and using Cham language are very comfortable.” “[We] usually talk with relatives and friends in Cham language.” “Sometimes [we] use Vietnamese for communication purpose only.”

Table 10

Responses of 28 Teachers Associated with Cham MLTP to Items Relevant to Textbooks and Teacher Training

<table>
<thead>
<tr>
<th>Item</th>
<th>Factors (Variables)</th>
<th>1&lt;sup&gt;a&lt;/sup&gt;</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>#</td>
<td></td>
<td>Percentage choosing each response</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1</td>
<td>Quality of teacher training &amp; preparation for MLTP</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.5</td>
<td>3.5</td>
<td>29</td>
<td>50</td>
<td>14</td>
</tr>
<tr>
<td>2</td>
<td>Effect of class-time of 3 periods a week</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>0</td>
<td>&lt;46</td>
<td>33</td>
<td>14</td>
<td>7</td>
</tr>
<tr>
<td>3</td>
<td>Quality of teaching methods in MLTP</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>0</td>
<td>7</td>
<td>22</td>
<td>64</td>
<td>7</td>
</tr>
<tr>
<td>4</td>
<td>Quality of teaching aids</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>&lt;64</td>
<td>25.5</td>
<td>7</td>
<td>3.5</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>Quality of MLTP textbooks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td>3.5</td>
<td>10.5</td>
<td>22</td>
<td>50</td>
<td>14</td>
</tr>
</tbody>
</table>

<sup>a</sup> 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree
Typical written responses from teachers: “Cham people use both the Cham language and Vietnamese in Cham community and with the Cham.” “One Cham teacher should not teach more than two classes.”

That teachers had “good or excellent training” was chosen by 64% of teachers (Item 1, Table 10) and 84% of students (Item 16, Table 9). While 64% of teachers checked that the MLTP textbooks were easy or very easy to read (Item 5, Table 10), only 25% of students agreed with this. Most of students (90%) said that textbooks are reasonable, easy, or very easy to read and understand (Item 14 and 15, Table 9). That the method of teaching MLTP had a positive influence on the quality of the program was noticed by 71% of teachers (Item 3, Table 10). Among the factors identified as limiting the effectiveness of the program were:

1. Class-time of two or three periods per week (46% of respondents disagreed that this was sufficient) (Item 2, Table 10).

2. Use of teaching aids in teaching Cham language (99.5% of respondents indicated no or rare use of teaching aids) (Item 4, Table 10).

**Parental involvement in schooling increased with the MLTP.** In order to launch the MLTP, CTCC was founded with 42 continuous workshops in 10 years on language standardization, compiling textbooks, training teachers, and elaborating the language teaching. All those have made Cham people feel that they are insiders of the Vietnam nation, and are heard and respected. To express this feeling, one parent said “... [Government] respect our language by putting it in schooling to teach our children, and children’s children. [Government] spend a lot of money to help us keep the language alive, why don’t I help myself.”
Cham parents have more involvement specifically in the MLTP and education in general though they cannot help their children in learning specific lectures, especially Cham lectures. In teacher questionnaire results, 86% of the teachers noticed that they agreed or strongly agreed that MLTP impact on the parental involvement in education (see Table 10). One teacher revealed, “… they are much proud of the language, proud of the MLTP program. They like the program to be good but they are illiterate in the Cham language they cannot help their kids, moreover they are too busy earning a living…”

Their language ability in Viet is better than that in Cham. They use oral Cham more often in their daily life as one teacher mentioned, “… I never saw anybody try to hide their Cham identity, or ashamed to speak language, they speak Cham language wherever anybody can understand them.” (Parent, teacher, and specialist interviews, 2012).

**Textbooks and reference books published and media growth.** In the chair of CTCC’s report (Lo, 2008b), during more than 30 years on duty, CTCC published more than 100 books, with more than eighty thousands copies, including textbooks, reading books, picture books and reference books. There were 5 sets of textbooks for 5 grades in elementary schools with the fourth edition in 2009 (the first print in 1985, the second edition in 1990, the third edition in 2000). One set involved student books, teacher books and work books. Especially in 1995, it cooperated with the Center for Vietnam and Southeast Asia Studies in University of Ho Chi Minh City and published the dictionaries Cham-Viet (908 pages with 10,000 words), and Viet-Cham (490 pages with 11,000 words). In 2004, Vietnamese Educational Publishers gave out the Viet-Cham dictionary for schooling, written by Inrasara and Phan Xuan Thanh. Textbooks were considered as
important factors for the success of the Cham MLTP. However, some participants noted that a few lectures in textbooks needed to make adjustments for clearer assignments.

The CTCC co-operated with the local television station has broadcasted the Cham language teaching program in television two or three times of twenty minutes a week since 2005. During program development, picture books, extra reading books, teacher training books, and syllabus for governmental officers and for Cham speakers got more attention to compile and publish. There were some Cham articles sometimes seen in newspapers. Cham in AT or in Roman alphabet was used more often in websites of inrasara.com, gilaipraung.com, radiosapcham.com, bangsacham.org, and champaka.info.

**The number of trained Cham teachers exceeding the program needs.** More than 1000 Cham teachers graduated from different kinds of teacher training courses. As reported in the 30th anniversary of CTCC foundation (Lo, 2008b), 1,101 teachers graduated to teach Cham elementary classes. Ninh Thuan teacher training college graduated 509 teachers, while the CTCC provided basic Cham language courses to another 280 teachers, advanced Cham language courses to 312 teachers, with some Cham continuing adjustment courses. This number of Cham teachers was more than sufficient to cover all Cham classes in elementary schools in Ninh Thuan province, with the highest number of attendant students, 10,102 in 2001 as shown in Table 11 (Lo, 2008b).
Table 11

*The Number of Schools, Classes, Teachers, Students and Percentage of Students Attended the Program in the Ninh Thuan Province (1999-2011)*

<table>
<thead>
<tr>
<th>School year</th>
<th># Schools</th>
<th># Teachers</th>
<th># Classes</th>
<th># Students</th>
<th>Percentage of students attending MLTP</th>
</tr>
</thead>
<tbody>
<tr>
<td>1998-1999</td>
<td>20</td>
<td>261</td>
<td>318</td>
<td>9,695</td>
<td>95.72</td>
</tr>
<tr>
<td>1999-2000</td>
<td>22</td>
<td>269</td>
<td>335</td>
<td>9,923</td>
<td>99.00</td>
</tr>
<tr>
<td>2000-2001</td>
<td>22</td>
<td>271</td>
<td>345</td>
<td>10,102</td>
<td>99.50</td>
</tr>
<tr>
<td>2001-2002</td>
<td>22</td>
<td>302</td>
<td>359</td>
<td>10,084</td>
<td>99.70</td>
</tr>
<tr>
<td>2002-2003</td>
<td>23</td>
<td>294</td>
<td>367</td>
<td>9,886</td>
<td>100</td>
</tr>
<tr>
<td>2003-2004</td>
<td>23</td>
<td>242</td>
<td>351</td>
<td>9,524</td>
<td>100</td>
</tr>
<tr>
<td>2004-2005</td>
<td>23</td>
<td>47</td>
<td>348</td>
<td>8,934</td>
<td>100</td>
</tr>
<tr>
<td>2005-2006</td>
<td>23</td>
<td>69</td>
<td>349</td>
<td>8,804</td>
<td>100</td>
</tr>
<tr>
<td>2006-2007</td>
<td>23</td>
<td>38</td>
<td>350</td>
<td>8,691</td>
<td>100</td>
</tr>
<tr>
<td>2007-2008</td>
<td>23</td>
<td>44</td>
<td>351</td>
<td>8,432</td>
<td>100</td>
</tr>
<tr>
<td>2008-2009</td>
<td>23</td>
<td>58</td>
<td>353</td>
<td>8,413</td>
<td>100</td>
</tr>
<tr>
<td>2010-2011*</td>
<td>25</td>
<td>57</td>
<td>341</td>
<td>8,265</td>
<td>100</td>
</tr>
</tbody>
</table>

*The information of 2010-2011 was in the annual report of the Minority Education Office.*

**New opportunity for promoting minority language teaching programs.**

According to the year closing report of MOET on the teaching and learning of ethnic minorities in Vietnam on 14th October, 2011, the minority language teaching and learning began to be strongly promoted after July 15th of 2010, when the Vietnamese prime minister issued 82/2010 Decree on the teaching of minority language in schools and continuing education centers. Currently, there are 7 programs (Khmer, Hoa, Cham, Ede, Jarai, Bahna, and Hmong) applied in schools in Vietnam. Some minority language programs applied in minority boarding schools, such as two periods per week Cham...
classes for grade 10 and 11 students at the provincial boarding high school in Ninh Thuan province. Now with Decree 82/2010/TT-BGDDT, the Cham classes soon extended into the continuing education centers, at province and district levels. Cham lectures are available to any interested learners, regardless of age and ethnicity.

**A big challenge of minority language programs is a shortage of minority teachers and educational administrators.** The deputy of MOET confirmed that most minority language programs face a big constant obstacle, which is the lack of minority language teachers in terms of quantity and quality. For instance, in 2011 there were 208,392 minority students in minority programs nationally with only 1,543 teachers. The ratio of teachers to students was 1:135 nationally; for the Jarai group (90,202 students and 244 teachers), the ratio was 1:370; for the Khmer group (37,744 students and 316 teachers), the ratio was 1:120; for the Bahna (36,223 students and 32 teachers), the ratio was 1:1,132. In an effort to overcome this difficulty, MOET gave permission to some of those universities and colleges to train minority language teachers for four programs, Khmer, Cham Jarai and Hmong in coming years.

**Most of Cham teachers not assigned to teach Cham MLTP classes.** However, Cham language teachers after finished training were not assigned teach Cham subjects even though they were on duty at Cham schools. The report of CTCC in 2008 revealed: “Only about 50 of 1,100 Cham teachers, who were trained, were assigned to serve MLTP classes as per Cham subject teacher policy. This meant that more than 1,000 teachers would become ‘‘reilliterate’ soon” (Lo, 2008b, p. 8). They were trained to teach Cham but were not assigned to teach Cham. This decreased their motivation, which helped them to learn and to attend the training or extra training courses for Cham teachers. This
situation leads to an artificial effect in which the Cham student to teacher ratio seems similar to other programs when in fact there are plenty of skillful Cham teachers not being used.

The inconsistencies in implementation of bilingual education program in different ethnic minority groups. Though there were many programs, seven in Vietnam in the pilot or laboratory stages, the implementation and development were not equal in all the current programs. Some programs lacked consistency in either implementation or development because they lacked some of the requirements or the concerns of local government. The five following conditions as stated in Decree No. 82 had to be met to gain government support:

1. Ethnic minority has aspirations and needs of learning and maintaining their own mother tongue,

2. The minority languages to be taught and learned in school are the traditional forms (standard written and oral forms) popularly used by the community, which have been approved by the specialized agencies or the determination letter by competent authorities,

3. Syllabuses and textbooks in the minority language teaching are compiled and assessed under the provisions of the authority of the province or MOET,

4. Teachers of minority language subjects must be qualified by proper training, at a teacher training college, or a pedagogy institute,
(5) Facilities and teaching facilities in minority language subjects meet minimum requirement as MOET’s stimulation.

Initially all MLTPs in Vietnam met or went beyond all these requirements. Over time this situation has changed in ways not all positive.

**Big gaps between minority language policy and implementation.** There has been inconsistency between minority language policy and implementation. As well as the class times and program spans being different in various programs, the payment for the teachers and administrators of the MLTP programs was nationwide varied. There was inconsistency in the payment of minority teachers, some applied Decree No. 61 on payment to special schools and educations (Decree 61/2006/ND-CP), some used the Joint Circular number 50 on payment for the extra hours in education (Join Circular 50/2008/TTLT- BGDDT-BNV-BTC, 2008), or even based payment on provincial contracts with the teachers to pay the minority teachers. Involved teachers and students experienced the instability and the temporary nature of the program. This restrained student motivation and enthusiasm for learning and teacher enthusiasm for teaching the minority language subjects.

The project for teaching Raglai in schools has existed since the 1990s. Although it is still a program on paper and meets the sufficient conditions of Decree No. 82/2010, it has never been fully implemented. Around 2000, the training of Raglai teachers began, and the choice of an alphabet system to design the Raglai textbooks was made. Now there is no information on the project, which used to be the focus of mass media and
newspapers. There were no ongoing project leaders, evaluation nor even a sign of continuity or imminent implementation (D. Luu, personal communication, 2012).

The above inconsistencies and gaps between policy and practice did limit not only the development of education, culture and socioeconomic of minority areas, but also the maintenance of ethnic minority languages.

**The current inappropriate training and assigning of Cham teachers in the Cham MLTP.** Before 2000, there were four courses for training Cham language teachers (2 month Cham language teaching in the Ninh Thuan College, 4 week basic Cham language in Phanrang-Thap Cham City, 3 week advanced Cham language in Phanrang-Thap Cham City). These courses provided more and more Cham teachers to the MLTP, which was able to meet one teacher for one Cham class until 2000 (class teacher policy). In the school year of 2001-2002 there were 302 qualified teachers serving more than 359 Cham classes in Ninh Thuan province (Lo, 2008b). However, for some reason, by using the subject teacher policy, only a few teachers were assigned to teach all Cham classes. For example in the 2007-2008 school year, 44 teachers were assigned to 351 Cham classes. With this policy, the efforts of Cham language teacher training in providing many qualified Cham teachers were not exploited appropriately.

Recently, there was a 2-week teacher-training course in Qui Nhon University (53 teacher students), which was considered neither useful nor effective. Most instructors and learners were from Ninh Thuan province 320 miles far away from Qui Nhon City (Lo, 2008b). There were many lectures presented in a very short time, with the contents not related to the language itself. It seemed like a conference rather than a course. Currently,
the teacher training and assignments were planned improperly and needed adjustments to fit with the development of MLTP (Teachers and parents interview, 2012).

Discussion

The Cham community’s attitudes towards the Cham MLTP and associated activities are evidenced by the following indications.

The foundation of the Cham MLTP was a Cham aspiration. There was a Cham learning movement in the Cham community before the foundation of CTCC in 1978. Especially after 1975, the Cham in Ninh Thuan were living under the new regime of communist party, which was not yet familiar with their circumstance. There were many things that were prohibited and needed permission from the local government leaders if they were to be implemented. In 1975 the new government terminated the Cham language program in schools, which had been implemented since 1964.

At that time the gathering of more than three persons was considered suspicious and the people involved were questioned by the security officers and accused of illegally meeting. Regardless of the government edict banning gatherings, Cham people showed their desire for teaching and learning the mother language by providing classes even with one teacher and one student. They considered this as the only freedom they had under the regime. Wherever there were Cham people, there were underground Cham classes, until the local government in 1978 approved their request to teach Cham language in schools. During the laboratory or trial run of the Cham program, there were more than 42 workshops and conferences on the standardization of Cham writing system in the decade from 1978 to 1988 in most of Cham villages. The Cham community had contributed
support and ideas for a more proper writing system and facilitation for the conference attendants.

**All Cham students attended the Cham MLTP.** The numbers of students in attendance for Cham classes were always the highest for years. The Cham MLTP was an optional subject since there were other optional language subjects in elementary schools. Their grade for Cham classes had no effect on the final score of the students, and they could withdraw from class at any time and for any reasons. MLTP programs for other groups (The Hmong and Jarai) failed because of low student enrollment in the program and the failure of those programs to meet students’ and parents’ requirements and expectations. Cham students and their parents perceived the social, cultural and educational benefits of the Cham MLTP program, which they voluntarily supported. One hundred percent of Cham students attended in the Cham MLTP for years since 2003 as shown in the CTCC report in 2008 (Lo, 2008b). This confirmed that the Cham MLTP continued to satisfy the Cham community’s expectations.

**Cham communities need this MLTP.** All the study participants said that the program is necessary and practically helpful in terms of social, cultural, education and even economic profit. Parents and specialists in Cham communities were much concerned about the quality of the MLTP. Since the CTCC was founded and during the Cham MLTP was implemented, that Cham community always contributed its support in terms of encouraging the program management to improve the syllabus and efficacy of the program. The parents became more involved in the program and demanded that textbooks be better rewritten and teacher training be improved as well as maintaining the high percentage of the students in the program. However, they pointed out some
shortcomings in the program that limited its achievement and requested adjustments, which were presented in CTCC’s reports. They are (1) assignment of one Cham teachers to teach up to ten Cham classes, and (2) limiting the Cham MLTP classes to no higher than 5th grade.

**The incongruent Cham teacher assignments.** That Cham teachers who graduated from a Cham teacher training program were not assigned to teach Cham classes negatively impacted the Cham MLTP and led to a reduction in those teachers’ motivation for developing Cham language teaching (Teacher interviews, 2012). The numbers of Cham teachers in the beginning years were almost equal or more than the number of Cham classes as reported in 30 anniversary of CTCC foundation in 2008, but recently few teachers have been assigned to teach Cham classes. This would seem to indicate that Cham teachers are deficient in both quantity and quality. Neither of these situations is true.

In the laboratory stages one teacher usually taught one class. However, recently many Cham classes were served by one assigned teacher. The highest ratio was one teacher teaching 9 to 10 classes from 2007 up to now. By this inappropriate teacher assignment, Cham teachers understood that there was very little hope for them to be assigned to teach Cham subjects and to apply their Cham language teaching ability and skills. Cham teachers and student teachers hesitated to take Cham teacher training courses. Several teachers who were teaching Cham classes mentioned that they had experienced lost motivation and interest in enhancing good knowledge and promoting their teaching ability. Those who graduated from Cham teacher training experienced less enthusiasm in improving their Cham language and teaching skills. More teachers
assigned to teach Cham classes would strengthen motivation to develop teacher resources and to create a healthy environment for Cham teachers able to present and nurture their ability and motivation of Cham language teaching. Conversely, the current application of local government policy in Ninh Thuan province has unintentionally discouraged the development of Cham language teaching ability and skills. Teachers are one of the decisive factors in the program success. Any discouragement of teacher’s good teaching is a potential limitation on the program’s achievements.

**The defective structure of the Cham MLTP.** This theme is mentioned much in the interviews with teachers, parents, and specialists, even with students. They all agreed that with the current structure the program only satisfies the purpose of promoting mainstream education for Cham students. The other purpose, which is to build and maintain Cham students’ proficiency in Cham, will fail if Cham students stop learning the Cham language after grade 5 without further reinforcement and support. Cham students will soon forget the Cham language learned in schools, while continuing to learn Vietnamese. The purposes of the Cham MLTP are the same as the Khmer and Hoa programs in Vietnam are additive models (Anh, 2012), but the structure of the Cham program is reduced in length. Instead of age 9 to 12 years, the Cham program span is 5 years only, not enough time for some students to acquire needed language skills, which according to Cummins (1984) takes 5-7 years to reach typical native-speaker performance. Culture education should build on elementary language education and continue into secondary or high school level.

As bilingual education theoretical frameworks mention, strong bilingual programs including Maintenance Bilingual Programs, Immersion and Heritage programs, are
additive models aiming at maintaining and developing the home language while learning the second language. The outcomes of these models are, as the Cham MLTP shows, to develop bilingualism and biliteracy. The strong form examples worldwide confirm that minority language programs should last up to the last grade of high school. Such programs provide learners opportunities to develop full biliteracy (Baker, 2006; May, 2008; Schwinge, 2008).

The fact that Cham students after grade 5 at the age of 10 are not exposed anymore to Cham language and culture in schools indicates that Cham MLTP is a weak form and tends to shift Cham students to become Vietnamese language users. By approving this persistent implementation of an inappropriate MLTP structure, the government implicitly sends the message that the Cham MLTP goal is only to transfer Cham students into mainstream education. This is a subtractive bilingualism model for a monolingual purpose.

In summary for research question 2, the foundation and development of the CTCC and MLTP are the Cham community’s aspiration and expectation. The achievement of MLTP partially comes from the constant concerns and support of the Cham community. The MLTP success is revealed in the textbook compilation, teacher training, and the very high student attendance. However, some issues emerged when the Cham MLTP implementation was not paralleled with the minority language policy and the implementation of other minority MLTPs. One Cham teacher assigned to teach from 2 to 10 Cham classes causes harm to the motivation and quality of Cham language teaching and learning. The short program span of five years seriously interrupts the development of Cham proficiency and literacy.
Chapter 6

Research Question 3: Results and Discussion

The relevant results of analysis of questionnaires, interviews, observations, and secondary data related to the third question are presented. My discussion sheds further light on these findings.

3. What is the relationship between engaging in Cham MLTP and performance in academic subjects?

In order to succeed in school, Cham students have to reach the age and grade level academic proficiency of their native Vietnamese-speaking peers. There are two levels of language proficiency (CALP and BICS) used in researching the processes of acquiring a second language for Cham minority students’ schooling. In consideration of how Cham students perform their Vietnamese, second language learning, these levels were used in later discussion to explain the relationships between Cham and Vietnamese language learning and the acquisition of the Vietnamese-taught academic subjects of Cham minority students.

Research Findings

The positive impact of MLTP on academic subjects in schools. On the impact of MLTP on students’ language and education, there were different opinions, slightly contradictory, among adults and students. Interpreting the numbers in Table 12 and Table 13 below:
### Table 12

*Responses of 176 Cham MLTP Students to Items Relevant to Language Cognition and Proficiency*

<table>
<thead>
<tr>
<th>Item #</th>
<th>Factors (Variables)</th>
<th>1(^a)</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>Percentage choosing each response</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>Proficient in oral Cham</td>
<td>6</td>
<td>22</td>
<td>9</td>
<td>50</td>
<td>13</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Proficient in written Cham</td>
<td>16</td>
<td>49</td>
<td>18</td>
<td>11</td>
<td>6</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Proficient in oral Vietnamese</td>
<td>1</td>
<td>16.5</td>
<td>52</td>
<td>22</td>
<td>8.5</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>Proficient in written Vietnamese</td>
<td>1</td>
<td>8</td>
<td>26</td>
<td>53</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Impact of MLTP on Mathematics</td>
<td>3</td>
<td>13</td>
<td>26</td>
<td>46</td>
<td>12</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Impact of MLTP on Language arts, Viet</td>
<td>0.5</td>
<td>11</td>
<td>39.5</td>
<td>49</td>
<td>10</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Impact of MLTP on your ability to listen and understand the Cham language</td>
<td>3</td>
<td>33</td>
<td>27</td>
<td>34.5</td>
<td>2.5</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Impact of MLTP on your ability to speak the Cham language</td>
<td>7</td>
<td>24</td>
<td>20</td>
<td>33</td>
<td>16</td>
<td></td>
</tr>
</tbody>
</table>

\(^{a}\) 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree

In the tables, we saw that while only 64% of students (Item 19, Table 12) agreed that the MLTP had some influence to very strong influence in developing students’ receptive language, 82% of teachers (Item 6, Table 13) did. While 69% of students (Item 20, Table 12) recognized that the MLTP had “some support to excellent support” in developing of productive language skills of the Cham language, 81.5% of teachers (Item 7, Table 13) did.
Table 13

Responses of 28 Teachers Associated with Cham MLTP to Items Relevant to Language Cognition and Proficiency

<table>
<thead>
<tr>
<th>Item #</th>
<th>Factors (Variables)</th>
<th>1&lt;sup&gt;a&lt;/sup&gt;</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>6</td>
<td>Impact of MLTP on students/children using and developing receptive skill of the Cham language</td>
<td>0</td>
<td>18</td>
<td><strong>46</strong></td>
<td>36</td>
<td>0</td>
</tr>
<tr>
<td>7</td>
<td>Impact of MLTP on students/children using and developing productive skill of the Cham language</td>
<td>3.5</td>
<td>14</td>
<td><strong>42</strong></td>
<td>26.5</td>
<td>14</td>
</tr>
<tr>
<td>8</td>
<td>Impact of MLTP on improving students/children performance in mathematics</td>
<td>7</td>
<td>7</td>
<td>18</td>
<td><strong>57.5</strong></td>
<td>10.5</td>
</tr>
<tr>
<td>9</td>
<td>Impact of MLTP on improving students/children performance in Viet</td>
<td>3.5</td>
<td>3.5</td>
<td>33</td>
<td><strong>50</strong></td>
<td>10</td>
</tr>
<tr>
<td>10</td>
<td>Impact of MLTP on parents involving in education</td>
<td>0</td>
<td>14</td>
<td><strong>57</strong></td>
<td>29</td>
<td>0</td>
</tr>
</tbody>
</table>

<sup>a</sup> 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree

However, on the effect of MLTP on other academic subjects, their perspectives were more similar. 86% of teachers (Item 8, Table 13) and 84% students (Item 17, Table 12) acknowledged that MLTP affected students’ learning and performance in mathematics. 88% of students (Item 18, Table 12) and 93% of teachers (Item 9, Table 13) reported that they thought the MLTP provided “some to excellent support” to students’ learning and performance in Vietnamese subjects. An interesting point is 86% of teachers in the study said that MLTP had “some to excellent effect” on the parental involvement in education (Item 10, Table 13).

A very important factor to indicate the perceived positive impact of the MLTP on academic performance is the frequency of Vietnamese use of these students, which data
analysis will be interpreted here. Some categories of most common language used in different settings are ranked in percentage instead of the numbers of choices. For example in the first question of the student questionnaire, Cham language use at home and family was 98%. Two percent of participants chose use Vietnamese at home. Therefore in the third box item number 1 would be 2 for Viet, and 98 for Cham in the fourth box item number 1 as shown in question 1 of Table 14 below.

**Table 14**

*Students’ Language Use in Different Contexts*

<table>
<thead>
<tr>
<th>Item #</th>
<th>Contexts of language use</th>
<th>Viet</th>
<th>Cham</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Most common language used at home and family</td>
<td>2</td>
<td>98</td>
<td>0</td>
</tr>
<tr>
<td>2</td>
<td>Most common language used at school: Classroom and other official duties</td>
<td>88</td>
<td>11</td>
<td>1</td>
</tr>
<tr>
<td>3</td>
<td>Most common language used at school: outside of the classroom and other unofficial duties</td>
<td>6</td>
<td>94</td>
<td>0</td>
</tr>
<tr>
<td>4</td>
<td>Most common language used in business and commerce</td>
<td>39</td>
<td>61</td>
<td>0</td>
</tr>
<tr>
<td>5</td>
<td>Most common language used in Social and cultural activities</td>
<td>68</td>
<td>32</td>
<td>0</td>
</tr>
<tr>
<td>6</td>
<td>Most common language used in religious activities</td>
<td>12</td>
<td>88</td>
<td>0</td>
</tr>
<tr>
<td>7</td>
<td>Most common language of conversation with relatives and friends</td>
<td>4</td>
<td>96</td>
<td>0</td>
</tr>
</tbody>
</table>
Table 15

*Teachers’ Perception of Language Use in Different Contexts*

<table>
<thead>
<tr>
<th>Item #</th>
<th>Contexts of language use</th>
<th>Viet Percentage of respondents</th>
<th>Cham</th>
<th>English Percentage of respondents</th>
</tr>
</thead>
<tbody>
<tr>
<td>11</td>
<td>Students’ most common language used in classrooms</td>
<td>82.5</td>
<td>14</td>
<td>3.5</td>
</tr>
<tr>
<td>12</td>
<td>Students’ most common language used outside classrooms but within school (e.g., recess)</td>
<td>10.5</td>
<td>89.5</td>
<td>0</td>
</tr>
<tr>
<td>13</td>
<td>Students’ most common language used in business and commerce</td>
<td>46</td>
<td>54</td>
<td>0</td>
</tr>
<tr>
<td>14</td>
<td>Students’ most language used in social and Cultural activities</td>
<td>42.5</td>
<td>57.5</td>
<td>0</td>
</tr>
<tr>
<td>15</td>
<td>Students’ most common language used in religious activities</td>
<td>14</td>
<td>86</td>
<td>0</td>
</tr>
<tr>
<td>16</td>
<td>Self most common language used at schools</td>
<td>86</td>
<td>14</td>
<td>0</td>
</tr>
<tr>
<td>17</td>
<td>Self most common language used at work places</td>
<td>89.5</td>
<td>10.5</td>
<td>0</td>
</tr>
<tr>
<td>18</td>
<td>Self most common language used in social and cultural activities</td>
<td>84.5</td>
<td>15.5</td>
<td>0</td>
</tr>
<tr>
<td>19</td>
<td>Self most common language used in religious activities</td>
<td>22</td>
<td>78</td>
<td>0</td>
</tr>
<tr>
<td>20</td>
<td>Most common language of conversation with relatives and friends</td>
<td>14</td>
<td>86</td>
<td>0</td>
</tr>
<tr>
<td>21</td>
<td>Self most language preference and use</td>
<td>29</td>
<td>71</td>
<td>0</td>
</tr>
</tbody>
</table>

Most students nominated written Vietnamese as their most proficient language. The patterns of language use above can be recognized in the pattern of students’ levels of proficiency in order from the most to the least proficient. In Table 12, student respondents indicate they feel they are most proficient in the written Vietnamese language (65% very good or excellent) as shown in Item 11. The second most proficient is oral Cham (63% very good or excellent) as shown in Item 8. Third is Vietnamese oral
(52% good) as shown in Item 10. Note that students are least proficient in the written Cham language (16% poor or 49% fair) as shown in Item 9. This confirms Baker’s theory (2011) that the more language is used and practiced the more proficiency is achieved in that language.

Moreover, when questionnaire forms were delivered for survey, all respondents chose to complete the Vietnamese form. Not even one form in Cham language was used. This can be understood to mean that Cham community including teachers and students prefer literal interactions in Vietnamese to Cham. Both adults and students said that they could complete the questionnaire easier and faster in the Vietnamese form. These facts explained why written Vietnamese is reported as the first language proficiency of Cham students and even of Cham adults. The situation may change only if this habitual use of literal Vietnamese changes. It means that they, specifically Cham students are more likely to communicate literally in Vietnamese.

The relationship between MLTP and academic subjects. Most participants agreed that the Cham MLTP is a helpful program for Cham students on their academic performance, language use, and Cham language revitalization. On the specific impact of the program, the interviewees gave more detail as they stated, “It helps the student a lot to learn other subjects. Children who first go to school know little Vietnamese. In case the teachers are Cham, sometimes in the Vietnamese lectures for Cham students they need to explain in Cham.” One MLTP teacher disclosed that, “In Cham subject, they instructed in Cham. If needed they use some Vietnamese for improving student language skills in terms of words, structures, and ways of speaking in Vietnamese and Cham from different cultures” (Huu Duc teacher interview, 2012). One student in Vu Bon confirmed, “Some
words I learn from my class. Some linguistic models I study from the textbooks and
teachers. It is good because I know more new things from MLTP schooling rather than
from Cham people around me” (Vu Bon student interview, 2012).

Teacher participants also mentioned that the teaching steps in Cham and
Vietnamese language lectures are exactly the same, though their contents are different.
These similar teaching steps help students transfer the cognitions and study skills in
Cham classes to Vietnamese classes and gain confidence to move ahead in their
schooling. Actually, MLTP helps students to understand and learn the Vietnamese
language at the early stage of learning. Later on both-language development can be
integrated with easy transfer of skills, concepts and knowledge between languages
(Baker, 2011). Therefore the support of MLTP to the student performance in
mathematics, as some people said, is indirect, and it had to be from the mathematics
classes themselves.

Some teachers explained that the Cham lessons were helpful in the initial phase of
learning when MLTP students needed existing experience and knowledge to decode new
learning materials. When they learned word structures and reading in Cham classes, they
knew the Cham instruction and understood teaching steps and procedures, which were
the same in Vietnamese classes. In Vietnamese classes at first time they lagged behind,
but the adoption of similar teaching steps, procedures and activities helped them
gradually to understand the meanings of instruction. Their knowledge and experience in
Cham classes helped them gain cognition, confidence, and enthusiasm in learning and
understanding the lectures in Vietnamese classes. Class by class, the language gap
between Cham and Vietnamese became smaller and smaller. They could apply and
transfer the skills, knowledge and experience from Cham classes into Vietnamese classes and vice versa. Later on, the two languages complemented each other and enabled Cham students eagerly to learn and to achieve better performances in both languages (Teacher interviews, 2012).

MLTP helps minority students’ performance improvement in other subjects as well as mother tongue maintenance. As many reports at the local, provincial and national levels, committed a common quality of the Cham MLTP and fulfilled the program purposes that, (1) most Cham students finished the elementary level as the Vietnamese native students, and; (2) most Cham students who attended the MLTP program met Cham proficiency requirement after finishing grade 5, contributing to the maintenance of the Cham language among students and community (Lo, 2008b). The MOET report concluded that through mother language teaching, students are more assiduous and diligent in their learning for they better understand what they learn and therefore MLTP enhances their learning of other subjects. With the persuasive numbers, the report of the mother language programs visibly contributed to the improvement of the students’ academic performances, the nurture of the pride and honor of their mother language and identity, and development of socio-cultural life of minority students and their communities (Dinh, 2011). Their conclusions were supported by Cham students’ final scores each year.

Cham students’ final scores were higher than those of the students in the province. In Ninh Thuan province, Cham students in MLTP numbered 8,403 including 1,560 5th grade students. This was 16% of the 9,733 5th grade students in the province which had a total of 52,432 elementary students (Final Scores of the 5\textsuperscript{th} Grade in Ninh
As shown in the report, the number of Cham 5th grade students in Thuan Nam district was 321 accounting for 68\% of the total 468 5th grade students in the district. In Ninh Phuoc district the number of Cham 5th grade students was 452 (46\%) of the total 962 5th grade students of the district.

**Table 16**

_The Fifth Grade Students’ Final Scores of School-Year 2010-2011_

<table>
<thead>
<tr>
<th>Sites</th>
<th>Mathematics (%)</th>
<th>Vietnamese Language Arts (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>poor</td>
<td>average</td>
</tr>
<tr>
<td>Ninh Thuan</td>
<td>9</td>
<td>28</td>
</tr>
<tr>
<td>Thuan Nam</td>
<td>6</td>
<td>21</td>
</tr>
<tr>
<td>Vu Bon</td>
<td>0</td>
<td>18</td>
</tr>
<tr>
<td>Van Lam</td>
<td>1</td>
<td>23</td>
</tr>
<tr>
<td>Ninh Phuoc</td>
<td>7</td>
<td>26</td>
</tr>
<tr>
<td>Huu Duc</td>
<td>7</td>
<td>16</td>
</tr>
</tbody>
</table>

The fifth grade students’ final scores in the elementary schools of the research sites in the school-year 2010-2011 were collected from schools, district educational offices, and the province education office and are presented in Table 16. Student scores in mathematics and Vietnamese Language Arts were sorted into four ranks, “poor,” “average,” “good” and “excellent.” The table records the percentages of students in each rank.
In mathematics, the percentages of good or excellent students in Ninh Thuan province, and the two districts of Thuan Nam and Ninh Phuoc were respectively, 63, 73, and 67, while, Huu Duc was 77, Vu Bon 82, and Van Lam, 76 (see Table 16). The percentage of Cham students reaching the good or excellent performance levels in mathematics is higher than that for the districts and province overall.

In the Vietnamese subject, the percentage of good or excellent students of the province was 62, while those of the three sites in the study were also higher, Huu Duc, 82, Vu Bon, 70, and Van Lam, 69 (see Table 16).

Moreover, the percentage of Cham students who reached average or higher (proficiency) at three sites Huu Duc, Vu Bon and Van Lam in order were 93, 100, and 99 (mathematics), and 100, 100, and 99 (Vietnamese), while at district and province level in order were all lower at, 94, 93, and 91 (mathematics), and 95, 97, and 94 (Vietnamese). Those numbers above clearly showed that the students in MLTP program achieved better performances than general students in the province. However one cannot claim that participation in MLTP was responsible for these differences.

Discussion

The proficiency and skill goals for second language students. In order to succeed in school, Cham students have to reach the same age and grade level academic proficiency as their native Vietnamese-speaking peers. There are two levels of language proficiency broadly mentioned in research, which impact the processes of acquiring a second language. In the case of Cham minority students that acquisition takes place while students are being schooled in both Vietnamese and Cham languages.
The two levels are Basic Interpersonal Communicative Skills (BICS) and Cognitive Academic Language Proficiency (CALP). These were briefly defined by Cummins (1981; 1989; 1992); the former (BICS) refers to the language of natural, informal conversation, whereas the latter (CALP) defines the type of language proficiency needed to read textbooks, participate in dialogue and debate, and succeed in written tests or academic papers.

BICS are the day-to-day language skills needed to interact socially with other people (Chamot, 1981; Shuy, 1981). One teacher indicated awareness that minority students employ BICS skills when they are in informal settings, such as on the playground, at the markets, at parties, while playing sports or chatting on the telephone (Teacher interview, 2012). Social interactions that are usually context embedded occur in a meaningful social context. These language skills usually develop within two to three years. It takes students 5-10 years to attain full communicative skills (Cummins, 1982).

A higher level of language proficiency essential for success and achievement in education is CALP, which refers to higher levels of language and cognitive processes than the first one. It is essential for formal academic learning and includes listening, speaking, reading, and writing when interacting with subject area content materials. It is also thinking skills and study skills, such as comparing, classifying, synthesizing, evaluating, and inferring (Rosenthal, 1996). This CALP level of language learning is essential for students to succeed in school. Moreover, it requires an in-depth understanding of concepts acquired by reading textbooks, participating in dialogue and debate, and responding to questions in tests. Students take from five to seven years to become proficient in academic areas, but without prior schooling or no support in native
language development, it may take seven to ten years for minority students to catch up to their peers’ CALP levels (Thomas & Collier, 1995).

There is a common underlying proficiency between two languages, in which skills, ideas, and concepts learnt in students’ first language will be transferred to the second language (Cummins, 1981; Rosenthal, 1996; Spurlin, 1995). Another related term is the threshold hypothesis. It explains the relationship between bilingualism and cognition. Individuals have high levels of proficiency in both languages experience cognitive advantages in terms of linguistic and cognitive flexibility, while low levels of proficiency in both languages results in cognitive deficits. There are three types of bilinguals (Proficient, Partial, and Limited) and two distinct processes of bilingualism: additive bilingualism and subtractive bilingualism (Baker, 2011).

**Cham MLTP is a positive influence on Cham students’ academic performance at elementary level.** To support this claim a direct examination of the difference between academic performances in the language of minority students with and without MLTP would need to be made. However, currently, all Cham students living in the 25 Cham villages in Ninh Thuan province attended the Cham MLTP program. There are some Cham students living in town where they cannot find and join the Cham classes. Thus it was impossible to find a group of Cham students without MLTP to act as a direct comparison group in this study. However, if we consider the schooling in Ninh Thuan province and the research sites studied from the bilingual education perspective, it is possible to find differences.

As teachers said, in the first grade, most outstanding students of the grade are native Vietnamese speaking students (monolingual students), but when moving into the
upper grades, the Cham minority students (bilingual students) gradually catch up with their Vietnamese peers and reach outstanding positions (Teacher interviews, 2012). In the fifth grade, many outstanding students are Cham minority students in the Cham MLTP, though these students speak Vietnamese not really fluently. This only happened when these outstanding Cham students reach a CALP level which is equal to or higher than their native Vietnamese speaking peers, although their BICS have not yet come up to the grade/age level. During the school years the proficiency goal of non-native Vietnamese students is to catch up with native Vietnamese students’ proficiency in Vietnamese, which keeps on developing at a rapid rate.

The analysis of data indicated that informants believe that MLTP is helpful for Cham students to better learn the other academic subjects in schools. Many teachers in their interviews revealed that MLTP had positive effects on schooling. Cham students with good performance in Cham language, generally scored high in mathematics and Vietnamese (Teacher interviews, 2012; see Table 16). Even the few Vietnamese students who were successful in academic subjects and took Cham classes tended to be successful in those classes (T. Teacher interview, 2012).

The findings in this study were similar to results in bilingual education worldwide theoretically and practically. Many studies have found that cognitive and academic development in the first language has a great effect on second language schooling (Bialystok, 1991; Collier, 1989, 1992; Garcia, 1994; Genesee, 1987, 1994; Thomas & Collier, 1995). Academic skills, concept formation, literacy development, subject knowledge, and learning strategies achieved in the first language will transfer to the second language. The improvement of vocabulary, the oral and written communication
skills in one language enable bilingual students increasingly to demonstrate that their knowledge base developed in the other language (Cummins, 1995; Thomas & Collier, 1995). The transfer of linguistic skills, concepts, knowledge, literacy, and academic skills (study strategies, steps) happened across languages whenever the language proficiency of both languages is maintained at appropriate levels. This may be the reason why “when students get good at Cham, always good at Vietnamese and vice versa” (Teacher T interview, 2012). Several other stakeholders of Cham program confirmed as a truth, without further explanation (Parent, teacher interviews, 2012).

**Effect on Cham students when MLTP is interrupted at secondary level.**

According to teachers and parents, without Cham classes at secondary level, Cham students experienced cognitive difficulties in Vietnamese subjects. Most students’ parents said that secondary lectures were harder for their children. Moreover, they tend to lag behind and need extra lessons in Vietnamese for them to catch up with their native peers’ academic performance. Similarly, Cummins (1992) noted, if students reach no or low proficiency in their first language, including literacy, they may suffer cognitive difficulties and hardly ever become fully literate, and academically proficient in the second language (Collier, 1987, 1992, 1995; Collier & Thomas, 1989; Cummins, 1981, 1991; Thomas & Collier, 1995). Furthermore, studies in US schools found that minority students (ELL), without schooling in their first language, take 7-10 years or more to reach age and grade proficiency levels of their native English-speaking peers. The more first language schooling, the time to reach typical native-speaker performance is lessened, with most taking 5-7 years (Thomas & Collier, 1995).
The above findings explain the falling behind of some Cham secondary students, who need extra lessons to catch up with their native Vietnamese-speaking peers. If their CALP proficiency has not met the age or grade level of their native Vietnamese-speaking peers, the performance in the succeeding years of secondary schooling declines. UNICEF reported in 2010 that the dropout rate of minority students at elementary level was 30%, at secondary was 75%, while the national rates then were under 10% (UNICEF, 2004, 2010). The goals should have developed continuously during their secondary schooling or up to high school by keeping on providing MLTP classes at secondary and/or high schools.

**MLTP failure to support the secondary transitional goal.** No MLTP class at secondary level caused interrupted cognitive development in their first language. Without the opportunity to maintain language skills and to continue to transfer cognitive strategies from their first language development as they did at the elementary level, some students may suffer cognitive difficulties in Vietnamese secondary classes. In Vietnamese language classes, these Cham students’ cognitive ability or CALP are below their grade level. The gap between peers is bigger and bigger, and inevitably, leads them to class repetition and dropout. The dropout rate of Cham students reached its peak at secondary schools (Parent, teacher and specialist interviews, 2012). Some years ago parents and teachers reported that they thought that extra academic classes for secondary students would help, but after a short time this seemed not to work, so these extra classes were stopped. The failure to support appropriate CALP development at the secondary grades through MLTP made the whole MLTP structure defective. Five years of MLTP is insufficient to develop the needed CALP for Cham student education, which should last
seven years or more (Baker, 2011; Cummins, 1982). Thus Cham MLTP was only allowed to satisfy about five sevenths of the transitional goal.

In summary for this chapter, the Cham MLTP is believed by participants to have had positive impacts on the students’ Vietnamese academic performance in elementary schools. The transfer of linguistic skills, concepts, knowledge, literacy, and academic skills (study strategies, steps) can happen across languages whenever the language proficiency maintained at an appropriate level. MLTP is claimed to be a successful mechanism to support MLTP students in this transfer during their elementary schooling. In discussion I started with two important concepts, BICS and CALP, to explain why Cham MLTP students reached better schooling results in elementary level but worse achievement when moving up to secondary level. The comparison of final scores of fifth grade students with and without MLTP in Ninh Thuan province in school year 2010-2011 also gave some support to the positive impact of MLTP on the academic performance of Cham MLTP students. However, any possible positive impact of MLTP in supporting the Cham students’ to develop BICS and CALP, essential for their schooling in high school, was lessened by the failure of MLTP to continue beyond fifth grade.
Chapter 7

Research Question 4: Results and Discussion

The relevant results via questionnaires, interviews, observations, and secondary sources are presented to address the fourth research question. These findings together with an analysis of my knowledge and former Cham MLTP administrating experience in Ninh Thuan Vietnam, allow me to answer the question. My discussion links the findings with the other practical and research achievements to address the following research question.

4. How does the Cham MLTP in the Ninh Thuan province influence the Cham students’ mother language use in their daily life?

Currently, all Cham students living in the 25 Cham villages in Ninh Thuan province attended the Cham MLTP. There are some Cham students living in Phanrang-Thap Cham City, who are not part of MLTP. I had an opportunity to meet personally with these students and their parents. These interactions were recorded and form an informal source of language use data.

The influence of MLTP on the Cham students’ use of Cham could be examined through a broader lens and provide a space to recognize the achievement of the Cham MLTP. In order to understand the influence of the Cham MLTP on Cham students’ use of the Cham language in their daily life, we should begin with the following findings.

Research Findings

Cham communities including teachers and students are proud of their identity and heritage language. This pride has been the motivation for Cham language revitalization and the Cham MLTP development. Two important results from Table 17
were that 96.5% of students reported their comfort with or pride in being Cham (Item 12, Table 17), while 96% of students said that they were comfortable with, or took pride in using the Cham language (Item 13, Table 17).

**Table 17**

*Responses of Cham MLTP 176 Students to Items Relevant to Language Attitude and Media Interaction*

<table>
<thead>
<tr>
<th>Item #</th>
<th>Factors (Variables)</th>
<th>1&lt;sup&gt;a&lt;/sup&gt;</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Pride in Cham identity</td>
<td>2</td>
<td>1</td>
<td>0.5</td>
<td>30.5</td>
<td>66</td>
</tr>
<tr>
<td>13</td>
<td>Pride in using the Cham language</td>
<td>0.5</td>
<td>2</td>
<td>1.5</td>
<td>46</td>
<td>50</td>
</tr>
<tr>
<td>21</td>
<td>Chances for reading Cham books/magazines/papers</td>
<td>34</td>
<td>13.5</td>
<td>39.5</td>
<td>11</td>
<td>2</td>
</tr>
<tr>
<td>22</td>
<td>Chances for writing Cham language</td>
<td>19</td>
<td>13</td>
<td>20</td>
<td>32</td>
<td>16</td>
</tr>
<tr>
<td>23</td>
<td>Chances for listening to the Cham radio program</td>
<td>15</td>
<td>13</td>
<td>41</td>
<td>22</td>
<td>10</td>
</tr>
<tr>
<td>24</td>
<td>Chances for watching the Cham television program</td>
<td>13.5</td>
<td>45</td>
<td>47</td>
<td>18</td>
<td>10.5</td>
</tr>
</tbody>
</table>

<sup>a</sup> 1 = Strongly Disagree, 2 = Disagree, 3 = Neutral, 4 = Agree, 5 = Strongly Agree

The data were sorted into the following five percentage categories: 1–19, 20–39, 40–59, 60–79, 80–100.

<table>
<thead>
<tr>
<th>Item 25 asked students to estimate the percentage of Vietnamese words used</th>
<th>The data were sorted into the following five percentage categories</th>
</tr>
</thead>
<tbody>
<tr>
<td>Estimated percentage of Vietnamese words in Cham discourses</td>
<td>1–19      20–39 40–59 60–79 80–100</td>
</tr>
<tr>
<td>25</td>
<td>9 17 59 6 9</td>
</tr>
</tbody>
</table>

The percentage of teachers reporting agreement on this issue was high. Results from Table 18 were that 96.5% of teachers reported their comfort with or pride in being Cham (Item 22) and in using Cham language (Item 23). This might be why 100% of Cham students who were not city dwellers have attended the MLTP for years though it
was an optional subject. (A surprising questionnaire result was that only 76% of teachers thought that there was 100% attendance (Item 24, Table 18). Those teachers interviewed, however, knew of the 100% attendance).

Table 18

Responses of 28 Teachers Associated with MLTP to Items Relevant to Language Pride and Use

<table>
<thead>
<tr>
<th>Item #</th>
<th>Factors (Variables)</th>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td>Comfort with Cham identity</td>
<td>3.5</td>
<td>0</td>
<td>0</td>
<td>29</td>
<td>67.5</td>
</tr>
<tr>
<td>23</td>
<td>Comfort with Cham Language</td>
<td>3.5</td>
<td>0</td>
<td>0</td>
<td>33</td>
<td>63.5</td>
</tr>
<tr>
<td>24</td>
<td>Percentage of Cham students attending the MLTP</td>
<td>0</td>
<td>0</td>
<td>7</td>
<td>14</td>
<td>79</td>
</tr>
<tr>
<td>25&lt;sup&gt;a&lt;/sup&gt;</td>
<td>Percentage of Vietnamese words used in Cham students’ discourses</td>
<td>7</td>
<td>29</td>
<td>36</td>
<td>18.5</td>
<td>10.5</td>
</tr>
<tr>
<td>26&lt;sup&gt;b&lt;/sup&gt;</td>
<td>Students borrowing Vietnamese in Cham speaking compared with that of elders</td>
<td>36</td>
<td>22</td>
<td>42</td>
<td>na</td>
<td>na</td>
</tr>
</tbody>
</table>

<sup>a</sup> For item 25, 1 = 1% — 19%, 2 = 20% — 39%, 3 = 40% — 59%, 4 = 60% — 79%, and 5 = 80% — 100%.

<sup>b</sup> For item 26, 1 = less than elders, 2 = equal, 3 = more than elders, 4 and 5 are not applied.

Cham language is mainly used in Cham families. Tables 14 and 15 reveal the perceptions of teachers and students on the extent of Cham language use at home and among friends and relatives. In Item 1 Table 14, 98% of students marked that Cham language was used at home and with family, while 2% indicated the language used at home and among family was Vietnamese. Of teachers (Item 20, Table 15), 14% thought that Vietnamese was mostly used in Cham homes, among relatives, and friends whereas 4% of students recognized (Item 7, Table 14) Vietnamese as the main language among family and friends.
Thus use of Vietnamese is gradually penetrating into Cham communities. The Viet language has been used as the dominant and official language at schools, work places, public areas, and now even in Cham families (around 4%). Teachers, who interact with a broader section of the community than students, thought that Vietnamese was used in about 14% of Cham interactions. The English language was initially introduced in English courses and to a minor extent through mass media. Students perceived English use sometimes among friends as 1% (Item 2, Table 14) while teachers perceived English use as 3.5% (Item 11, Table 15). I now discuss the use of different languages among different domains of the community.

*Both Cham and Vietnamese were used in business, social and cultural activities.* In classroom and official activities at schools, 88% of students (Item 2, Table 14) and 82.5% of teachers (Item 11, Table 15) stated that the most common language they used was Vietnamese. 11% of students and 14% of teachers gave Cham as their most commonly used language of communication. Finally 1% of students and 3.5% of teachers gave English as the language they used the most in school.

However, out of the classroom and in the playground, the Cham language was chosen by 94% of students (Item 3, Table 14) and 89.5% of teachers (Item 12, Table 15) as the language students used most often. The Cham language was thought to be the dominant language in business and commerce and was chosen by 61% of students (Item 4, Table 14) and 54% of teachers (Item 13, Table 15), and also religious activities where Cham was chosen by 88% of students (Item 6, Table 14) and 86% of teachers (Item 16, Table 15). In social and cultural activities there are different views between participants. Only 32% of students (Item 5, Table 14) chose Cham, but 57.5% of teachers (Item 14,
Table 15) chose the Cham language. Moreover, the percentage of students engaging in reading, listening and writing activities at home and in the community was very low. Only 13% of students (Item 21, Table 17) read Cham books, magazines, or papers once a day. 28.5% of them (Item 24, Table 17) watched 30-minute local Cham television program aired once a week. 32% of them (Item 23, Table 17) listened to the 30-minute Cham radio broadcasting once a week. 48% of them (Item 22, Table 17) practiced Cham writing only for the Cham classes.

Cham language speakers borrow more than 50% from Vietnamese words in their utterances. Interviews were taped and transcribed. I then tallied the numbers of Vietnamese and Cham words. In the majority of interviews, which were conducted in Cham, more than half the words used were Vietnamese. Do speakers know that they are using many Vietnamese words while speaking Cham?

During interviews, participants said that during their oral use of the Cham language they included many Vietnamese words. Some Vietnamese words are used and considered as Cham words for these words do not exist in Cham language, while other persons borrowed Vietnamese words or switched codes. Some of them considered these circumstances as language shift by saying that, “… we speak Vietnamese in Cham accent…” The others saw these circumstances as code switching “... They speak sometimes Cham sometimes Viet in their conversations” or borrowing “… some words do not exist in Cham, we use them because we do not have other options”. Most participants confirmed that they spoke Cham in day to day interactions as they said, “[we] have to borrow from the Viet language or English or French, gradually those words considered as Cham words…” When asked the percentage of borrowing of Vietnamese
words in Cham discourse, the most frequent response given by both students and teachers (59% of students; Item 25 Table 17 and 36% of teachers; Item 25 Table 18) was between 41% to 60%. Most of interviewees admitted that more than 50% of the words in a Cham conversation were Vietnamese. However, most of their literal discourses were in Vietnamese.

**Vietnamese borrowing not much different among young and adult speakers.**

Based on analysis of the data I collected in Cham natural settings, sometimes the elders used fewer borrowed words than younger people, sometimes not. Inserting Vietnamese words into their spoken discourse has become habitual. However when asked young and old alike do not think that they are borrowing the Vietnamese words when talking. When they had correspondence with one another, they mostly use Vietnamese via mails, emails, cell phones or Internet.

As examples of borrowing or code switching, consider the two following pieces of conversation from the interviews one with student and one with adult (teacher). The Viet words are in italic.

Teacher conversation,

*Khanang* abih *capmot* jang hu, katung tal *caphai* yo *ddo* ka Cham drei, muyah hu tal *caphai* jang siam hu *can* nao tal *capba* nao o. min drei pato *noi* lei. … Hu, hu hu, tha so tu yuw yuon nhu hu Cham drei hu o, hai Cham drei hu nhu hu o. *hotro* o habar lach hu *hotro* o, *hotro* yo nan. Nhu hu *baica*, *bai* dauh ka nhu, *Phai kethop* dua *tieng* ka nhu *phongphu* hon mnho, *tieng* *phothong* thong *tieng* me dde. *Bbao* sap Cham hu tapiak nuk neh poch hu. (A. Luu, personal conversation, February 12, 2012)
Student conversation,

Poch hu, poch dalam sach, dalam bbao, they phat. Hu co pluh trang. Dwa kluw balan ka thay phat tha blah bbao. Hu, urak ni nuk ddom akhar yuon takiik min. urang ddom yuon ralo, munuis praung nhim panoch yuon ralo, payua nuk yuon hu thuw khar Cham o, thay ddom akhar yuon ka o mung anuk yuon hieu. Hu yok yuw nhu pato ddoc takai kiak, ddoc takai krak. Gauk ddo mai thuw gauk ddo mai hu thuw o. (Q. Tiep, personal conversation, February 11, 2012)

In the transcripts of conversations in the Cham language, I found that only Vietnamese words were borrowed, no English, no French, nor other languages. The percentage of borrowed Vietnamese words in the conversation was 23% in students’ talk, and 29% in teachers’ talk. The borrowed Vietnamese words in students and teachers’ talk in some other interview transcripts was under 10%. In other conversations the numbers and percentages are more or less the same regardless of age (Observations, 2012). Slightly higher or lower percentages of borrowed Vietnamese words depended on the topics and situations. In modern and scientific topics such as computer and Internet technology the percentages are usually higher. The difference of borrowed Vietnamese words in Cham conversation between the young and the old were found to be very small.

**Some elder persons use pure Cham language in some special settings.** In Cham cultural settings, such as wedding ceremonies or funerals, people tend to use fewer borrowed Vietnamese words. When the old person get together in a funeral context, which may last for four days, most of the elderly people come to help with the cultural procedure to show their condolences to the family of the deceased person. Their speech
comprises few or no Vietnamese words, as one following piece of conversation would show,


There is no borrowed Vietnamese word in the conversation. Sometimes if elders try to speak using only Cham words in a modern context, younger people will not fully understand.

There are some Cham students not attending MLTP who use Vietnamese at home. There are some Cham families living in the city not able to attend MLTP. As one parent said: “My three kids, living in town with Vietnamese surroundings, did not attend the MLTP, fewer chances to speak or hear Cham language. They used Vietnamese at home and could not communicate Cham fluently and confidently.” That parent added: “It was my fault, as parents, we did not encourage my son communicate in Cham, we did not talk Cham with him.” (Th. parent interview, 2012). According to these children, they were proud of being Cham but they had to communicate in Vietnamese for Cham was so difficult and they did not have enough vocabulary to use it in their daily life. However, other children, who were living in town, could speak Cham fluently for their parents
always encourage them to use and talked to them in Cham. For example, the children of Inrasara, a famous Cham poet, lived with him in Ho Chi Minh City and speak Cham fluently.

**Some children used Vietnamese at home with native-like proficiency.** In a city, I observed a group of three Cham children, two girls and one boy, who were playing at selling stuff in their house. They spoke Vietnamese to one another very fluently. When they heard their parents or cousins speak to them in Cham, they understood but answered in Vietnamese. If there are friends or adults from the Cham community in the house, the family members tend to use Cham to communicate, but with these children, they used Vietnamese comfortably and confidently. They said that they use Vietnamese only to communicate because Vietnamese is easier than Cham. There are many Cham words that they have never heard and whose meanings they do not know. Even though they tried, they could not speak fluently, and spoke with a Vietnamese accent.

I learnt that these three children lived in town and also did not attend the Cham MLTP for any Cham course in town. This means that MLTP did not cover 100% Cham students as reported. However, in another case, one Cham male, a first year University student in Ho Chi Minh City, rarely used Cham at home. He is now beginning to learn new Cham vocabulary and to practice using Cham structures in his conversation with Cham at home and in the community when he comes back home.

**Discussion**

According to the three-generation language shift theory (Baker, 2011), Cham should be an endangered language. For several reasons I claim this is not the case.
Is the Cham language currently in danger of extinction? Because Cham children living outside Cham communities are using Vietnamese in the home with native-like proficiency they are changing their attitude towards their mother language individually, and collectively, from positive to negative, and so are becoming more Vietnamese. But this identity shift is not happening everywhere.

During the time Cham people lost their kingdom in 1823 many Champa descendants became Vietnamese. Some proofs were provided by Vietnamese scholars, e.g., Ho (2011), who indicated that many Vietnamese today were of Cham origin. Though the reasons might be different, the process was repeated in the past, is occurring at present, and will probably continue into the future. This process is that Cham increasingly use Vietnamese in their conversation then later they switch to only Vietnamese to interact with even their relatives, and other members of the Cham community. They unintentionally change their identity and language.

Some recent evidence is the following. According to French statistics collected in 1809, and numbers written in the book Dai Nam Nhat Thong Chi (1810), the Cham population in different provinces was: Phu Yen, 7,651; Khanh Hoa, 5,000; Ninh Thuan 6,000; and Binh Thuan 9,200. By comparison the numbers given by the Ministry of Culture and information for 2009 in the same provinces are: Phu Yen, 19,945; Khanh Hoa, 290; Ninh Thuan, 67,274; and Binh Thuan, 34,690 (General Statistic Office, 2010; Inrasara, 2012). After almost 100 years, the Cham population in Ninh Thuan increased 12 times, while that in Binh Thuan grew 4 times, and Phu Yen, 2.5 times, while almost all the Cham in Khanh Hoa have become Vietnamese. Why are there are different rates of
increase? A probable reason is that various levels of the language shift have differently affected the Cham communities in different provinces.

Thus the three-generation language shift theory generally applies to the Cham minority in some provinces of Vietnam. Cham in Ninh Thuan were supposed to be Vietnamese after more than 5 generations, about 100 years. However, they are still teaching and learning their Cham mother tongue, expressing their culture together with the rest of the Cham worldwide population of about 1.2 million. How their language was shifted and revived can be clarified through some following examples.

**Some Cham families in town in Ninh Thuan province used Vietnamese in their homes.** During unrecorded conversations in one home and with two or three families whose children had not participated in Cham MLTP. I asked parents and their children why Vietnamese was spoken at home, which is the place children are most likely to hear and use Cham. The parents and children said that they do not have enough Cham words or structures. The Cham language is difficult because even for basic communications many words that are needed to express their thoughts do not exist in the Cham language. So Cham speakers have to borrow Vietnamese words in social communications. They love the Cham language and are proud of it but they must use the Vietnamese language for communication. The more they use Vietnamese the more proficient and confident they get. Gradually their Cham language is becoming ignored and its use is declining. In such families if no one encourages the child who speaks Vietnamese to reverse this decline, the Vietnamese use tends to be extended to other family members. Finally that family uses Vietnamese in their house even though they know Cham but they do not use it any more.
Almost all of the Cham people living in Ninh Thuan support and encourage the Cham MLTP development. Their children are part of MLTP. Cham MLTP students learn, practice, and spread the Cham language. Students and other members of the Cham communities may listen to Cham radio, watch Cham television programs, read Cham magazines, and engage with Cham cultural associations’ activities, so that the Cham language can be seen and heard everywhere in the Ninh Thuan province. This develops Cham language and identity maintenance.

As a result the language shift process in those few Cham families in town discussed above who had moved to more Vietnamese may slow and reverse. In this case the three-generation language shift theory may not hold. That a Cham student practiced to reuse the Cham language after eighteen years of only conversing in Vietnamese is an interesting example to illustrate the language shift in reverse. Another example is the case of a young Cham lady who started using Cham after she married a Cham man in the Cham village. The details of how the Cham MLTP affects its students who use Vietnamese at home and borrowed Vietnamese words in their speech is presented below.

**Cham MLTP students usually borrow Vietnamese at the same percentage as Cham adults.** Based on what I saw in the Cham natural settings in Ninh Thuan, on the Cham interactions among themselves, and on the interview data, there is no difference in the amount of Vietnamese borrowing among the young and adult speakers. Though their correspondence to one another mostly used Vietnamese, they confirmed that their oral interactions are in Cham. What the nature and the tendency of Vietnamese words in Cham conversations are will be further discussed.
A common phenomenon in the Cham community was the borrowing of Vietnamese words in their speech. As they show in the questionnaires, 42% of the participant teachers said students borrowed more Vietnamese words than elders; 22% of teachers (Item 26, Table 18) chose equal. Some of them accept that they borrow Vietnamese or English words for new concepts as Cham words, but others want to create new words in Cham. That has led to controversy about the issue of borrowed words and switching codes. However, on observation, there were equal numbers of Vietnamese words borrowed in students’ and elders’ interactions. Depending on the themes and situations, the elders might use fewer borrowed words than younger people and vice versa. They do not think that they are borrowing the Vietnamese words. Generally, the number of borrowed Vietnamese words is unlikely to increase over time and generation. The discussion below may shed light on the role of MLTP in the reverse process of language shift.

Many MLTP students still use Cham as much as the Cham adults do. To explain this circumstance, some parents mentioned that MLTP students were exposed mostly to Cham. They were aware of the Cham language providing the speakers social, cultural and economic benefits. They viewed that the Cham language was highly valuable and its use highlighted by society and community. The Cham MLTP strengthened student pride in the mother tongue. This exposure to, and increased pride in the Cham language encouraged the students to perpetually interact in their mother tongue and try to speak fewer borrowed Vietnamese words as they can. This is also the reason why currently many movements for speaking pure Cham language have occurred in Cham youths, such
as the Champa friend links, the Kate and Ramawan festivals, and the providing support for student participation in the University test season. (Vu Bon teacher and parent interviews, 2012).

**The language attitude and language pride greatly motivate the maintenance of the Cham language.** My analysis found that children’s attitudes are important to the success of their learning a second language and retaining their mother tongue. They will only use the languages that are viewed as important and perceived to be of social, cultural, or economic value. Young children acquire a language very quickly. A positive attitude motivates them to learn and speak a language quickly, even a second language with native-like pronunciation (Cummins, 1976, 1977, 1979; McLaughlin, 1984). On the other hand, a negative attitude makes some Cham young children forget a language quickly, even their mother language. In the case of Cham children in town, without Cham MLTP classes and more constant exposure to Vietnamese, with different attitudes, Cham children are losing Cham language at home. Because of less use, their Cham mother language will become poorer and poorer until one day, they realize that they cannot continue interacting normally in their mother tongue with their family members who continue to speak only the first language (Cummins, 1976, 1977, 1979; McLaughlin, 1984; Wong Fillmore, 1991).

For example, few Cham children who reported by survey and in interview that they orally communicate in Vietnamese, perceive that they use it to communicate only because Vietnamese words and structures are easier and available for them to use. Most Cham even elder, specialists, and Cham teacher confirmed that they have formed the habit of literally using Vietnamese but for communication only. These respondents said
that they love and preserve their Cham mother tongue. They are not aware that their negative attitude towards their Cham mother language by not using it either orally or literally may lead them to a language and identity shift towards Vietnamese.

Language attitude and language pride are dialectically associated with the maintenance and development of Cham language. Cham MLTP students are extending the pride, enthusiasm, and knowledge of their mother language into the community and community members reciprocating. As supported by my data, all the participants took pride of Cham ethnic identity and Cham language, which motivate their daily use of Cham language in the family and the home. The Cham language extended in natural interactions orally and literally among Cham community members wherever, whenever it is needed. Simultaneously Cham heritage and language are handed down the Cham younger generation. It is the Cham natural language together with the use of the formal language in Cham MLTP, Cham television, and radio programs, which are building healthy communicative space for language pride nurture and Cham maintenance.

**An example of good maintenance of the Cham language.** The reason why great-great grandchildren of the Lac Tri people 80 years ago, did not become Vietnamese is still a big question. As asserted by a scholar, Phan Khoi in an article in 1929 “these Cham [in Lac Tri] will die all or become Vietnamese all in at most 20 more years…” (Cat, 2010, p. 3). What factors had helped them to keep their language last that long? Why three-generation language shift theory did not work in Cham Lac Tri situation in specific, in Cham Pangduranga in general is unknown! (Lai, 2006).

Lac Tri is a small commune located between two provinces, Ninh Thuan to the North and Binh Thuan to the South. As we knew Cham in Lac Tri have continued to live
there even before the time the PoDam tower, a source of the continuing cultural heritage in the village, was built. This was more than 300 years ago. All of these Cham were supposed to be Vietnamese as the three-generation model of language shift or three stages of language shift would predict (Baker & Jones, 1998). Many generations had passed but the shift expected to occur from one generation to the next did not happen. For the last 80 years, the Lac Tri people have been bilinguals, while respecting national culture and preserving their traditional culture. They said they are proud of their language and culture.

The Cham MLTP began in Lac Tri in 1990. Though Lac Tri is not the subject of this study, for the similarity of cultural, social and economical condition between Lac Tri and Cham in Ninh Thuan province, the fact that Lac Tri people are maintaining their Cham identity through language pride and/or MLTP provides evidence that is relevant to this study.

**Family and community attitudes.** As indicated in surveys and interviews Cham MLTP students accumulate elegant and correct language models in Cham classes, and gradually become the good Cham speakers. These beautiful Cham speaking models from Cham classes are enabling Cham students to play central roles in expanding throughout the community. They frequently create the high-qualified Cham pieces that are used in radio and television programs. The positive community response to the formal language from school and mass media, which are filled with Cham speaking models, promotes student confidence in their Cham language. In turn Cham students’ positive habits of language use influence the language attitudes of the individuals and community. In reality, through the observations, the Cham oral and literal appeared very often in
sociocultural events in the community, such as weddings, funerals, birthdays and graduation ceremonies.

Recently, there were Cham AT script language banners in cultural events such as the annual Kate festival honoring all Cham kings and heroes of the Champa kingdoms, Ramawan festival, (similar to Ramadan), the New Year festival- Rija Nugar, and personal anniversaries. Figure 6 shows such a banner at a wedding ceremony in Vu Bon, while in Figure 9 there is such a banner shown at the combined Champa Kate–Ramawan festivals in Ho Chi Minh City, Vietnam in 2010. Other examples of using AT banners show that AT has spread beyond Pangduranga, Vietnam and even to the US. Figures 7 and 8 are photographs taken at the Kate festival, and Champa Ramawan in California, America in 2010. Thus the language used by the Cham MLTP students strongly impacts not only the student use of Cham but also the Cham community’s use of Cham language. The evidence above supports that there is a continuing and growing positive language attitude and that this is strongly influenced by Cham MLTP.
Figure 6. The best wishes in Akhar Thrah in a banner at a wedding ceremony in Vu Bon.

(C. Quang Photo)
Figure 7. Champa Kate Festival in 2010 in California, America. (Kaka Photo, nguoiicham.com)

Figure 8. Champa Ramuwan Festival in 2010 in California, America. (Kaka Photo, nguoiicham.com)
In brief for this chapter, members of the Cham community were proud of their language, though some of them, specially the Cham youth born and raised in the cities, use Vietnamese to communicate with native like fluency. In oral form, there are about 50% of Vietnamese words in Cham utterances. The MLTP students borrowed the same percentage of Vietnamese words as Cham adults in their talks. In funeral, some elders can use pure Cham language. However, in literal conversation, most of Cham people use Vietnamese, which is their most proficient language form. The Cham MLTP strongly impacts the students and community use of Cham language. Because of the positive
impact of MLTP and Cham speakers’ growing of language pride, the Cham language supposed to be replaced is now broadly used in families, communities, and some socio-cultural domains as shown in some typical examples of Cham language maintenance.
Chapter 8

Research Question 5: Results and Discussion

The relevant research findings of various approaches via questionnaires, interviews, observations, and secondary sources, which address the fifth research question, are presented in this chapter. These findings together with an analysis of my knowledge and my former MLTP administering experience in Ninh Thuan Vietnam, allow me to answer the research question. My discussion links the research results with practical and theoretical achievements in the field. The critical issues will be addressed in relation to the following research question.

5. What writing system is perceived to be more appropriate for the Cham MLTP in the Ninh Thuan province in terms of improving the student success in learning and revitalizing the Cham language as well as of helping Cham students improve their academic performance in the mainstream classes?

Languages are the human being’s means of conversation and storing ideas, feeling, and knowledge. People tend to use and want to use the best one to which they are exposed to satisfy their needs of communication and to store information (Stewart, 1968; Ruiz, 1988). In the process of developing the Cham language, the Cham AT spelling in MLTP was reformed to make it understandable, easy to learn and use. Unfortunately, this reform also created recent endless controversies. The nature and reason of divergence in Cham spelling will be the focus in this chapter. The participants’ perspective and knowledge of the Cham spelling and orthography are presented. The anachronistic use of traditional writing with its inconsistent spellings will be compared with the use of the new, standardized orthography of the Cham AT.
Research Findings

The appropriate writing system. Some Cham understood that there were two options of Cham writing systems: (a) the Traditional AT is the writing system in which one Cham AT morpheme may have 2, 3, or 4 pronunciations with 2, 3, 4, or 5 meanings; and (b) the Standardized AT is that system in which one Cham morpheme only has one pronunciation with one meaning. In the questionnaire, 97% of student participants and 98% of adult (teachers, parents, and specialists) considered that the standard orthography of AT as used in the MLTP textbooks and other materials was easy, reasonable and more appropriate to be used in the MLTP.

The Education and Training Department and MOET should find ways to reduce or terminate the divergence in Cham writing. As some participants suggested, during interviews, CTCC, with the support of the local government and parents, should hold frequent workshops on Cham writing systems similar to those held at the conference in February 2007. This would give involved Cham language researchers and teachers opportunities for further discussions about their writing systems to seek a united solution.

Other suggestions from participants were that in order to know the true nature of the Cham language, more studies on the Cham language at undergraduate and graduate level in the university and research institutes should be encouraged to focus on the issue. The information and research results about Cham writing should be widespread to help the Cham community understand well the writing crisis, so that it may decide on the proper system itself. This helps the Cham people confidently focus on maintaining their language and avoid pointless and time-wasting divergences (personal interview, 2012).
The deliberate standardization of the Cham orthography of Akhar Thrah (AT). According to Baker and Jones (1998), language gradually changes, internally and externally, over time as its speakers make unplanned and usually unconscious innovations, such as changes in pronunciation and new uses of words. Moreover, language is a social institution whose speakers need to adapt it for a variety of non-linguistic purposes (political, literacy, educational, religious and nationalistic) or social purposes (Baker & Jones, 1998). These changes apply equally to spoken and written language.

Before 1978, when the Cham MLTP began, many variants of the Cham writing were used simultaneously. The Cham speakers and teachers interviewed were aware that the standardization of the inconsistent Cham writing system was a crucial factor for the success of the Cham language-schooling program. It also provides better and more effective means of literal conversation. It was the corpus planning, one of the three important elements of language planning for a successful bilingual education program (status, corpus, and acquisition planning) as stated in Baker’s books (Baker & Jones, 1998; Baker, 2011).

For ten years (1978-1988) the CTCC, as part of every one of 42 workshops in other meetings in almost all the Cham villages, held referenda on the orthography. People were asked to choose the proper way of writing syllables among various ways. As a result CTCC and the Cham community standardized 7 issues on orthography, 141 popular syllables, 38 uncommon syllables, and conducted experiment in the pilot or laboratory classes. Some stipulations on the old syllables, short and long vowels, were made for the facilitation of the second edited textbooks financed by MOET in 1990. Since, there has
been no complaint about or criticism of the adjustment and standardization from the learners and stakeholders (Trai, 2008b). As mentioned earlier the writing system currently used in textbooks and the MLTP materials were accepted by 97% of students and 98% adults in the questionnaire. All the interviews approved the most appropriate writing ways was standardization practically used and tested in the Cham textbooks more than 30 years.

Most participants agreed that the standardized AT is convenient in social interactions, only one interview participant said that the writing system should change back to the system used 200 years ago but without any persuasive rationale. He expressed, “we should keep the language original even though it may make communication more difficult than the current standardized one” (T. specialist interview, 2012).

**The controversy in the Cham writing system.** The language changes are natural and usual to harmonize with the socioeconomic changes. We cannot know the unlimited changes of a language. The following analysis based on secondary sources focuses on the changes related to the Cham language debate. There were different views on the writing system, which will be presented chronologically in order that readers can view the overall picture of these divergences.

As we know, after 12 years of pilot and experimental classes with great caution of MLTP, the standard orthography of Cham was completed and applied in MLTP since the second set of textbooks printed in 1990 under the MOET funding. The spelling reform received praises from the stakeholders, Cham communities, and even from those who later protested the MLTP writing systems.
On 21-22nd September 2006, Po Dharma, representative of French School of the Far East (L’École Française D’Extrême-Orient), cooperating with Tokyo University, French Ambassador in Malaysia, and Malaysian Museum Department hold a conference in Kuala Lumpur, on *History of the Cham Language and Scripts* (Po, 2006b). According to him the MLTP textbooks made seven mistakes:

1. Written words based on oral sounds,
2. Creating final consonant “poh gak”,
3. Creating “chroh aw” without “darsa”,
4. Creating “baluw” with “darsa dardwa”,
5. Creating “takai kik tut takai muk”,
6. Using “baluw” arbitrarily,
7. Violating the traditional orthography (Po, 2006a, p. 2, my translation from Vietnamese).

The conclusion of the conference was sent to the Vietnamese MOET and a request for a rewriting of the MLTP textbooks as stated in the conclusion briefly shown below.

As other ethnic groups owning written forms of languages in the world, Cham has only one popular writing system, which is AT. The Cham sounds can be changed chronologically and geographically but the Cham writing system always stayed unchanged. From it first used in Po Rame regime (1627-1651) up to now, AT writing system has been unchanged. Cham people never used “poh gak”, and “chroh aw” without “darsa”. The AT writing system is the national sacred heritage of the Cham people, therefore nobody has the right to change or
standardize. The conference finished with the conclusion was approved and signed by all 15 attendants (Po, 2007, p. 3, my translation from Vietnamese).

The conclusion of Kuala Lumpur conference in 2006, aimed at eradicating the two “new combinations”, which needed to be taken off from the current Cham textbooks. They are “poh gak” and “chroh aw” without “darsa” which Po (2006b) blamed CTCC created after 1988. These similar ideas were repeated in the workshop in November 2008 on The Ethnic Minority Languages in Vietnam at Ho Chi Minh City, and the book published by Phu Nu Publisher in 2011 named Cham Language, Real Situation and Solution (Thanh, et al., 2011).

In The Handbook of Specialists of CTCC (2000), Overview of Standardization of Akhar Thrah of Cham Textbooks Compiling Committee (Quang, 2007), and Cham Language, Old and Nowadays (T. Nguyen, 2008) presented the “unreasonable” elements in Cham writing system and proposed principles to standardize Cham orthography in order to facilitate the current use. The main inappropriate elements of the old spelling were, (1) one combination can be pronounced in two to four ways with two to four different meanings, and; (2) one word (pronunciation) with one meaning can be written in 2 to 4 ways (combinations) as shown in Table 3, page 26. The leading principles were scientific, popular, and traditional according to the following definitions:

1. Scientific principle: it is loyal to the minimal pair in phonetics. The difference between two words is considered only if there is one distinct sound or symbol (a phoneme). It means two different sounds with two different meanings must have different graphemes, at least one phoneme.
(2) Popular principle: that the chosen way of writing and pronouncing were agreed and used by most of the members in the community as the standard.

(3) Traditional principle: admiration for the traditional way with the adjustment needed in accord with the new situation of social, cultural, educational and economic life of the minority group. The development of the language has to correspond with natural and social environment surroundings (CTCC, 1995; CTCC Specialist Guide, 2000; T. Nguyen, 2008).

The purpose of the standardization is to make a Cham writing message bear only one meaning, no longer able to be read with many different meanings as before by using old spelling. The literal interactions will be easier, simpler, and more effective. This standardization possibly promotes the Cham literal communication and so contribute to Cham language maintenance.

In detail, during 12 years of implementing pilot Cham classes (1978-1990), CTCC had standardized 193 issues of orthography or spelling reform (CTCC Document, 1995). However, these were just initial standardization. Continuity of standardization will seek better use of the Cham language as stated in the conclusion of “The Amelioration of Cham Writing of Cham Textbooks Compiling Committee”:

This amelioration aimed at initial unity and standardization of Cham writing for the purpose of writing textbooks for the Cham MLTP program. In reality, for a better Cham writing to fully fulfill its function, more research, and discussion on Cham writing
standardization need to be continued. (CTCC Document, 1995; CTCC Specialist Guide, 2000, p. 34)

The solution and conclusion of authority. In response to the request of Po and the Kuala Lumpur Conference 2006, the Vietnamese MOET assigned deputy Dang Huynh Mai to hold a conference on 7th February, 2007 to solve the suggested problem. In the conference at Phanrang- Thap Cham City, stakeholders including many teachers, parents and language specialists, showed that the conclusion and request of Kula Lumpur Conference 2006 were unreasonable. Many manuscripts, written 100 years ago, were used all the syllables related to the standardization of CTCC, including two syllables blamed for CTCC’s new creations. Not only in the manuscripts, but also in the Cham French Dictionary written in 1906 by famous French scholars, Aymonier and Cabaton, people could see two “new syllables created in 1978” were used as shown in following Figure 10.
It was because these “new syllables created by CTCC” appeared in the dictionary published hundred years ago (Aymonier & Cabaton, 1906), and the community aspiration of using the choices they made in 1988, that the conference of 2007 concluded that the writing system in MLTP textbooks may continue to be used. If there is something needs
to be changed, more research has to be done. Though later on, there was a workshop in 2008 on *The Ethnic Minority Languages in Southern Vietnam: Theory, Implementation and Policy*, at Ho Chi Minh City in 25th November, 2008, and a book published 2011 on *Cham Language: Real Situation and Solution* (Thanh, et al., 2011). The issues and solutions raised were the same as in the Kuala Lumpur conference 2006, blaming the MLTP for (1) creating the new writing system and (2) producing illiterate students (Thanh et al., 2011).

In order to understand the motivation of these protesters, another important detail is that they accused CTCC was the wrong aim of education. They mentioned that teaching Cham language in schools was for the main purpose of reading the Cham manuscripts hundreds years ago not for a full function in daily use of oral and literal communication and interactions as program designed and expected. The Cham manuscripts, which were handwritten and often difficult to decipher, also hid some distinctive features like coded messages, combined two ways of writing AT, called Akhatarual and Akhar galimang (Thanh, 2008). One manuscript was usually read and explained with many different meanings, which sometimes led to divergence among Cham manuscript researchers. One typical example of the Cham manuscript showed in Figure 11. Special training needs to be done to read the Cham manuscripts. If MLTP students cannot read one manuscript, the protestors against the standardized AT cannot read it either. Any manuscript, which is typed, will be readable to anyone who knows the Cham AT.
Figure 11. A Cham manuscript of an agreement to sell a rice field in the 1930s.

Discussion

Some languages, which were never taught in schools, face the danger of extinction because of the underdevelopment of their social function in daily life communication. Teaching these languages in schools may be a solution, but will not always be successful as proved in the reality of bilingual education in Vietnam. For example the Cham program from 1964 to 1975, which we have shown to be of limited success. In order to revive the language, modification of its speakers’ thinking, attitude and use of that language is a prerequisite and crucial factor. That modification can be known as language planning, which is a very important step for enabling maintaining the language program in school to be successful.

The importance of language planning. As we knew, language planning is the development of goals, objectives and strategies to change the way in which the speakers
think of and use their language (Baker & Jones, 1998; Ignace, 1998). Language planning refers to various ways of influencing a language to raise its status and to modify its system and structure. Government, departments and agencies, academic committees, popular societies or individuals can carry out language planning. The resources and funds for language planning can be provided by individuals, Governments, third parties, or some combination (Baker & Jones, 1998).

Besides the purpose of reversing language shift and preventing language death, language planning refers to some other important purposes, which were recognized by many researchers. Language planning is to reform and revitalize a language, to modernize and standardize a language, to spread and strengthen the language communication, and to attain national unity and harmony (Asmah, 1994; Coronel-Molina, 1999; Kavanagh, 1999; Ignace, 1998 Nahir, 1984; Noss, 1994). Language planning can involve various types and levels taking advantage of various factors that have to be considered. Here are some typical factors that have great influence on the language planning.

One of those factors that influence language planning was a linguistic factor as in the Cham situation. Linguistic factors can be regarded as the status and characters of a language. It means that the phonemes, morphemes, semantics and structures of the language have to be considered with the intention of developing the simpler and more appropriate. In the case of a language with a less appropriate writing system for day-to-day usage, it is imperative that language planning is done to reform this inappropriateness. The development of a language depends on the public preference and speakers’ attitudes. They like easier, simpler and more convenient to use. Such
considerations would inform the reasons, why an individual, a speech community, a nation prefer this language to the other. For instance, in Indonesia, Malay (Bahasa Melayu) was preferred to Japanese and Balinese, because it is less complicated than Japanese and others in terms of characters, though it is a minority language. Many individuals prefer to learn and use English to Chinese, for the former has simpler characters and writing systems than the latter, the more complicated one. The status of a language can also influence its preference as national language of a country. That is the reason why many multilingual countries in Africa would choose European languages or English as their official languages (Fishman, 1974; Tomitope, 2011).

Political factors, essentially and constantly impact on language planning, are considerations that relate the general policy of a country to its language policy. As the main agent in the process of language planning, government usually utilizes language planning to achieve its covert or non-covert aims such as political stability and economic benefits, adjustment of language status and revival of endanger languages (Baker & Jones, 1998).

How and why language planning of Cham AT. Cham speakers and teachers ensured that some syllables were written inconsistently in various ways, which were currently causing controversy in the Cham writing system. The inconsistencies in expressing Cham syllables were considered the main failure of Cham schooling program in 1964 and unsuccessful language development in the 1960s and 1970s. One of crucial factors for the success of the Cham MLTP is to standardize and unify those inconsistent writing ways as a then slogan said, “to standardize or to fail”. Because these teachers experienced the unpleasant failure in 1964, they decided to continue a thorough
standardization of the Cham writing system with great deliberation. It was known as spelling reform that any language had to do when it is applied in schooling, i.e. Old and modern English (in 1440s), French (in 1694), Biblical and Modern Hebrew (in 1900s) (Simplified Spelling Board, 1920; Marty-Laveaux, 1863; Rabin, 1973). Language policy and planning should be stable and reasonable to support the success of bilingual education programs and build a healthy environment for minority language maintenance and development.

Though most of the Cham teachers involved in Cham AT standardization were not linguists, with their experiences and desire for Cham revival, they prepared for their language teaching to conform to the results of language planning worldwide theoretically and practically. Their spelling reform or orthographic standard of the Cham AT is the corpus planning of the language. Under Baker’s view, language planning, which is government-level activity, conventionally includes three types: status, corpus, and acquisition planning further mentioned. Status planning is about the relationships between languages, and changing the status of a language within a community by increasing or decreasing its communicative functions; corpus planning concerns the changes within the language itself, the standardization and orthography of a language to fulfill new communicative functions; and acquisition planning deals with the users of language, creating language spread by increasing the number of speakers and uses by promoting language use in mass media, the Internet, and language teaching courses.

Language planning includes, status: institutionalization (e.g. use in local and national government and organization), modernity (e.g. use on television), social networks, and workplace; acquisition: family language reproduction, bilingual education from pre-school to university, adult language learning; corpus: linguistic standardization (i.e. by dictionaries, school, and TV) (Baker, 2006).
Language planning officially concerns the selection and promotion of a unified administrative language(s). It interprets a coherent attempt by individuals, groups, or organizations to influence language use and development (Baker, 2006).

**The situation of linguistic divergence occurred.** Again, remember that because of some inappropriate written ways of expressing Cham syllables, there are possibly thousands of words (morphemes), which can be written in 2, 3, or 4 ways (combinations). One sound (pronunciation) may be represented by various combinations of letters and one letter or a group of letters pronounced in various ways (see Table 3 and Table 4). This causes the Cham writing messages to contain various meanings and leads to confusion in communication. The founders of the Cham MLTP program and TCTT began in 1978 wanted to make a Cham written message bear one authentic meaning by choosing the appropriate written ways for specific syllables. This meant carrying out the standardization of Cham orthography or spelling reformation. Twelve years of careful deliberation in the laboratory along with more than 42 conferences of adjustment and referenda were needed for the standardization to be realized (1978-1990). Perhaps this extreme caution may have been unnecessary.

After this language planning, students learned and made more use of the easier writing system with advantages in literal communication. The easier and more understandable a Cham written message, the more interaction and communication Cham people want to conduct using Cham writing. This results in more people, Cham or other ethnicities, developing their Cham literacy easily. In order to see the convenience in reading a standardized writing, the presentation and comparison between them was made.
A sample handwritten manuscript using old spelling (see Figure 12), then typed (see Figure 13), and finally typed in standard orthography (see Figure 14) may be seen below.

*Figure 12. A Cham manuscript presented in Aymonier & Cabaton Dictionary.*
There are 27 underlined words (in the Figure 13) with 2, 3 or 4 ways of pronouncing and with different meanings accounting for 35% of the total 78 words of the whole message, while in standardized writing, there is no word that can be pronounced in 2 ways or understandable in two meanings. In Figure 13, the underlined words, which have at least two pronunciations bearing two different meanings, make the text confusing and ambiguous. The scrawled handwriting in Figure 13 was too difficult for readers to recognize the letters, sounds and meanings. All words in Figure 14 bear authentic meanings.
Figure 14. The Cham text in standard orthography of AT.

The transliteration and translation of the text are following,

Transliteration of the text:

Ni panôch kadhar adoh pamrô kubao,

Uni uni kuv dih mûlam ni kuv lapei bbôh xang bbôh chei tapang murk chei tubhaak,

Uni uni kuv dih mûlam ni kuv lapei bbôh lamûn gook raak murk chei tubhaak,

Uni uni kuv dih mûlam ni kuv lapei bbôh lamûn gook biuh bbôh chei tikuh murk chei tapang,

Ahook kluv pluh tajuh kuv nao murk nhjuh di chaan patao,

Ahook kluv pluh dupa kuv nao murk aia di chaan patao,

Translation of the text:

This is Kadhar’s chant to treat a buffalo,

Listen that I sleep and dream and clearly see a stake was set in the ground,

Listen that I sleep and dream and clearly see leprosy cover the hole on ground,
Listen that I sleep and dream and clearly see an elephan steps on a rampart full of rat holes,

With thirty seven vehicles, I go collect firewood at the king forest,

With vehicle thirty seven arms length, I go get water at the king forest,

Some protesters tried to restore the “old spelling”, by holding conferences (Kuala Lumpur, 2006; Ho Chi Minh City, 2008), publishing books (Kuala Lumpur Proceedings DVD, 2007; and later on Cham Language, Real Situation and Solution, 2011), making official request asking for the adjustment of MLTP books to Vietnamese MOET. They claimed that, Cham students graduated from MLTP program could not read ancestral manuscripts, for MLTP writing systems were created and processed different from traditional AT, that were main themes of the above conferences and books. Among 193 standardized points they found out the two new created syllables, which were “chroh aw” without “darsa”, and final consonant “poh gak”. They sent an official letter in 2006 to Vietnamese MOET asked for termination of all these new elements in the MLTP textbooks.

**The true and solution of the divergence of Cham writing system.** Both the conclusion of authority and research findings approved the standardized AT. In response to the request letter by the representatives of Kuala Lumpur conference on 21- 22 September 2006, on The history of Cham language and scripts (Po, 2006b), the Vietnamese MOET held a conference to solve the problem. On 7th February, 2007 deputy Dang Huynh Mai presided over the conference at Phanrang-Thap Cham City. Many teachers, parents, language specialists, showed the manuscripts and dictionaries that used two syllables blamed for CTCC’s new creations and all syllable related to the
standardization of CTCC. After one-day discussion, they came to the conclusion that there was nothing new creation in the writing system in MLTP textbooks, which could be used as they were in the textbooks. If there were something necessary to be changed, more persuasive research had to be done. The survey on the divergent issue of Cham community was 97% of students and 98% of adults happy with current writing system in Cham schooling.

For the desire of reduction of inconsistencies of Cham language and making a Cham writing message bearing only one meaning, the concerned authority and CTCC standardized the language on the goals. During 12 years of implementing pilot and laboratory Cham classes from 1978 to 1990, being loyal to the purpose of the standardization, CTCC had standardized 193 issues of orthography (CTCC Document, 1995). Actually, these were the spelling combinations selected from the inconsistent uses of the ancient Cham people in AC dictionary. They are not processed and different from the traditional AT as some protesters thought. Both traditional AT and standardized AT are including in one source, traditional AT (CTCC Document, 1995; CTCC Specialist Guide, 2000).

Moreover, all their reasonable choices were the aspiration of the Cham community, stakeholders who confirmed that the standardizations in the MLTP textbooks since 1988 were the standards of orthography. They want to keep the current writing system used in schools, not the one as used in Manuscript of Royal Pangduranga 200 years ago. They need effective and relevant means of communication, not the old and original.
The conference officially concluded that the writing system in MLTP textbooks was appropriate and could continue to be used. This announcement opened up a new development and unification for Cham language in education and in community, though the divergences in the Cham writing systems were not totally terminated. Some persons kept on claiming of the creation of two syllables and illiteracy of Cham students after graduating from MLTP program, although they got no public attention.

**Standards of Cham orthography facilitate the Cham users and promote the Cham interactions.** Once the Cham writing system was easy, simple and convenient enough to attract its users and to fulfill its function in social interactions, it may compete with dominant languages, such as Vietnamese and English to survive. Recently, per Lo Minh Trai (2008b), the current chairman of CTCC, stated in his speech in the 30th anniversary of CTCC foundation that the Cham MLTP with its orthography standard greatly facilitated the teaching and learning both Cham lessons and Vietnamese academic schooling. Most of them met Cham proficiency (83-90%) for years since 2000. Most of Cham students reached good and excellent at Cham achieved outstanding students of the grades and schools and good performance in Vietnamese subjects. More than 1,5000 Cham literacy were provided to the Cham community annually. Their positive attitudes towards Cham language and identity improved and developed grade by grade inside Cham students. They love interacting in their mother tongue, singing Cham songs, dancing Cham traditional dances, and playing Cham traditional games.

Moreover, the use of Cham language firmly extended out of school border, into families and community. There were movements to spread Cham language and culture in various forms such as home based learning and teaching Cham language, songs and
dances. Many individuals know how to use Cham traditional musical instruments. Cham banners and slogans appeared more and more in public with plentiful colors, sizes and shapes in Cham festival days, and cultural events as weddings and funerals. Cham standardized AT scripts also appeared in village entrances, school entrances, classrooms, new houses and store signs.

More and more Cham language can be seen and heard. The radio and television stations of Ninh Thuan, Binh Thuan, Ho Chi Minh City and VTV5 had worldwide broadcast programs in Cham. There were many magazines, newspapers with articles in AT. There were some websites in Cham language started to attract browsers. All the positive signals could not emerge without the great distribution of the Cham MLTP program including orthographical standard, which clear the way to development of Cham language orally and literally.

The MLTP directly supports the Cham students afterward extend to household and community use of Cham language in term of new structures and words as interaction models. The mass media in Cham funded by the government indirectly strengthen whatever students learn from MLTP in schools.

However, the dominance of Vietnamese language, especially with the promotion of high tech, the Vietnamese words gradually penetrated and intergraded into the Cham communications. Even though in this study, Cham participants confirmed that the Cham last forever provided that Cham people are still loving it and using it in their daily lives. In fact the borrowing process has been possibly and inevitably growing, and gradually the language shift then reversing language shift has been happening.
No one can say how long the Cham language can be maintained. The effort of MLTP in Cham language maintenance may reverse or only slow down the language shift process. And if the Cham Lac Tri were residing in the US, could the Cham language have been maintained as it had in Vietnam? The answer is for only the future Cham descendants.

In brief for this chapter, the stakeholders’ perspectives in the issues are, firstly, the standard orthography of AT is deliberately implemented. It is the Cham people’s aspiration and for a better means of their communication. Second, they attended and voted for any decision of spelling reform in laboratory stage of MLTP. More than 98% of attendants accepted the standardized AT. Third, however, for claiming that the standardized AT was processed and newly created make it different from traditional AT and MLTP students could not read the Cham manuscripts, few Cham scholars protested the standardized AT. Actually, the standardization of AT orthography is necessary because it make Cham literal communication easier and more effective. Moreover, it was chosen from traditional AT used by Cham ancestors and in Cham French dictionary in 1906. Therefore, more writers like to use written Cham AT and produce Cham literatures which in turn will be available for Cham readers. This crucially contributes to the Cham language maintenance.

In the next chapter, I address my conclusions and recommendations of this study. They are some main achievements and limitations and then recommend some measures to keep the Cham MLTP in progress.
Chapter 9
Conclusions and Recommendations

Data analysis in the research addressed five research questions. The outcomes will be briefly revisited in this chapter. Under various views and perspectives of Cham stakeholders, bilingual education researchers, and practitioners, a picture of the Cham MLTP in Ninh Thuan Vietnam will be revealed with its successes and limitations. To improve the implementation of the program, I will provide some recommendations, which may be useful for individuals involved in managing and developing the Cham MLTP:

**Brief Summary of Findings Related to Research Questions**

- **Question 1.** The content of the elementary MLTP classes made use of Cham AT for its writing system and incorporated many aspects of Cham culture. MLTP classes were independent from the other subjects, each of which was taught in Vietnamese.

- **Question 2.** The quality of the elementary MLTP is maintained by the commitment of teachers and administrators together with the constant concern and support of the Cham community. The MLTP success at the elementary level is revealed in the textbook compilation, teacher training, and the very high student attendance. Other factors in quality maintenance include the consistent language policy and funding support from the government.

- **Question 3.** The transfer of linguistic skills, concepts, knowledge, literacy, and academic skills (study strategies, steps) in the elementary grades was evident across languages provided that the language proficiency in both Cham and Vietnamese was
maintained at an appropriate level. MLTP acted as a successful mechanism to support MLTP students in this transfer during their elementary schooling.

Question 4. Because of the positive impact of MLTP and Cham students’ growing language pride, the Cham language in Ninh Thuan, which some theories predicted was supposed to be replaced by Vietnamese, is now broadly used in families, communities, and some socio-cultural domains as shown in some typical examples of Cham language maintenance.

Question 5. The perception of stakeholders is that standardization of the AT orthography is necessary and relevant because it plays a crucial role in the success of MLTP and makes Cham literal communication easier and more effective. The standardized AT was chosen during the laboratory stage of MLTP by stakeholders and community. This choice was based on the Cham stakeholders’ aspiration and traditional AT used by Cham ancestors. The ease of use and uniformity has led more and more people to interact literally and produce literature in Cham standardized AT, which in turn will make it available for Cham readers. This is a crucial contribution to Cham language maintenance.

Achievements of Goals Related to MLTP

The MLTP program in Ninh Thuan province is considered a successful program by all stakeholders and implementers but still with room for improvement. It has helped the Cham students to maintain their heritage language and perhaps to better perform academically in mainstream education. The main factors related to the achievement of expected goals of the Cham MLTP are shown below:
Achievements of the appropriate language policy. The Cham MLTP was established and implemented because the government wished to promote minority language and culture. There were some typical legal documents to orient Cham MLTP. The decisive role of Chapter I Article 5 of the Constitution of the Democratic Republic of Vietnam in 1946, 1959, of the Socialist Republic of Vietnam in 1980, 1992 on teaching minority language in elementary schools is consistent in promoting minority languages. Decision 153-CP, 1969 focused on development of socio-economy and education in ethnic, remote and mountainous areas. Decree No. 23/CT-TW, 1977 gave guideline on ethnic issue management in the current situation. Decision 53-CP, in 1980 provided instruction on promoting writing systems of ethnic minority groups. Circular 01, in 1997 was very important because of its stipulations for teaching and learning minority languages in schools. Instruction 38/CT-TTg in 2004 broadened the way for promoting the teaching and training minority languages to cadres and civil servants working in minority regions. Decision No. 29/QD-BGDDT in 2006; and Decree No. 82/TT-BGDDT in 2010 raised the minority schooling more professional especially by promoting bilingual education.

The policy clarified the foci of government on the Cham students’ promotion of the Cham language maintenance and improvement of academic performance. Those are the Cham communities’ standing aspirations therefore the communities are very happy with the MLTP project and policy. They continue to support the program during MLTP development, to alleviate its weaknesses, recognize and praise its achievement. Generally, the Cham agreed that the Cham MLTP reached specific success in its goals.
However, because the program is limited to elementary school years and suffers from the inadequate assignment of teachers to the program, it has failed to fulfill the goals of bi-literacy and transition. When Cham students move into the secondary grades they are no longer supported in Cham language. Cham students who reached literacy during 5 years of elementary schooling are now confronted with the risk of becoming illiterate again in Cham because of the interruption of MLTP at grade 6. Moreover, as teachers and specialists reported the absence of MLTP classes at secondary level may have caused Cham minority students to suffer cognitive difficulties, which lead to lower performance in academic proficiency.

**Engaged and purposeful management of the MLTP implementation.** The success of MLTP was largely due to responsible authorities who assigned CTCC members. These members then provided the creative and unique management that led to the MLTP program implementation. The CTCC, which directed the laboratory MLTP program in adopting the appropriate writing system, wrote better textbooks, and chose methodology and curriculum from 1978 to 1990, bore responsibility for permanent tasks: (1) to study the Cham language, in order to compile textbooks and create extra reading books; (2) to direct, supervise, and examine the teaching and learning; and (3) to train the Cham teachers and enhance the quality of teaching of the Cham language. The most effective factors were annual reports of the quality of teaching and learning, and the rewards given to students and teachers for current achievement and development orientation. These factors provided motivation to students and teachers, which annually encouraged the MLTP to move ahead with more and more quality.
Efficacy of teacher training. With three kinds of training courses under the management of CTCC, more than one hundred Cham teachers could be provided every year. These courses were the Cham teacher courses in Ninh Thuan teacher training college, the basic Cham language courses, and the advanced Cham language course. About ten days before a new school year started, the Cham continuing adjustment courses were held annually to (1) provide guidelines and solutions for the learning and teaching issues of the year; (2) inform the result and achievement, and; (3) reward outstanding teachers and students. During the laboratory stage of MLTP, almost one teacher taught one Cham class. With these three types of training course, more than enough Cham teachers were available to cover all Cham classes even if the program were to extend into secondary and high schools. In comparison with other MLTPs, the Cham program was outstanding in teacher training (Lo, 2008b). The Cham teacher training was interrupted in 2004 for two reasons. First, the number of Cham teacher graduates had exceeded the need of the MLTP. But second, the decision to have only 50 teachers teaching in the program led to a decline in interest in becoming a teacher in the Cham MLTP. From 2004 to 2012, there was only one two-week teacher-training course in Qui Nhon University in Qui Nhon City, which attracted 53 Cham teachers in June 2007.

This course was seen as an opportunity to travel and was regarded as less practical and serviceable as those teacher training courses previously held in Ninh Thuan and Binh Thuan provinces. The three types of courses mentioned above were considered by teachers and specialists interviewed as crucial factors to contribute to the success of the Cham MLTP.
Textbooks and reference books with standard AT writing system. In order to manage the program effectively, the CTCC under the auspices of the Education and Training department of Ninh Thuan province was established in May 1978 to manage MLTP. AT writing system was standardized during 10 years for a stable and effective use in MLTP books and in Cham community. Textbooks were written at first time in 1978 for two laboratory classes. They were updated annually and first published in 1985 from grade 1 to 5. For the better textbooks and curriculum, the textbooks were updated and published steadily; there were student book, teacher book and workbook for each grade level. So far there had been 4 editions of Cham language books for 5 grades of elementary schools, the first edition in 1985, the second edition in 1990, the third edition in 2000, and the fourth edition in 2009. They were relevant and reasonable to students’ age and perceptive abilities. Though there were some defects in the textbooks that were identified, they would be fixed and adjusted in the next edition. Textbooks of the Cham MLTP were considered as the important guideline for Cham qualified teachers to approach the highest performance.

Moreover, many kinds of the Cham books and language materials were published to facilitate the Cham language teaching in school. From 1987 to 2010 more than 100 books, were published with more than eighty thousands copies, including textbooks, reading books, picture books and reference books (Quang, 2010). Some effective tools that contributed to the cognitive facilitation in Cham teaching and learning was the use of textbooks and dictionaries. The Cham dictionaries were available and are very helpful for Cham learners to decoding linguistic issues, such as, the *Dictionaire Cam – Française* written by Aymonier and Cabaton in 1906; *Từ điển Cham-Viet* (908 pages comprising
10,000 words), and Từ điển Viet-Cham (490 pages comprising 11,000 words) written by Bui Khanh The, Phu Tram Inrasara and Quang Can in 1995; the Viet-Cham dictionary for schools, written by Inrasara and Phan Xuan Thanh in 2004.

**General evaluation of stakeholders and implementers.** The Cham community really cared for and advocated the government policy of putting the Cham language in schooling known as the Cham MLTP. During more than 30 years of its existence and development, the Cham in Ninh Thuan province always supported the program physically and mentally. The continuity and stability of its achievement during more than 30 years generally confirmed the appropriateness of the MLTP program in schools in terms of governmental language policy and implementation. The revival of Cham language together with promotion of Cham students’ schooling achievement was implemented effectively, stably, and extendedly. The purposes of the program were satisfied as conclusions in the reports of five years, ten years of the laboratory stage, twenty years, and thirty years anniversary of CTCC foundation, “The Cham schooling intervention in elementary education had no negative effect on the academic performance but helped to improve the students’ language acquisition and academic cognition” (Lo, 2008a, p. 18). Notice that T. Nguyen (1998) drew the same conclusion ten years previously!

Though some changes might somehow affect the Cham MLTP, all Cham students steadily attended all Cham classes, which kept the program stable in its development. During its implementation in 34 years from 1978 up to now, the class time changed from 3 periods a week, later on 4 periods, then 2 periods, and finally back to 3 periods a week. The textbooks were edited and replaced four times. The Cham teacher assignments were
switched from class teacher (one teacher taught one Cham class) to subject teacher (one teacher taught from two to ten Cham classes). The CTCC that directly managed the Cham MLTP was dissolved and replaced by MEO since 2010, whose duty was broadened to all minority groups in the Ninh Thuan province. Some factors, which caused negative impacts on the Cham program, were decided and persistently implemented by the government without concern for the stakeholders’ opinion, such as the Cham MLTP structure and MLTP teacher assignment.

The achievement of the Cham MLTP on Cham language maintenance extended beyond the schooling arena, and influenced the attitudes and treatment of Cham community members on Cham language use. There was movement towards speaking the right and pure Cham language, singing Cham songs, and performing Cham folk dances in the community, especially among young people and students. Banners and slogans in Cham were seen more often in cultural and social activities, such as, group meetings, festival, weddings, and funerals.

The great involvement of the Cham community. Since the foundation of the Cham MLTP and the direct management authority, CTCC, the Cham community constantly has been concerned for the sustainable development of the Cham language teaching and learning. Frequent interaction with the Cham MLTP for concerned issues encouraged and promoted the fulfillment of the program purposes. Many factors related to the teaching and learning of the Cham language in primary schools, and the involvement of community are described below. These factors establish the involvement of students, teachers, parents and specialists:
(a) The Cham people are proud of their native tongue, what they learned from schools they are willing to use it in their daily life, in families and communities. They eagerly attend all the meetings in full strength for vital issues of Cham language, i.e. their constructive attitudes and exciting discussion in the conference to response the controversy of Cham writing system, (1) on February 2007, they participated in arriving at a proper conclusion; (2) over 42 conferences from 1978 to 1988 for choosing proper Cham orthography, and; (3) their denial and termination to the Tran Xuan Ngoc Lan project of using the Romanized script in Cham schooling in Ninh Thuan province (Quang, 2005).

(b) The percentage of students who are literate in Cham language is higher and higher when compared with decades ago, when their proficiency was only in oral. Annually the number increased from 1500 to 2000 literates mainly provided by MLTP classes.

(c) For years, 100% Cham children attended MLTP and had opportunities to learn their mother tongue. Even some mixed blood or other ethnic group children living in Cham villages have attended the Cham MLTP classes.

**Other institute supports.** There are a few magazines and newspapers published in Cham, and some Internet pages designed in Cham. Radio and television programs in the Cham language are favorites of Cham students and community members. Because of high tech achievement, the Vietnamese language has been overwhelming everywhere, even in Cham homes (as 4% students said Vietnamese language used in Cham home), even so the few mass media in Cham channels are really helpful for Cham students to practice and to develop their Cham language. The combined effect of the above-cited
developments (1) the Cham CLTP and (2) other institute supports had created a good environment to nurture the love and the pride of MLTP students’ Cham mother language.

**Students’ better academic performance and Cham language literacy.**

Recently the annual reports concluded that participation in Cham MLTP that was associated with successful academic performance of MLTP students, whose scores were usually better than the average scores of general (monolingual) students in the district and province. The findings from the interview data agreed with the above statement. Table 16 showing final scores of the fifth grade students in 2010-2011 supported the perceptions of participating parents, teachers and specialists.

In comparison with the educational situation at the beginning of the program, the change was clear. From the early days of MLTP, not many Cham people know Cham AT or Cham literacy. The program started with two classes in the first grade, including 82 students. It gradually rose upon the moving into upper grades until grade 5 in these two laboratory schools. Year by year, it covered all 23 schools. Currently 100% of Cham students in 25 elementary schools attend the MLTP program, and since 2002 9,000 students have attended. The percentage of student reaching proficiency grew annually (Lo, 2008b). Since 1978 more than 40,000 students have achieved Cham literacy. Each year from 1500 to 2000 new Cham literates join the Cham community. Along with this, at the beginning of the program, Cham students experienced class repetition and dropped out at a very high rate, about 30% to 50%. The dropout rate of Cham students was improved and close to the rate of the province which was 2.63% in 2005, 1.62% in 2011, and 0.84 in 2012 (ETD of Ninh Thuan Report, 2011). The academic performance was usually below the average of the district, and province (Specialist and teacher interviews,
Now Cham schools, especially MLTP students are reaching proficiency at rates equal to or higher than those of the district and province students. The dropout and class repetition rate are remarkably reduced, and are close to the national rate (dropout under 1% and class repetition under 6%) (Specialist and teacher interviews, 2012).

**Students’ attitude.** Most of attendant students believe that the Cham MLTP is helpful for them to better learn other subjects in Vietnamese and being literate in Cham language. Simultaneously, the love of their mother language, the pride in their language and self-confidence grew with the development of their cognition and language proficiency. Their language ability development has provided them constructive interaction and more effective and appropriate communication with fewer borrowed Vietnamese words. The more proficient they are, the more often they like to use the language in their daily life. The habits of using mother tongue with their Cham community emerge in different domains impact their friends, classmates and neighbors then spread among community. The movements of speaking and singing Cham in young students and university students recently were examples of the spreading of the youths’ Cham interaction habits. Those Cham communications and interactions contribute to the live long of the Cham language.

**Limitations Reported by Study Participants**

Despite the laudable achievements of MLTP in maintaining at a higher level of students’ academic achievement and perpetuation of the Cham language, there are some defects, which hinder the full achievement of MLTP’s objectives. There are some typical limitations are as follows:
The need to develop the academic achievement of MLTP. It has been proven that the longer each student remains in the language program, the better the results become. An increase in implementation to 3 or 4 periods per week may be expected to improve the MLTP students’ performances, but other studies have shown that the greatest rise in efficacy would probably occur if the span of the program went from only 5 years to at least 9 years (Baker, 2011). The 5 year span up to fifth grade is a serious limitation on the Cham MLTP. On entering secondary school, students almost immediately meet difficulties in acquiring Vietnamese and experience limitations in Vietnamese performance. Cham students at the secondary schools need the extra Vietnamese classes to catch up with their Vietnamese peers, which they did not need when studying at elementary level.

The MLTP structure needs to extend to higher classes. When they graduate from elementary school and enter secondary schools or higher without the benefit of Cham classes, Cham students are exposed to only Vietnamese in all subjects, without the support of maintaining the Cham language as they experienced in elementary school. The goal of Cham literacy for students is no longer sustained because the program dos not continue at the secondary level. With the dominance of Vietnamese everywhere, sometimes living away from their parents and many other reasons, children’s Cham language face a high risk of being replaced by Vietnamese. Thus the literacy in Cham, which they need to develop in 8 to 10 years, is broken half way to full development. As one specialist mentioned, what they learn in only 5 years is not enough foundation for them to apply in their social economic lives. Generally, writers could present their talent above age of 16 or 18. If the enforcement of the Cham program is not sustained until that
age, Cham students are unable to develop their writing talents. The Cham language cannot be a language of literature as it used to be. The literates that Cham MLTP annually provided are insufficient proficiency level to facilitate the effect of institute supports. Thus, the structure of the Cham program should be, as least as other healthy programs in the nation, up to 9 grades for sustaining literacy goals.

**Inadequate teacher assignment to teach Cham classes.** Since 2001, when the number of graduate Cham teachers exceeded the number of Cham classes, instead of one teacher served one class, the district offices of education and training assigned one teacher to teach more than two Cham classes. Since 2004, there were about 50 teachers who served all Cham classes of more than 350 classes with about 9,000 students. This inappropriate ratio caused bad effect to teacher training and achievement of the MLTP purposes. The final scores of Cham subject, were supposed to go up steadily, however, with the application of this subject teacher policy where one teacher taught more than two classes, the final scores dropped down more than 20.4% in 2006 right at that year, and this also depressed the teachers’ motivation of Cham language teaching (Lo, 2008b).

Result in Cham teachers gradually lost the motivation and enthusiasm of attending Cham teacher training courses and learning-practicing the Cham language teachings. That was the reason why there was no teacher-training course since 2004. The statement of MOET that the big obstacle of MLTPs in Vietnam was lack of minority language teachers made no sense, because for save money and overload reduction the subject teacher policy soon will apply for these programs as it did for Cham MLTP. By that way, training without using, no need to train more minority language teachers as it was for Cham MLTP since 2004.
**Lack of support instruction at home.** Because there were not many Cham language teaching and learning courses for adults in Ninh Thuan, many Cham adults did not know how to read and write the language as well. The number of Cham illiterates in the community is still very high, including some teachers. Sometimes the Cham community made requests for Cham classes but there was no response, nor permission from the local government. Most parents did not know how the instruction in classes was going on. They could not help their kids to study Cham language at home. Although there currently is a Cham language-learning program on television, parents rarely help their children learn Cham at home.

**Some Recommendations to Maintain the Progress of the Cham Language**

**Develop curriculum.** Cham language needs a relevant curriculum to overcome those above limitations. Some adjustments should apply as soon as possible as: Cham language should be taught 4 hours a week for primary school; Cham language program should last through high school from grade 6 to grade 12 with at most 2 periods per week; Certificate in Cham language is condition for ethnic minority students to attend University. The language materials used in MLTP should include some typical Cham cultural features and activities. The Cham program structure should be relevant to provide sufficient time for Cham student to reach full Cham literacy and proficiency. The appropriate element of cultural factors should be designed in the Cham curriculum to nurture the students’ language and identity pride, which encourage them to use the Cham language as much as they can.

If we have effective measures and relevant curriculum to realize the language policy, the Cham language lives longer with its community and contribute remarkable
role to the function of social interactions and the community development, orally and literally.

**Promoting the role of Minority Education Office.** The decision of the termination of CTCC operation, the CTCC personnel were transferred to the minority education office (MEO) directly under the education and training department of Ninh Thuan province performing broader duties. It meant that MEO is taking the responsibility to all minority groups in the province in stead of only Cham at CTCC period: (1) to study the minority languages for a unified orthography to use in compiled textbooks and extra reading books; (2) to direct, supervise, examine the teaching and learning of minority languages, and; (3) to train the minority language teachers and enhance quality of teaching minority languages. The role of OME was to recognize and adjust the inadequacy between the governmental policy and implementation and to inform the success and defects for a better future of the implementation. However, since 2011, there were no annual reports of teaching supervision and learning testing of the Cham program as the CTCC did with the Cham MLTP. Moreover, Decree No. 82/2010/TT-BGDDT guided the Cham MLTP to extend to secondary and high school grades, and to launch Cham course in the continuing education centers. However, there is no sign to say that OME prepare to realize the Decree No. 82/2010/TT-BGDDT. The OME needs to be waked up and do what they need to do for a better MLTP for Cham and other ethnic groups in Ninh Thuan province.

**“One teacher for one Cham class” at elementary schools.** The proper teacher assignments had great affected the quality of Cham MLTP. Teachers’ ability, knowledge and skills were recognized, respected and appropriately exploited in assignment to teach
Cham classes, they would be accumulated and promoted to a higher level. The skillful and qualified teachers took full affect to the success of the Cham MLTP as the first 25 years of the Cham program. The teachers were aware of that important link, their enthusiasm, motivation of Cham teaching and love of Cham language continued develop and transfer to their students. The good result could be seen in the annual final grades, which were steadily increased from 2 to 5% around 75 to 90% students of proficiency in Cham language during the first 25 years of the Cham MLTP development.

On the other hand, in subject teacher assignment, one teacher taught up to ten Cham classes, as applied since 2004, about 50 teachers taught 350 Cham classes. Pleading overload reduction or financial difficulty, local educational authority of Ninh Thuan province kept on doing improper assignment for years and spreading immeasurable bad effect on the Cham and other programs in Vietnam. More than 1,000 Cham teachers knew that their knowledge and skills in teaching Cham language, which were not exploited and linked to the success of the Cham MLTP. Their motivation of teaching and improving teaching not only were perished, but also their re-illiteracy could be true. Some features to understand the harmful effect of the improper assignment: The percentage of students reached proficiency in Cham classes was dropped down 20.4% right at that year; the enrolment for teacher training courses in 8 years was only 53 attenders (Trai, 2006b). Obviously, to avoid this unexpectedly harmful effect on the MLTP, “one Cham teacher teaches one Cham class” is both an aim and an important principle.

Enhance mass media. To revive a minority language into stable function in its native community is not easy. Just language teaching in primary schools and using in
family are not enough. Lack of the usage Cham communicative and interactive models in local mass media, which is recognized as the motive restrict of the development of the language function. The local authorities should upgrade and lengthen the periods of TV and radio broadcasting in the Cham. At least one magazine or newspaper is published in Cham monthly or weekly and delivered to their doors. The producing films and karaoke in Cham language should be strengthened. At first translation literature should be enhanced to meet the emergent needs of Cham students and communities. The government should provide funding to engage the Cham community with these activities.

**Launch adult classes.** In order to help Cham adult review their mother language, classes for adult should be held in all villages or in the continuing education centers. Cham community has requested for Cham classes for adults. To launch Cham classes for adults both satisfy the needs of Cham community, requirement of sweeping Cham illiteracy programs, and support instructions of their children at home. These courses are also helpful to the government officers working in the Cham areas, and researchers in the Cham field. Any kinds of Cham classes will provide more Cham literates and contribute to the maintenance and development of the Cham language. Those are necessary to build a bilingual environment sustainably in Cham community’s maintenance and development of the Cham language.

**Promote the speaking and writing of the Cham language.** Because use the language is to maintain the language, therefore using the language is the crucial factors to preserve and develop the language (Baker, 2011). When the Cham language speakers conduct a conversation they provide Cham exposures to the surrounding people. The language, which the speakers use, confirms their identities. The more you use the
language, the more you get the language fluency and proficiency, and of course the more you prefer to use the language. There were some Cham said that they are proud of and love the language but they use the Vietnamese language among their Cham friend and partners in day to day conversation. Those persons are unconsciously betraying their Cham mother language and actually denying their Cham identity. In reality, many Cham people agree with this and they do not know that they are unintentionally ignoring and damaging their Cham language and identity. In order to nurture the love and pride of your Cham language, the Cham speakers should write and speak the Cham language more often whenever, wherever they can. Making the Cham language more often heard and seen would help the Cham language come to a higher level of exposure, by being heard and read. This would motivate Cham speaking and writing among Cham people, and contribute to a sustainable maintenance of the Cham language.
Appendices

Appendix A: World Models of Mother Language Education

Though the purposes of MTTP are generally to promote academic achievement and mother language literacy, some actual programs focus on either or both as following samples. For the purpose of improving academic achievement, the mother tongue is normally used in Britain to refer to the first language acquired by children. It refers to all native languages other than English, which may be taught as a school subject (Martin-Jones, 1984). The concept of mother-tongue education, or the use of minority students’ native languages as a means of instruction, is widely considered to be valuable for students (Tollefson, 1991). Tollefson argues that children who have not learned English might be seriously disadvantaged by having to learn in English-medium classes. Therefore the principle of equality means that the government needs to provide mother-tongue classes until students are able to participate equitably in English-medium classes. This has led to several research projects and several important reports. Alan Bullock’s (1975) examination of all aspects of English teaching (i.e., the relationship between speaking and listening and reading and writing, handwriting and spelling, and children with special reading difficulties) resulted in a unified national policy on language and mother tongue education. In case of Cham students in Vietnam, Cham language used as instruction only in Cham classes while in other Kinh-medium classes they were treated as Kinh native speakers, regardless their limitation in Kinh. They had to overcome the language gap by individually. How they did make it or need some extra help need to be addressed in this research.

For the promotion of bilingualism and multilingualism, the European Communities Directive on the Education of Children of Migrant Workers (European Communities, 1977) supported policies to improve the education of linguistic minorities. The most important government document on education of ethnic minority children in Britain is Education for all (Swan, 1985). In the final report, the committee commissioned studies, which reviewed research on pupils of South Asian origin (Taylor, 1985), Chinese origin (Taylor, 1987b), and Vietnamese, Cypriot, Italian, and Ukrainian origin, as well as Romanies and Liverpool Blacks (Taylor, 1987a). The debate over mother-tongue education in Britain has continued with intensity. The British government has clearly allied itself with the view that mother tongues are appropriate as school subjects only, and should not be supported as part of a commitment to a genuinely pluralist society in which linguistic diversity is maintained (Tollefson, 1991). By presented diversity of MLTPs in the world, it is notified that the language education is a right. However, Cham MLTP is considered as a favor given by the government to serve their political aim rather than to accomplish the policy (Quang, 2005) and satisfy the Cham aspiration to preserve their culture and language. The establishing and crucial changes of Cham MLTP are for the sake of government not the Cham, i.e. switch the MLTP class time from four periods a week to two periods a week without persuasive reason.

Another view of MLTP is its forms. Whether “strong” or “weak” is clearly revealed by the length of time that students learn the language. “Strong” when mother language teaching spans from K or first grade through the last grade of high school. This has been a rather popular strategy in language and education policies of various
multicultural and multilingual nations. Examples of bilingual teaching in which minority languages are taught as a second school language up to the last grade of high school are abundant, as shown next. In Brunei, the Dwibahasa (two languages) school system operates through Malay (Bahasa Melayu) and English (Baetens, 1999; Jones, Martin, & Ozog, 1993). In Nigeria, bilingual education is present, particularly at the secondary school level, in English plus one of the national languages of Nigeria Hausa, Ibo or Yoruba (Afolayan, 1995). In Germany, German is paired with French, English, Spanish, and Dutch to create a ‘German model’ of European multicultural and bilingual education (Masch, 1994). In New Zealand, the Kohanga Reo (language nests) movement provides a grassroots from instituted immersion pre-school for the Maori people (May, 2008). In Singapore, English plus Mandarin, Malay or Tamil (The four officials of the country) create bilingual education (Pakir, 1994). Those practices confirmed that minority language programs should last up to the last grade of high school. It allowed the learners endorse the chance for full biliteracy and higher levels of proficiency in one or more languages (Curtain & Dahlberg, 2004; Howard, Lindholm-Leary, Sugarman, Christian, & Rogers, 2005; Schwinge, 2008). This extension of the mother language program may be appropriate examples for policy makers, teachers, and educators involved in MLTP in Vietnam.
Appendix B: Consent Form

* This is just for informational purposes, for IRB, I create three separate consent forms and one oral assent form for the students with relevant Vietnamese translations.

Agreement to participate in the study

“Investigating the Mother Language Teaching Program and its Relationship to the Language, Culture, and Identity Rights of the Cham Minority in the Ninh Thuan Province of Vietnam”

Can Quang
808-203-4710

Dear Parents/ Teachers/ Specialists:

You are being invited to voluntarily participate in the above-titled research study, a component of my dissertation for a doctoral degree in the College of Education at the University of Hawai‘i, Mānoa. The purpose of my study is to gather information about the Cham language-teaching program, especially in terms of its influence on the community’s Cham language revival efforts. You are eligible to participate because of your involvement as a parent/teacher/specialist in Cham language education.

Participation in the project involves completing one questionnaire and/or one interview about your opinions regarding the Cham language education program your child participates in the MLTP program at this elementary school. The questionnaire takes you about 15 minutes to finish and is conducted in the classrooms. The interview takes place in a location convenient for you and lasts no longer than 20 minutes. Approximately 165 people participate in the study. You may choose not to answer some or all of the questions. During the interview, and prior your consent, we audio-record the conversation in order to help the investigator review what is said. Your name does not appear on these notes and no personal identifying information is included with the research results.

Only the principal investigator may have access to your real name or pseudonym and the information that you provide. In order to maintain your confidentiality, your real name is coded in the first stage of collecting data, and is not revealed in any reports that result from this project. Interview records, questionnaires and personal information are locked in a cabinet in a secure place and are destroyed upon completion of the project.

Participation in this research project is completely voluntary with no monetary compensation for your participation. Any questions that you have are answered and you may withdraw from the study at any time, with no consequences to you/your child. There are no known risks from your participation and no direct benefit from your participation is expected.

For further information please contact researcher, Can Quang, at 808-203-4710, or cquang@hawaii.edu. If you have any questions regarding your rights as a research participant, please contact the UH Committee on Human Studies at (808) 956-5007, or uhirb@hawaii.edu
Thank you for your participation.

Detach, return to researcher

Additional consent for use of audiotape during interview:
I, __________________________________________, agree to participate in Can Quang’s research project about the MTLP program. I agree that Can Quang may audiotape me during the interview for analysis purposes. I understand that my name and basic info remain confidential.

_________________________________________  __________________
Signature  Date
Appendix C: Oral Assent Script for Students

A participatory research study of the Mother Language Teaching Program and its Relationship to the Language, Culture, and Identity Rights of the Cham Minority in the Ninh Thuan Province of Vietnam.

A research project being conducted by:
Can Quang
Phone: 808-203-4710
Email: cquang@hawaii.edu

Hi, my name is Can. I am doing a project for my PhD in Education at the University of Hawai‘i at Mānoa, in the USA. I want to study how the MLTP is doing in terms of helping the Cham people maintain its language and culture. I want to learn this from those who are participating in the program, and that is why I am asking you to be part of this study. To help me understand the MLTP, I will conduct questionnaires, interviews, and observations about language use at your school.

I would like to invite you to be part of my research project. Your participation in my project is absolutely voluntary. It is perfectly OK for you to choose not to be part of the study, and there will be no penalties to you if you choose not to participate. Also, if you agree to be part of the study at the beginning and later find that you are not enjoying it, you can stop your participation at any time and you will not be punished in any way and it will not affect your Cham Language or any other grades.

If you participate in the study, your MLTP teacher will hand out each of you a questionnaire in Cham (Akhar Thrah or Romanized) or in Vietnamese, whichever you prefer. The questionnaire will take you about 15 minutes to complete. When you are done with the questionnaire, you will turn it in to your teacher.

Unfortunately, because of time limitation, I cannot interview everybody in the class, so we will randomly select 10 students from all the ones who have volunteered to be part of the study. The interviews will be about 20 minutes long and will take place at the library for a 20-minute interview on the MLTP program and your Cham language daily use. If you agree to it, the conversation will be recorded so it can be later written down for my analysis.

I will only use data for this research for my project and will not share the data with anybody at your school. All the data I collect will be confidential, meaning that readers will not be able to know which are your words or your work. I will make sure I keep all the data locked and safe during my research and after I complete my degree the data will be destroyed.
Do you have any questions about the study and your participation in it? You can ask me or ask your MLTP teacher.

Now that you know more about my project, I wanted to ask you if you would like to participate in this research project.
Nguyên bản đồng ý miếng với học sinh
Sự tham gia vào đợt nghiên cứu chương trình giảng dạy tiếng mẹ đẻ và mối quan hệ với các quyền ngôn ngữ, văn hóa, và bản sắc của tộc người Chăm ở tỉnh Ninh Thuận của Việt Nam.

Một dự án nghiên cứu đang được tiến hành bởi:
Can Quang
Diên thoại số: 808-203-4710
Diên thư: cquang@hawaii.edu

Xin chào, tên tôi là Quang Căn. Tôi đang làm một dự án cho chương trình tiến sĩ của tôi trong Khoa Giáo dục tại trường Đại học Hawaii ở Manoa, Mỹ. Tôi muốn nghiên cứu như thế nào và mối quan hệ giữa chương trình tiếng mẹ đẻ Cham và việc sử dụng và bảo tồn ngôn ngữ Chăm của cộng đồng thiểu số Chăm ở tỉnh Ninh Thuận Việt Nam nói chung, tại trường tiểu học Cham nói riêng. Để giúp hoàn thành dự án, tôi sẽ tiến hành làm phiếu khảo sát, và cuộc phỏng vấn với học sinh Cham lớp 5 trong chương trình tiếng Cham, và quan sát việc sử dụng ngôn ngữ tại quy trường, của học sinh và cộng đồng.

Chúng tôi muốn các bạn là một phần của dự án nghiên cứu của tôi. Sự tham gia của bạn trong dự án của tôi là hoàn toàn tự nguyện. Do đó hoàn toàn được, để bạn chọn không dự phần vào đợt nghiên cứu này, và sẽ không thiệt hại gì cho bạn nếu bạn chọn không tham gia. Ngoài ra, nếu bạn đã bán đồng ý, và sau đó thấy rằng bạn không thấy thích thú, bạn có thể ngừng tham gia của bạn bất kỳ lúc nào và bạn sẽ không bị trách phạt và sẽ không ảnh hưởng gì đến điểm môn tiếng Chăm của bạn.

Nếu bạn tham gia vào nghiên cứu, giáo viên tiếng Cham lớp của bạn sẽ phát cho mỗi bạn phiếu khảo sát bằng tiếng Chăm (Akhar Thrah hoặc Latinh) hoặc tiếng Việt. Mất khoảng 15 phút để diễn xong bảng câu hỏi, mặc dù bạn có 30 phút để làm điều đó. Khí bạn đã làm xong chuyên nó đến cho giáo viên của bạn.

Rất tiếc, chúng tôi không thể phỏng vấn tất cả các bạn, do đó, miễn học sinh tỉnh nguyên đều tiến sẽ được chọn. Những người tham gia trong buổi phỏng vấn sẽ được giáo viên của bạn đền thưa viên cho một học phần phỏng vấn kéo dài khoảng 20 phút cho mỗi em, về chương trình học tiếng mẹ đẻ và tiếng Chăm mà bạn sử dụng hàng ngày. Cuộc hội thoại sẽ được thu âm sau đó ghi lại thành văn bản, sau này nếu cần thiết để sử dụng chính xác trong các bước tiếp theo trong dự án.

Tôi sẽ chỉ sử dụng dữ liệu cho nghiên cứu này không chia sẻ với ai. Tất cả các dữ liệu tôi thu thập sẽ được giữ kín, có nghĩa là người đọc sẽ không thể biết phân ý kiến và quan điểm của bạn. Tôi xin doan chắc rằng tất cả các dữ liệu này được bảo và lưu giữ ở nơi an toàn trong quá trình nghiên cứu của tôi và sau khi hoàn thành khóa học của tôi nhưng từ liệu liên quan đến các cuộc phỏng vấn sẽ được tiêu hủy.
Bạn có thắc mắc gì về việc nghiên cứu và tham gia vào đợt nghiên cứu này không? Bạn có thể hỏi tôi, hoặc giáo viên tiếng Cham của bạn. Baş giờ bạn biết thêm về dự án của tôi, tôi muốn hỏi xem bạn muốn tham gia vào dự án nghiên cứu này.
Appendix D: Survey to Be Administered to Cham Language Users

Survey 1

Dear Cham language users,

Thank you for your participation in this study. As you may remember, one of the purposes of my research is to clarify the appropriate Akhar Thrah writing system. The questions below will help me to determine what might be the optimal writing system for the MLTP and similar programs. Please take a moment to read the questions below and answer them. Based on your understanding of syllable structures in Akhar Thrah, please check the writing option that you consider to be linguistically more appropriate and thus find more relevant to express a sound of a corresponding word. For example, in the words below, please mark a or b to designate the syllabic structure that you think is more appropriate to be used in the MLTP.

1/.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>apply, anoint</th>
<th>fool, dull</th>
<th>deep-set</th>
</tr>
</thead>
<tbody>
<tr>
<td>a: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

2/.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>time, cover, bold</th>
<th>section(sugar-cane, bamboo)</th>
<th>contiguous</th>
</tr>
</thead>
<tbody>
<tr>
<td>a: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

3/.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>step up GM, 57</th>
<th>call for, rice measurer BT, 217</th>
<th>wise BT, 217</th>
</tr>
</thead>
<tbody>
<tr>
<td>a: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

4/.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>pot</th>
<th>meet</th>
<th>origin, principal</th>
</tr>
</thead>
<tbody>
<tr>
<td>a: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

5/.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>wet, muddy</th>
<th>litt net</th>
<th>maiden, virgin</th>
</tr>
</thead>
<tbody>
<tr>
<td>a: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

6/.

<table>
<thead>
<tr>
<th>Meaning</th>
<th>moor GM, 391</th>
<th>smash AC, 195</th>
<th>incline GM, 405</th>
<th>stick, glue GM tr. 391</th>
</tr>
</thead>
<tbody>
<tr>
<td>a: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

7/. Syllable “auk” in words:

Meaning | rice cup | bottom, rear | piece, section | grasshopper |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

8/. Syllable “ap” in words:

Meaning | Arab pavilion BK,624; AC,409 | commence AC,421 | line, absorb, dry GM,360 |
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>a: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>b: □</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

With which of the following statement about the Akhar Thrah syllable structure do you agree more (please check one):

a: □ the MLTP textbooks text should not make a distinction between long and short vowels.
b: □ the MLTP textbook text should make a distinction between long and short vowels.
Phieu tham do cho nguoi su dung tieng Cham
Survey 1: (continued) – Vietnamese translated text
Dua tren su hieu biet ve cau truc van trong Akhar Thrah, Ban hay danh dau vo o trong
ung voi cach viet phu hop va thich dang the hiện phát âm cua, cac tur cho truoc bằng
nghia tieng Viet, nhu sau day.

<table>
<thead>
<tr>
<th>1/</th>
<th>Nghia tieng Viet</th>
<th>boi, thoa</th>
<th>lu lan, ngoc</th>
<th>lom</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cach a: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>Cach b: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>2/</td>
<td>Nghia tieng Viet</td>
<td>gio, vung, luot</td>
<td>long (mia, tre)</td>
<td>giap</td>
</tr>
<tr>
<td>Cach a: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>Cach b: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>3/</td>
<td>Nghia tieng Viet</td>
<td>buoc len GM, 57</td>
<td>ru, gia BT, 217</td>
<td>khon BT, 217</td>
</tr>
<tr>
<td>Cach a: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>Cach b: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>4/</td>
<td>Nghia tieng Viet</td>
<td>noi</td>
<td>gap</td>
<td>goe (cay)</td>
</tr>
<tr>
<td>Cach a: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>Cach b: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>5/</td>
<td>Nghia tieng Viet</td>
<td>(cuoi) muc, lay (loj)</td>
<td>vo, ro</td>
<td>(gai) tr, trinh</td>
</tr>
<tr>
<td>Cach a: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>Cach b: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>6/</td>
<td>Nghia tieng Viet</td>
<td>cap ben, GM, 391</td>
<td>gia, nghienn AC, 195</td>
<td>chua xuong GM, 405</td>
</tr>
<tr>
<td>Cach a: □</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
<td>ᵃ,proto</td>
</tr>
<tr>
<td>Cach b: □</td>
<td>ᵃ,proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
</tr>
<tr>
<td>7/</td>
<td>Van auk trong tu:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nghia tieng Viet</td>
<td>do de dong gao</td>
<td>dit, mong</td>
<td>khuc, cuc</td>
<td>chau chau</td>
</tr>
<tr>
<td>Cach a: □</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
</tr>
<tr>
<td>Cach b: □</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
</tr>
<tr>
<td>8/</td>
<td>Van ap trong tu sau:</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Nghia tieng Viet</td>
<td>A Rap</td>
<td>rap BK,624; AC,409</td>
<td>khoi su, duong AC,421</td>
<td>lot, hut, kho GM,360</td>
</tr>
<tr>
<td>Cach a: □</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
</tr>
<tr>
<td>Cach b: □</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
<td>ᵃ/proto</td>
</tr>
</tbody>
</table>

Chon cach viet Akhar Thrah theo y ban la hop ly:
Cach a: □ viet khong phan biет ngan dai, nhu trong mot so cac van ban viet tay co, con luu hanh o mot so ca the.
Cach b: □ co phan biет ngan dai, pho bien trong tai lieu in cua BBSSCC, trong van ban cua cu Bo Thuann va
cac the he de tu cua cu, nhu Ong giao Guang Tan (Kraung), De Canh, Lam Nai...
Harak paluak ka rangui xap Cham
Danung dul thuw xap ppapoh akhar thrah, yut ngak nuutm tamr libik tui ganap vak nhjop saung ligeh pioh ppapoh dôm panôch mung ar xap Yuôn ala ni.

1./
Ar xap Yuôn böi, thoá lù lân, ngóc lôm
Ganap: □ caŋ caŋ caŋ caŋ
Ganap: □ caŋ caŋ caŋ caŋ

2./
Ar xap Yuôn giêr, vung, luôt lòng (mia, tre) giáp
Ganap: □ caŋ caŋ caŋ caŋ
Ganap: □ caŋ caŋ caŋ caŋ

3./
Ar xap Yuôn buóc lêng GM, 57 rù, giáp BT, 217 khôn BT, 217
Ganap: □ caŋ caŋ caŋ caŋ
Ganap: □ caŋ caŋ caŋ caŋ

4./
Ar xap Yuôn nòi gãp góc (cày)
Ganap: □ caŋ caŋ caŋ caŋ
Ganap: □ caŋ caŋ caŋ caŋ

5./
Ar xap Yuôn (cùi) muc, lày (lòi) vô, rô (gái) ter, trinh
Ganap: □ caŋ caŋ caŋ caŋ
Ganap: □ caŋ caŋ caŋ caŋ

6./
Ar xap Yuôn cấp bèn, GM, 391 giã, nghiền AC, 195 chủ xưởng GM, 405 dân GM, 391
Ganap: □ caŋ caŋ caŋ caŋ
Ganap: □ caŋ caŋ caŋ caŋ

7./ Xap poh auk dalam panôch ala:
Ar xap Yuôn dô dê dong gao dit, mong khúc, cuc cháu cháu
Ganap: □ caŋ caŋ caŋ caŋ
Ganap: □ caŋ caŋ caŋ caŋ

8./ Xap poh ap dalam panôch ala:
Ar xap Yuôn A Ráp rap BK, 624; AC, 409 khói sự, dùng AC, 421 lót, hút, khó GM, 360
Ganap: □ caŋ caŋ caŋ caŋ
Ganap: □ caŋ caŋ caŋ caŋ

Ruah ganap vak tui yut nan ligaíi:
Ganap: □ vak óh krum hu xap poh katut atah, yuw dalam dôm agal tapuk mung kal dôm urang dauh ngui.
Ganap: □ hu takai pioh krum hu atah katut, ngui dalam tapuk Kwôm Tuak Tuah Kataap akhar Cham, dalam agal vak di gru Bô Thuan song dôm xeh yuw gru Quang Tan (Krong), De Canh, Lam Nai.
Appendix E: Questionnaire for Teachers

Survey 2: for teachers
Thank you for participating in this study. Your feedback is really important and helpful to the completion of my study. It will take about fifteen minutes to complete this questionnaire, which as you might remember is part of a research project studying the Cham MLTP and Cham language revival.
Please mark your answer with a check mark in the cells below.

A. In your view, what is the influence of the MLTP on the following aspects of children's education in terms of the qualities of MLTP staff and materials?

<table>
<thead>
<tr>
<th>Factor</th>
<th>No influence</th>
<th>Limited influence</th>
<th>Some influence</th>
<th>Notable influence</th>
<th>Very strong influence</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Teacher training &amp; preparation</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Class-time of 2 periods a week</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Teaching methods</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Teaching aids</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Textbooks</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: _____________________________________________________________

B. What do you think of the effect of the MLTP on the following language and academic factors?

<table>
<thead>
<tr>
<th>Factor</th>
<th>No influence</th>
<th>Limited influence</th>
<th>Some influence</th>
<th>Notable influence</th>
<th>Very strong influence</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Students using and developing receptive skill of the Cham language</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Students using and developing productive skill of the Cham language</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Improving students’ academic performance in math</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Improving students’ academic performance in language arts</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Parents involved in education</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ____________________________________________________________________________

C. In your experience, which language do you think your students regularly use in the following contexts? Please mark all that apply and the percentage you would estimate for each.
### Context of language use

<table>
<thead>
<tr>
<th>Context</th>
<th>Vietnamese</th>
<th>Cham</th>
<th>English</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 Schooling</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>12 Outside classrooms but within school (e.g., recess)</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>13 Business and commerce</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>14 Social and Cultural activities</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>15 Religious activities</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Comments: ___________________________________________________________________

### D. What language do you commonly use in following contexts?

<table>
<thead>
<tr>
<th>Context</th>
<th>Vietnamese</th>
<th>Cham</th>
<th>English</th>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Schools</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>17 Work places</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>18 Social and cultural activities</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>19 Religious activities</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>20 Correspondence with relatives and friends</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>21 As most frequent language</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Comments: ___________________________________________________________________

22/. In your view, how comfortable are your students with the idea of being Cham and its associated identity? They are (please check below the category that applies),

<table>
<thead>
<tr>
<th>Students comfort with Cham identity</th>
<th>Uncomfortable</th>
<th>Little Comfortable</th>
<th>Somewhat Comfortable</th>
<th>Comfortable</th>
<th>Very comfortable</th>
</tr>
</thead>
<tbody>
<tr>
<td>22</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ___________________________________________________________________

23/. In your view, how comfortable are your students with the idea of using the Cham Language in general? They are (please check below the category that applies),

<table>
<thead>
<tr>
<th>Students comfort with Cham language</th>
<th>Uncomfortable</th>
<th>Little Comfortable</th>
<th>Somewhat Comfortable</th>
<th>Comfortable</th>
<th>Very comfortable</th>
</tr>
</thead>
<tbody>
<tr>
<td>23</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ___________________________________________________________________

24/. From your experience, what do you estimate to be the percentage of Cham students who are attending the MLTP program? The percentage is around (please check below the category that applies)

<table>
<thead>
<tr>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-9%</td>
</tr>
<tr>
<td>10-19%</td>
</tr>
<tr>
<td>20-29%</td>
</tr>
<tr>
<td>30-39%</td>
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<tr>
<td>40-49%</td>
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<tr>
<td>50-59%</td>
</tr>
<tr>
<td>60-69%</td>
</tr>
<tr>
<td>70-79%</td>
</tr>
<tr>
<td>80-89%</td>
</tr>
<tr>
<td>90-100%</td>
</tr>
</tbody>
</table>

Comments: ___________________________________________________________________

25/. In your view, what is the percentage of Vietnamese words used by Cham children? The percentage is around (please check below the category that applies)

<table>
<thead>
<tr>
<th>Percentage</th>
</tr>
</thead>
<tbody>
<tr>
<td>0-9%</td>
</tr>
<tr>
<td>10-19%</td>
</tr>
<tr>
<td>20-29%</td>
</tr>
<tr>
<td>30-39%</td>
</tr>
<tr>
<td>40-49%</td>
</tr>
<tr>
<td>50-59%</td>
</tr>
<tr>
<td>60-69%</td>
</tr>
<tr>
<td>70-79%</td>
</tr>
<tr>
<td>80-89%</td>
</tr>
<tr>
<td>90-100%</td>
</tr>
</tbody>
</table>

Comments: ___________________________________________________________________
26/. In comparison with that of the elders in the community, do you think your students borrow Vietnamese while speaking in Cham more, equally, or less often? (Please check, which applies):

<table>
<thead>
<tr>
<th></th>
<th>Less often</th>
<th>Equally</th>
<th>More often</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: __________________________________________________

E. Appropriate Akhar Thrah syllable

Based on your understanding of syllable structures in Akhar Thrah, please mark the writing option that you consider to be linguistically more appropriate and thus find more relevant to express a sound of a corresponding word and which you also consider to be more appropriate to be used in the MLTP.

1/. Meaning  apply, anoint  fool, dull  deep-set
   a: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ
   b: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ

2/. Meaning  time, cover, build  section(sugar-cane, bamboo)  contiguous
   a: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ
   b: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ

3/. Meaning  step up GM, 57  call for, rice measurer BT, 217  wise BT, 217
   a: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ
   b: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ

4/. Meaning  pot  meet  origin, principal
   a: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ
   b: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ

5/. Meaning  wet, muddy  litt net  maiden, virgin
   a: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ
   b: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ

6/. Meaning  moor GM, 391  smash AC, 195  incline GM, 405  stick, glue GM tr. 391
   a: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ  ǝǝɱ
   b: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ  ǝǝɱ

7/. Syllable “auk” in words:
   Meaning  rice cup  bottom, rear  piece, section  grasshopper
   a: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ  ǝǝɱ
   b: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ  ǝǝɱ

8/. Syllable “ap” in words:
   Meaning  Arab  pavilion BK, 624; AC, 409  commence AC, 421  line, absorb, dry GM, 360
   a: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ  ǝǝɱ
   b: ☐  ǝǝɱ  ǝǝɱ  ǝǝɱ  ǝǝɱ

With which of the following statement about the Akhar Thrah syllable structure do you agree more (please check one):
   a: ☐ the MLTP textbooks text should not make a distinction between long and short vowels.
   b: ☐ the MLTP textbook text should make a distinction between long and short vowels.
Khảo Sát Cho Giáo Viên

Khảo sát 2: cho giáo viên
Cảm ơn bạn đã tham gia vào nghiên cứu này. Sự phản hồi của bạn thực sự quan trọng và hữu ích cho việc hoàn thành nghiên cứu của chúng tôi. Một khoảng mười lăm phút để hoàn thành bảng câu hỏi, là một phần của một dự án nghiên cứu chương trình dạy Chăm ở trường tiểu học và nỗ lực hỗ trợ sinh tiễn Chăm.
Hãy đánh dấu câu trả lời trong các khung dưới đây.

A. Theo quan điểm của bạn, Chương trình tiếng Cham có ảnh hưởng gì đến giáo dục học sinh Cham qua các khía cạnh sau đây của chất lượng của chương trình tiếng Cham?

<table>
<thead>
<tr>
<th>Thành tố</th>
<th>Không</th>
<th>Yếu</th>
<th>Trung bình</th>
<th>Khá tốt</th>
<th>Rất tốt</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Đào tạo &amp; bồi dưỡng giáo viên</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Thời gian học 2 tiết trên tuần</td>
<td></td>
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<td></td>
</tr>
<tr>
<td>3. Phương pháp giảng dạy</td>
<td></td>
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<td></td>
<td></td>
</tr>
<tr>
<td>4. Đồ dùng dạy học</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Sách giáo khoa, tài liệu học</td>
<td></td>
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</tr>
</tbody>
</table>

Bình luận thêm: ____________________________________________________

B. Bạn nghĩ gì về các ảnh hưởng của chương trình tiếng mẹ đẻ trên các thành tố sau?

<table>
<thead>
<tr>
<th>Thành tố</th>
<th>Không</th>
<th>Yếu</th>
<th>Trung bình</th>
<th>Khá tốt</th>
<th>Rất tốt</th>
</tr>
</thead>
<tbody>
<tr>
<td>6. Học sinh sử dụng và phát triển kỹ năng nghe đọc của ngôn ngữ Chăm</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. Học sinh sử dụng và phát triển kỹ năng nói viết của ngôn ngữ Chăm</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. Cải thiện khả năng học toán</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9. Cải thiện khả năng học tiếng Việt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10. Sự quan tâm đến giáo dục của cha mẹ học sinh</td>
<td></td>
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<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________________________________

C. Theo kinh nghiệm của bạn, tiếng nào được học sinh sử dụng trong các trường hợp sau? Đánh dấu và tí lệ phân trăm vào ô tương ứng.

<table>
<thead>
<tr>
<th>Trương hợp</th>
<th>Việt</th>
<th>Cham</th>
<th>Anh</th>
<th>Phân trăm</th>
</tr>
</thead>
<tbody>
<tr>
<td>11. Hoạt động giáo dục</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>12. Ngoại giờ học, ở trường (Ví dụ: giờ ra chơi)</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>13. Nơi chơi búa, buôn bán</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>14. Các hoạt động văn hóa xã hội</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>15. Hoạt động tôn giáo</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________________________________

219
D. Tiếng nào được bạn sử dụng trong các trường hợp sau?

<table>
<thead>
<tr>
<th>Trường hợp</th>
<th>Việt</th>
<th>Cham</th>
<th>Anh</th>
<th>Phân trăm</th>
</tr>
</thead>
<tbody>
<tr>
<td>16. Ô trường</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>17. Nội làm việc</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>18. Các hoạt động văn hóa xã hội</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>19. Hoạt động tôn giáo</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>20. Giao tiếp với hộ hàng, và bạn bè</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>21. Như lẫn gòn ngữ được dùng thường xuyên</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Bình luận thêm:

22-23/. Theo quan điểm của bạn, Mức độ thoải mái với những điều kiện sau đây như thế nào? Làm ơn đánh dấu vào ô phù hợp,

<table>
<thead>
<tr>
<th>Mức độ hài lòng</th>
<th>hổ then</th>
<th>khờ chịu</th>
<th>không quan tâm</th>
<th>Tự hào</th>
<th>rất tự hào</th>
</tr>
</thead>
<tbody>
<tr>
<td>22. là người Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23. nói tiếng Cham</td>
<td></td>
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<td></td>
</tr>
</tbody>
</table>

Bình luận thêm:

24/. Theo kinh nghiệm của bạn, bạn ước lượng tỷ lệ phân trăm số học sinh Cham được học tiếng Cham trong trường tiểu học? Chọn tỷ lệ phù hợp.

<table>
<thead>
<tr>
<th>0-9%</th>
<th>10-19%</th>
<th>20-29%</th>
<th>30-39%</th>
<th>40-49%</th>
<th>50-59%</th>
<th>60-69%</th>
<th>70-79%</th>
<th>80-89%</th>
<th>90-100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td></td>
<td></td>
<td></td>
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<td></td>
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<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm:

25/. Theo bạn thấy, Học sinh Cham vay mượn tiếng Việt trong giao tiếp tiếng Cham hàng ngày với nhau ở tỷ lệ nào?

<table>
<thead>
<tr>
<th>0-9%</th>
<th>10-19%</th>
<th>20-29%</th>
<th>30-39%</th>
<th>40-49%</th>
<th>50-59%</th>
<th>60-69%</th>
<th>70-79%</th>
<th>80-89%</th>
<th>90-100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm:

26/. So sánh với người lớn tuổi trong cộng đồng, mức độ vay mượn tiếng Việt của học sinh Cham trong giao tiếp tiếng Cham hàng ngày với nhau nhiều, bằng hay ít hơn người lớn? Chọn theo ý bạn.

<table>
<thead>
<tr>
<th>ít hơn</th>
<th>bằng nhau</th>
<th>nhiều hơn</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________________________

E. Văn Akhar Thrah phù hợp

Đưa trên sự hiểu biết về cấu trúc văn trong Akhar Thrah, Bạn hãy đánh dấu vào ô tương ứng với cách viết phù hợp và thích đáng thể hiện phát âm của, các từ cho trước bằng nghĩa tiếng Việt, như sau đây.
<table>
<thead>
<tr>
<th>Ngữ hệ tiếng Việt</th>
<th>ampoo, thoa</th>
<th>lũ lân, ngọc</th>
<th>lóm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
<tr>
<td>Cách b: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
</tbody>
</table>

2/
<table>
<thead>
<tr>
<th>Ngữ hệ tiếng Việt</th>
<th>gió, vung, lượt</th>
<th>lồng (mia, tre)</th>
<th>giáp</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
<tr>
<td>Cách b: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
</tbody>
</table>

3/
<table>
<thead>
<tr>
<th>Ngữ hệ tiếng Việt</th>
<th>bước lên GM, 57</th>
<th>rù, giáp BT, 217</th>
<th>khóa BT, 217</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
<tr>
<td>Cách b: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
</tbody>
</table>

4/
<table>
<thead>
<tr>
<th>Ngữ hệ tiếng Việt</th>
<th>nội</th>
<th>gặp</th>
<th>góc (cây)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
<tr>
<td>Cách b: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
</tbody>
</table>

5/
<table>
<thead>
<tr>
<th>Ngữ hệ tiếng Việt</th>
<th>(củi) muc, láy (lời)</th>
<th>vở, rú</th>
<th>(gái) tor, trinh</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
<tr>
<td>Cách b: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
</tbody>
</table>

6/
<table>
<thead>
<tr>
<th>Ngữ hệ tiếng Việt</th>
<th>cấp bén, GM, 391</th>
<th>gia, nghiên AC, 195</th>
<th>chiều xưởng GM, 405</th>
<th>dán GM, 391</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
<tr>
<td>Cách b: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
</tbody>
</table>

7/
<table>
<thead>
<tr>
<th>Ngữ hệ tiếng Việt</th>
<th>dỗ đê đong gao</th>
<th>dit, mong</th>
<th>khác, cực</th>
<th>châu châu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
<tr>
<td>Cách b: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
</tbody>
</table>

8/
<table>
<thead>
<tr>
<th>Ngữ hệ tiếng Việt</th>
<th>Á Rập</th>
<th>rập BK, 624; AC, 409</th>
<th>khởi sự, đóng AC, 421</th>
<th>lổ, hổt, khóa GM, 360</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
<tr>
<td>Cách b: □</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
<td>☞</td>
</tr>
</tbody>
</table>

Chọn cách viết Akhar Thrah theo ý bạn là hợp lý:
Cách a: □ viết không phân biệt ngắn dài, như trong một số các văn bản viết tuy cơ, còn lưu hành ở một số cá thể.
Cách b: □ có phân biệt ngắn dài, phổ biến trong tài liệu của BAAS, trong văn bản của cụ Bố Thuần và các thế hệ đệ tử của cụ, như Ông giáo Quảng Tấn (Kraung), Đề Cảnh, Lâm Nại…
Athul Ka Gru
Dua karun yut hu ppatamu labbaung ni. Dom pathau gach di yut biak brang saung hanim ka gruk labbaung di halin. Tok noch sa pluh tamur vag poióh ngak blauh ralauh tanh, nan sa bha di labbaung nôkrôh patauw akhar Cham dalam sang bach saung murat ppadiup gach xap Cham.
Ngak num tamur ravang ligeh poióh su-uk.

A. Tui ganap maung di yut, nôkrôh xap Cham hu thit tamur haget tal patauw pakai di xeh Cham tapa dom bbauk kiêng ala ni di athal jiong di nôkrôh xap Cham?

<table>
<thead>
<tr>
<th>Bbauk kiêng</th>
<th>Oh hu</th>
<th>Biêr</th>
<th>Gap</th>
<th>bbiah</th>
<th>siam</th>
</tr>
</thead>
<tbody>
<tr>
<td>1   Patauw pakai gru</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2   Tuk bach, dua tuk ngauk kauk karôop</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3   Ganap patauw</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4   Kaya nguï patauw bach</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5   Kataap, harak gal bach</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lang yah bbluak: ________________________________

B. Yut xanung haget ka dôm thit tamur di nôk rõh xap Cham ngok dôm bbook kiêng ala ni?

<table>
<thead>
<tr>
<th>Bbauk kiêng</th>
<th>Oh hu</th>
<th>Biêr</th>
<th>Gap</th>
<th>bbiah</th>
<th>siam</th>
</tr>
</thead>
<tbody>
<tr>
<td>6   Xeh nguï song chanuk xacta pang pôch xap Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7   Xeh nguï saung chanuk xacta dôm vak xap Châm</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8   Ppaghôh xacta bach patih</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9   Ppaghôh xacta bach xap Yuôn</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10  Angat tal patauw pakai di ameek amr xeh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lang yah bbluak: ________________________________

C. Tui sunuw di yut, xap halei xeh nguï dalam rakun ala ni? Ngak num saung sarak bha ratuh tamur ravang ligeh.

<table>
<thead>
<tr>
<th>Rakun</th>
<th>Yuôn</th>
<th>Cham</th>
<th>Ang lê</th>
<th>Bha ratuh</th>
</tr>
</thead>
<tbody>
<tr>
<td>11 Dalam gruk patauw pakai</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>12 Lingiu tuk bach dalam sang bach (sadah: tuk tabiêk mur-in)</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>13 Libik pablei salih, daraak</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>14 Dom gruk ilimô bhaap bani</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>15 Dom gruk ugama</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Lang yah bbluak: ________________________________
D. Xap halei yut ngui dalam rakun ala ni?

<table>
<thead>
<tr>
<th>Rakun</th>
<th>Yuôn</th>
<th>Cham</th>
<th>Ang læ</th>
<th>Bha ratuh</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Pak sang bach</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>17 Libik ngak gruk</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>18 Dom gruk îlimô bhpapbani</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>19 Dom gruk ugama</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>20 Dôm pôch saung mikwa, yut Choi</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>21 Yuw xap hu ngui bhian</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Lang yah bbluak: __________________________________________________________

22-23/. Tui ganap maung di yut, num paya chadu saung dom rakun ala ni? Ngak phor buh num tamr ravang ligeh,

<table>
<thead>
<tr>
<th>Num paya ligeh tian</th>
<th>mrluw</th>
<th>Oh angat</th>
<th>Athah tian</th>
<th>Mryeh mryaum</th>
<th>Biak mryeh</th>
</tr>
</thead>
<tbody>
<tr>
<td>22 Nan urang Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23 Ngui xap Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lang yah bbluak: __________________________________________________________

24/. Tui sunuw yut, yut raxa bha ratuh angka xeh Cham hu bach xap Cham dalam sangbach praung? Ruah bha ratuh ligeh.

<table>
<thead>
<tr>
<th>0-9%</th>
<th>10-19%</th>
<th>20-29%</th>
<th>30-39%</th>
<th>40-49%</th>
<th>50-59%</th>
<th>60-69%</th>
<th>70-79%</th>
<th>80-89%</th>
<th>90-100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>24</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lang yah bbluak: __________________________________________________________

25/. Tui yut bbôh, xeh Cham nhim xap Yuôn dalam dôm poch xap Cham bhian harei saung gôp mung num paya halei?

<table>
<thead>
<tr>
<th>0-9%</th>
<th>10-19%</th>
<th>20-29%</th>
<th>30-39%</th>
<th>40-49%</th>
<th>50-59%</th>
<th>60-69%</th>
<th>70-79%</th>
<th>80-89%</th>
<th>90-100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lang yah bbluak: __________________________________________________________


<table>
<thead>
<tr>
<th>Takiik</th>
<th>Duô</th>
<th>Ralô</th>
</tr>
</thead>
<tbody>
<tr>
<td>26</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Lang yah bbluak: __________________________________________________________

E. Xap poh Akhar Thrah ligeh

Danung ngaук dul thuw xap poh Akhar Thrah, yut ngaк num tamr libik tui ganap vak nhjop saung ligeh pioh ppapoh dom panoch mung ar xap Yuon ala ni.
1. Ar xap Yuon  bôi, thoa  lú lẫn, ngốc  lầm
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ
2./ Ar xap Yuon  gió, vung, luờt  lòng (mia, tre)  giáp
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ
3./ Ar xap Yuon  bước lên GM, 57  rủ, già BT, 217  khón BT, 217
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ
4./ Ar xap Yuon  nội  gặp  gốc (cây)
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ
5./ Ar xap Yuon  (củi) mục, lấy (lũi)  võ, rờ  (gái) tor, trinh
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ
6./ Ar xap Yuon  cáp bên, GM, 391  gia, nghiên AC, 195  chiều xương GM, 405  dân GM, 391
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ
7./ Xap poh auk dalam panoch alya:
Ar xap Yuon  đồ đê dòng gào  dit, mong  khúc, cuc  cháu cháu
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ
8./ Xap poh ap dalam panoch alya:
Ar xap Yuon  Á Rẹp  ráp BK, 624; AC, 409  khối sự, dụng AC, 421  lót, hát, khó GM, 360
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ
Ruah ganap vakh tui yut nan ligaii:
Ganap a:  စေရာ စေရာ စေရာ စေရာ
Ganap b:  စေရာ စေရာ စေရာ စေရာ

Vakh a: vak ḏ khu xap poh katut atah, yuw dalam dôm agal tapuk mung kal dôm urang dauh ngui.
Ganap a:  ḏ hu takai pòkh krun hu atah katut, nguïi dalam tapuk Kawôm Tuak Tuah Kataap akhar Cham, dalam agal vak di gru Bô Thuan song dôm xeŋ yuw gru Quang Tan (Krong), De Canh, Lam Nai.
Appendix F: Questionnaire for Students

Thank you for participating in this study. Your feedback is really important and helpful to the completion of my study. It will take about fifteen minutes to complete this questionnaire, which as you might remember is part of a research project studying the Cham MLTP and Cham language revival.

Please mark your answer in the cells below.

A. What language you use more frequently in the following contexts? Please mark all that apply and the percentage of each.

<table>
<thead>
<tr>
<th>Context</th>
<th>Vietnamese (%)</th>
<th>Cham (%)</th>
<th>English (%)</th>
<th>TOTAL (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1 The home and family</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>2 School: classroom and other official duties</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>3 School: outside of the classroom and other unofficial duties</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>4 Business and commerce</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>5 Social and cultural activities</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>6 Religious activities</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>7 Correspondence with relatives and friends</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Comments:___________________________________________________________________

B. Please give as an honest estimate of how you would rate your proficiency level in the following areas of the Cham and Vietnamese languages.

<table>
<thead>
<tr>
<th>Language</th>
<th>Poor</th>
<th>Fair</th>
<th>Good</th>
<th>Very Good</th>
<th>Excellent</th>
</tr>
</thead>
<tbody>
<tr>
<td>8 Cham oral</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9 Cham written</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10 Vietnamese oral</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11 Vietnamese written</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments:___________________________________________________________________

12/. How comfortable are you about being Cham and associating to a Cham identity?

<table>
<thead>
<tr>
<th>Students comfort with Cham identity</th>
<th>Uncomfortable</th>
<th>Little Comfortable</th>
<th>Somewhat Comfortable</th>
<th>Comfortable</th>
<th>Very comfortable</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments:___________________________________________________________________

13/. How comfortable are you about using the Cham language?

<table>
<thead>
<tr>
<th>Students comfort with Cham language</th>
<th>Uncomfortable</th>
<th>Little Comfortable</th>
<th>Somewhat Comfortable</th>
<th>Comfortable</th>
<th>Very comfortable</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments:___________________________________________________________________
14-15/. What do you think about the MLTP textbooks in terms of?

<table>
<thead>
<tr>
<th></th>
<th>Very difficult</th>
<th>Difficult</th>
<th>Reasonable</th>
<th>Easy</th>
<th>Very Easy</th>
</tr>
</thead>
<tbody>
<tr>
<td>14  Reading</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15  Understanding</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ____________________________________________________________________________

16/. To what extent do you think the MLTP teachers are trained to teach Cham?

<table>
<thead>
<tr>
<th>Teacher training</th>
<th>Not trained</th>
<th>Little trained</th>
<th>Somewhat trained</th>
<th>Well trained</th>
<th>Have excellent trained</th>
</tr>
</thead>
<tbody>
<tr>
<td>16</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ____________________________________________________________________________

17-18/. To what extent do you think MLTP supports you in learning other subjects in schools?

<table>
<thead>
<tr>
<th>Subject</th>
<th>Poor support</th>
<th>Fair support</th>
<th>Good support</th>
<th>Very Good support</th>
<th>Excellent support</th>
</tr>
</thead>
<tbody>
<tr>
<td>17  Math</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18  Language arts, the Viet</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ____________________________________________________________________________

19-20/. Do you think MLTP supports you daily use of the Cham language with the Cham speaker network in the following areas?

<table>
<thead>
<tr>
<th>Factor</th>
<th>Poor support</th>
<th>Fair support</th>
<th>Good support</th>
<th>Very Good support</th>
<th>Excellent support</th>
</tr>
</thead>
<tbody>
<tr>
<td>19  Your ability to listen and understand the Cham language</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20  Your ability to speak the Cham language</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ____________________________________________________________________________

How often do you do the following activities?

<table>
<thead>
<tr>
<th>Activities</th>
<th>I don’t!</th>
<th>once a month</th>
<th>once a week</th>
<th>once a day</th>
<th>More than once a day</th>
</tr>
</thead>
<tbody>
<tr>
<td>21  Read Cham books/ magazines/ papers</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22  Write in Cham language</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23  Listen to the Cham radio program</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24  Watch the Cham television program</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ____________________________________________________________________________

25/. What do you think is the approximate percentage of Vietnamese words that you commonly intersect in your Cham’s discourse?

<table>
<thead>
<tr>
<th>Percentage</th>
<th>0-9%</th>
<th>10-19%</th>
<th>20-29%</th>
<th>30-39%</th>
<th>40-49%</th>
<th>50-59%</th>
<th>60-69%</th>
<th>70-79%</th>
<th>80-89%</th>
<th>90-100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td></td>
<td></td>
<td></td>
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<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Comments: ____________________________________________________________________________
C. Appropriate Akhar Thrah syllable

Based on your understanding of syllable structures in Akhar Thrah, please mark the writing option that you consider to be easy and reasonable to express a sound of a corresponding word that you think is more appropriate to be used in the MLTP.

1. Meaning: apply, anoint, fool, dull, deep-set
   a: □ √√√
   b: □ √√√

2. Meaning: time, cover, bold, section (sugar-cane, bamboo), contiguous
   a: □ √√√
   b: □ √√√

   a: □ √√√
   b: □ √√√

4. Meaning: pot, meet, origin, principal
   a: □ √√√
   b: □ √√√

5. Meaning: wet, muddy, lift net, maiden, virgin
   a: □ √√√
   b: □ √√√

   a: □ √√√
   b: □ √√√

7. Syllable "auk" in words:
   Meaning: rice cup, bottom, rear, piece, section, grasshopper
   a: □ √√√
   b: □ √√√

8. Syllable "ap" in words:
   Meaning: Arab pavilion BK, 624; AC, 409, commence AC, 421, line, absorb, dry GM, 360
   a: □ √√√
   b: □ √√√

With which of the following statement about the Akhar Thrah syllable structure do you agree more (please check one):

a: □ the MLTP textbooks text should not make a distinction between long and short vowels.

b: □ the MLTP textbook text should make a distinction between long and short vowels.
Khảo Sát Cho Học Sinh (Vietnamese)
Khảo sát 3: cho học sinh
Cảm ơn bạn đã tham gia vào nghiên cứu này. Sự phản hồi của bạn thực sự quan trọng và hữu ích cho việc hoàn thành nghiên cứu của chúng tôi. Một khoảng mười lăm phút để hoàn thành bảng câu hỏi, là một phần của một dự án nghiên cứu chương trình dạy Chăm ở trường tiểu học và nơi lục hồi sinh tiếng Chăm. Cảm ơn sự hợp tác của bạn! Hãy đánh dấu câu trả lời trong các biểu đồ dưới đây.
A. Bạn làm 10 cho biết, tiếng nào được bạn dùng (thường xuyên hơn) trong các trường hợp sau? Đánh dấu và tính phần trăm vào ô tương ứng.

<table>
<thead>
<tr>
<th>Hoàn cảnh sử dụng</th>
<th>Việt</th>
<th>Cham</th>
<th>Anh</th>
<th>Phân trăm</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Ở nhà và trong gia đình</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Ô trường: trong lớp và những hoạt động chính thức</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Ô trường: ngoài lớp học và trong giờ ra chơi</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Trong kinh doanh và buôn bán</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Trong các hoạt động văn hóa xã hội</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Trong các hoạt động tôn giáo</td>
<td>100</td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Trao đổi với bà con và bạn bè</td>
<td>100</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

B. Bạn làm ơn tự đánh giá mức độ thông thạo phẩm vị ngôn ngữ sau đây trong tiếng Cham và tiếng Việt.

<table>
<thead>
<tr>
<th>Tiếng</th>
<th>yếu</th>
<th>vừa phải</th>
<th>khá</th>
<th>tốt</th>
<th>tuyệt vời</th>
</tr>
</thead>
<tbody>
<tr>
<td>8</td>
<td>nói tiếng Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>viết tiếng Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>nói tiếng Việt</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>viết tiếng Việt</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

12/. Mức độ thoải mái của bạn như thế nào khi tự nhận mình là Cham?

<table>
<thead>
<tr>
<th>Sự thoải mái</th>
<th>hồ thênh</th>
<th>khó chịu</th>
<th>không quan tâm</th>
<th>Tự hào</th>
<th>rất tự hào</th>
</tr>
</thead>
<tbody>
<tr>
<td>12</td>
<td>Là người Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

13/. Mức độ thoải mái của bạn như thế nào khi sử dụng tiếng Cham?

<table>
<thead>
<tr>
<th>Sự thoải mái</th>
<th>hồ thênh</th>
<th>khó chịu</th>
<th>không quan tâm</th>
<th>Tự hào</th>
<th>rất tự hào</th>
</tr>
</thead>
<tbody>
<tr>
<td>13</td>
<td>Sử dụng tiếng Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

14-15/. Bạn nghĩ thế nào về sách giáo khoa dùng trong chương trình tiếng Cham?

| | rất khó | khó | vừa phải | dễ | rất dễ |
| 14 | Mức độ dễ đọc? | | | | |
| 15 | Mức độ dễ hiểu? | | | | |

Bình luận thêm: ____________________________

228
16/. Bạn nghĩ thế nào về đào tạo và chuẩn bị cho giáo viên giảng dạy trong chương trình tiếng Cham?

<table>
<thead>
<tr>
<th>Hỗ trợ chuẩn bị</th>
<th>Đào tạo sẵn</th>
<th>Đào tạo cơ bản</th>
<th>Đào tạo tương đối tốt</th>
<th>Đào tạo kỹ lưỡng</th>
</tr>
</thead>
<tbody>
<tr>
<td>16 Hoàn thành</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

17-18/. Theo bản chương trình tiếng mà để có ảnh hưởng gì cho các em trong việc học các bộ môn khác trong nhà trường?

<table>
<thead>
<tr>
<th>Môn học</th>
<th>Yếu</th>
<th>Vừa</th>
<th>Khá</th>
<th>Tốt</th>
<th>Rất tốt</th>
</tr>
</thead>
<tbody>
<tr>
<td>17 Toán</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>18 Tiếng Việt</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

19-20/. Theo bản chương trình tiếng mà để có ảnh hưởng gì cho các em trong việc sử dụng tiếng Cham hàng ngày với cộng đồng Cham trên các phạm vi sau đây?

<table>
<thead>
<tr>
<th>Phạm vi ngôn ngữ</th>
<th>Yếu</th>
<th>Vừa</th>
<th>Khá</th>
<th>Tốt</th>
<th>Rất tốt</th>
</tr>
</thead>
<tbody>
<tr>
<td>19 Kỹ năng nghe và đọc tiếng Cham của học sinh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>20 Kỹ năng nói và viết tiếng Cham của học sinh</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

Bạn có thường xuyên thực hiện các hoạt động sau?

<table>
<thead>
<tr>
<th>Hoạt động</th>
<th>Không</th>
<th>Một lần/tháng</th>
<th>Một lần/tuần</th>
<th>Một lần/ngày</th>
<th>Nhiều lần/ngày</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 Đọc sách, báo, tạp chí bằng tiếng Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>22 Viết bằng tiếng Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>23 Nghe chương trình phát thanh Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>24 Xem đài truyền hình Cham</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

25/. Theo bạn, bao nhiêu phần trăm tiếng Việt thường được đưa ra trong câu nói cuộc giao tiếp tiếng Cham?

<table>
<thead>
<tr>
<th>Phần trăm</th>
<th>0-9%</th>
<th>10-19%</th>
<th>20-29%</th>
<th>30-39%</th>
<th>40-49%</th>
<th>50-59%</th>
<th>60-69%</th>
<th>70-79%</th>
<th>80-89%</th>
<th>90-100%</th>
</tr>
</thead>
<tbody>
<tr>
<td>25</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Bình luận thêm: ____________________________

C. Văn Akhar Thrah phù hợp
Đưa trên sự hiểu biết về cấu trúc văn trong Akhar Thrah, Bạn hãy đánh dấu vào ô tương ứng với cách viết phù hợp và thích đáng thể hiện phát âm của, các từ cho trước bằng nghĩa tiếng Việt, như sau đây.
<table>
<thead>
<tr>
<th>Nghĩa tiếng Việt</th>
<th>bồi, tha</th>
<th>lú lân, ngốc</th>
<th>lồm</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a:</td>
<td>㊞</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Cách b:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nghĩa tiếng Việt</th>
<th>gió, vung, luốt</th>
<th>lông (mia, tre)</th>
<th>giáp</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Cách b:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nghĩa tiếng Việt</th>
<th>bước lên GM, 57</th>
<th>rù, giả BT, 217</th>
<th>kinh BT, 217</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Cách b:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nghĩa tiếng Việt</th>
<th>nội</th>
<th>gặp</th>
<th>gốc (cây)</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Cách b:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nghĩa tiếng Việt</th>
<th>(củi) mục, lầy (loại)</th>
<th>vô, rô</th>
<th>(ga) tọ, trình</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Cách b:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nghĩa tiếng Việt</th>
<th>cấp bên, GM, 391</th>
<th>giả, nghiên AC, 195</th>
<th>chủi xuống GM, 405</th>
<th>đản GM, 391</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Cách b:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nghĩa tiếng Việt</th>
<th>đờ đế đồng giao</th>
<th>dứt, mong</th>
<th>khúc, cục</th>
<th>cháu cháu</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Cách b:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Nghĩa tiếng Việt</th>
<th>A Rắp rap BK, 624; AC, 409</th>
<th>khối sự, dừng AC, 421</th>
<th>lốt, hót, khó GM, 360</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cách a:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
<tr>
<td>Cách b:</td>
<td>☐</td>
<td>☐</td>
<td>☐</td>
</tr>
</tbody>
</table>

Chọn cách viết Akhar Thrah theo ý bạn là hợp lý:
Cách a: ☐ viết không phân biệt ngắn dài, như trong một số các văn bản viết tay cổ, còn lưu hành ở một số cá thể.
Cách b: ☐ có phân biệt ngắn dài, phổ biến trong tài liệu in của BBSSC, trong văn bản của cụ Bô Thuận và các thế hệ đề từ của cụ, như Ông giáo Quảng Tân (Kraung), Đề Cảnh, Lâm Nài…
Athul Ka Xeh (Cham)
Dua karun yut hu ppatamu labbaung ni. Dom pathau gach di yut biak brang saung hanim ka gruk labbaung di halin. Tok noch sa pluh tamur vag piòh ngak blauh ralauh tanhi, nan sa bha di labbaung nôkrôh patauw akhar Cham dalam sang bach saung murat ppadiup gach xap Cham.
Ngak num tamur ravang lîgeh piòh su-uk.
A. Yut ngak phôl brei thuw, xap halei yut ngu (bhian bbluah) dalam dôm rakun ala ni?
Ngak num song bha ratuh tamur ravang lâgeh.

<table>
<thead>
<tr>
<th>Rakun angui</th>
<th>Yu ôn (%)</th>
<th>Cham (%)</th>
<th>Angl ê (%)</th>
<th>Total (%)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1  Dalam sang saung m ungawôm</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>2  Dalam sang bach: dalam tal bach saung gruk bach</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>3  Dalam sang bach: lingiu tal bach saung lingui tuk bach</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>4  Dalam pablei xalîh saung daraak</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>5  Dalam dôm gruk ilimô bhaap bani</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>6  Dalam gruk agama</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
<tr>
<td>7  Dôm pôch saung mikwa saung yut choî</td>
<td></td>
<td></td>
<td></td>
<td>100</td>
</tr>
</tbody>
</table>

Lang yah bbluak: ______________________

B. Yut ngak phôl êng raxa num paya truh guh ravang xap ala ni dalam xap Cham saung xap Yuôn.

<table>
<thead>
<tr>
<th>Xap</th>
<th>biër</th>
<th>gap</th>
<th>bbiah</th>
<th>siam</th>
<th>Biak siam</th>
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</thead>
<tbody>
<tr>
<td>8  dôm xap Cham</td>
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<td>9  Vak xap Cham</td>
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<tr>
<td>10 dôm xap Yuôn</td>
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<tr>
<td>11 Vak xap Yuôn</td>
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</tbody>
</table>

Lang yah bbluak: ______________________

12/. Num paya bbôn bbiak di yut yuw halei tuk krum drei nan Cham?

<table>
<thead>
<tr>
<th></th>
<th>muluw</th>
<th>Oh angat</th>
<th>Athah tian</th>
<th>Bbôn bbiak</th>
<th>Muryeh muryaum</th>
</tr>
</thead>
<tbody>
<tr>
<td>12 Nan urang Cham</td>
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</table>

Lang yah bbluak: ______________________

13/. Num paya bbôn bbiak di yut yuw halei tuk krum drei nan Cham nguï xap Cham?

<table>
<thead>
<tr>
<th></th>
<th>muluw</th>
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<th>Athah tian</th>
<th>Bbôn bbiak</th>
<th>Muryeh muryaum</th>
</tr>
</thead>
<tbody>
<tr>
<td>13 Ngui xap Cham</td>
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</tbody>
</table>

Lang yah bbluak: ______________________

14-15/. Yut xanung haget gah gal tapuk bach nguï dalam nôkrôh xap Cham?

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<thead>
<tr>
<th></th>
<th>Biak kan</th>
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<th>bbiah</th>
<th>bbôn</th>
<th>Biak bbôn</th>
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<td>14 Num paya bbôn thi pôch</td>
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</tr>
<tr>
<td>15 Num paya bbôn thi thuw</td>
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</table>

Lang yah bbluak: ______________________
16/. Yut xanung habar ka bha pabok pabang jarô ka gru patauw dalam nôkrôh xap Cham?

| 16 | Pabok pabang | Oh pabok pabâng | pabok pabâng xaluah | pabok pabâng bbiah | pabok pabâng tani tanat | pabok pabâng biak tani tanat |

Lang yah bbluak: _____________________________________________

17-18/. Tui yut nôkrôh xap meek munuk hu thit tamur haget tal gruk bach dom pubha bach di xeh Cham?

<table>
<thead>
<tr>
<th>Pubha bach</th>
<th>bier</th>
<th>gap</th>
<th>bbiah</th>
<th>siam</th>
<th>Biak siam</th>
</tr>
</thead>
<tbody>
<tr>
<td>17 Katih</td>
<td></td>
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<td></td>
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<tr>
<td>18 Xap Yuôn</td>
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</table>

Lang yah bbluak: _____________________________________________

19-20/. Tui yut nôkrôh xap mek munuk hu thit tamur haget ka dôm adei dalam gruk nguixap Cham bhian harei song bhaap bani ngok dôm rakun ala ni?

<table>
<thead>
<tr>
<th>Rakun xap</th>
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<th>gap</th>
<th>bbiah</th>
<th>siam</th>
<th>Biak siam</th>
</tr>
</thead>
<tbody>
<tr>
<td>19 Xacta pang pôch xap Cham di xêh</td>
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</tr>
<tr>
<td>20 Xacta dôm song vak xap Cham di xêh</td>
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</tbody>
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Lang yah bbluak: _____________________________________________

Yut hu bhian ngak dom daattrak angak gruk ala ni?

<table>
<thead>
<tr>
<th>Yaattrak angak (bbang)</th>
<th>Oh sa/ bilan</th>
<th>sa/ kauk karoop</th>
<th>sa /harei</th>
<th>Ralô /harei</th>
</tr>
</thead>
<tbody>
<tr>
<td>21 Poch tapuk, lataap xap Cham</td>
<td></td>
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<td></td>
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<tr>
<td>22 Vak mung xap Cham</td>
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<tr>
<td>23 Pang radio Cham</td>
<td></td>
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<tr>
<td>24 Iok tivi Cham</td>
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Lang yah bbluak: _____________________________________________

25/. Tui yut, dom bha ratuh xap Yuon bhian nguixap tablak tamur gruk dôm pôch xap Cham?

<table>
<thead>
<tr>
<th>0-9%</th>
<th>10-19%</th>
<th>20-29%</th>
<th>30-39%</th>
<th>40-49%</th>
<th>50-59%</th>
<th>60-69%</th>
<th>70-79%</th>
<th>80-89%</th>
<th>90-100%</th>
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<td>25</td>
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</tbody>
</table>

Lang yah bbluak: _____________________________________________

C. Xap poh Akhar Thrah ligeh

Danung ngauk dul thuw xap poh Akhar Thrah, yut ngak num tamur libik tui ganap vak nhjop saung ligeh pioh ppapoh dom panoch mung ar xap Yuon ala ni.
1. Ar xap Yuôn | bỗ, thoa | tú lẫn, ngọc | lôm
Ganap a: □ | ṭقلق | ṭقلق | ṭقلق
Ganap b: □ | ṭقلق | ṭقلق | ṭقلق

2. Ar xap Yuôn | gió, vung, luốt | lòng (mia, tre) | giáp
Ganap a: □ | ṭقلق | ṭقلق | ṭقلق
Ganap b: □ | ṭقلق | ṭقلق | ṭقلق

3. Ar xap Yuôn | bước lên GM, 57 | rù, giáp BT, 217 | khôn BT, 217
Ganap a: □ | ṭقلق | ṭقلق | ṭقلق
Ganap b: □ | ṭقلق | ṭقلق | ṭقلق

4. Ar xap Yuôn | nội | gắp | gốc (cây)
Ganap a: □ | ṭقلق | ṭقلق | ṭقلق
Ganap b: □ | ṭقلق | ṭقلق | ṭقلق

5. Ar xap Yuôn | (cụi) mục, lấy (lợi) | võ, rõ | (gái) to, trình
Ganap a: □ | ṭقلق | ṭقلق | ṭقلق
Ganap b: □ | ṭقلق | ṭقلق | ṭقلق

6. Ar xap Yuôn | cặp bên, GM, 391 | già, nghiêm AC, 195 | chuí xuống GM, 405 | dân GM, 391
Ganap a: □ | ṭقلق | ṭقلق | ṭقلق
Ganap b: □ | ṭقلق | ṭقلق | ṭقلق

7. Xap poh auk dalam panoch ala:
Ar xap Yuôn | đồ độ đông giáo | dit, mong | khúc, cực | châu châu
Ganap a: □ | ṭقلق | ṭقلق | ṭقلق | ṭقلق
Ganap b: □ | ṭقلق | ṭقلق | ṭقلق | ṭقلق

8. Xap poh ap dalam panoch ala:
Ar xap Yuôn | Á Ráp | rap BK, 624; AC, 409 | khởi sự, đưng AC, 421 | lốt, hút, khô GM, 360
Ganap a: □ | ṭقلق | ṭقلق | ṭقلق
Ganap b: □ | ṭقلق | ṭقلق | ṭقلق

Ruah ganap vak tui yut nan ligaih:
Ganap a: □ vak ōh krun hu xap poh katut atah, yuw dalam döm agal tapuk mung kal döm urang dauh ngu. Ganap b: □ hu takai pioh krun hù atah katut, ngu dalam tapuk Kawom Tuak Tuah Kataap akhar Cham, dalam agal vak di grup Đô Thuan song döm xeh yuw grup Quang Tan (Krong), De Canh, Lam Nai.
Appendix G: Interview Questions for Parents

Today, we will talk about the Cham language use, MLTP and its quality and effect on the kids’ learning and Cham language use. We will talk about improvement if needed.

1/. What language do you consider to be your children’s first language or mother language?
2/. What languages do your children use more often, fluently and confidently? For what purposes? In which venues or events?
3/. How do you perceive Cham language to be used in family, schools and the community?
4/. When and where do you think children use Cham language? How often?
5/. Do your children read, write and/or listen in Cham language? What do they read, write or listen to and how often?
6/. In your view, how would you characterize the MLTP in terms of assistance and participation and why?
7/. What do you think about the quality of MLTP program in terms of the language being used and taught?
8a/. What do you think about the writing system used in the textbooks and MLTP in terms of unity Cham writing system?
8b/. Regarding the writing system, do you think it is chosen from Cham language heritage or made up from outside factors?
8c/. Does you think the writing system used in MLTP needs to be adjusted? Why do you think it needs to be adjusted? What part would you adjust and how?
9a/. What do you think of the MLTP textbooks in terms of used language materials, quality, quantity, and relevance to the students’ ages?
9b/. How the Cham teachers are trained and prepared for the MLTP program?
9c/. What do you think about the Cham curriculum in terms of class-time, the length of the MLTP and the reasonableness of the program?
10a/. What is its efficacy in terms of help MLTP students improve Cham skills? If not, why?
10b/. Do you think the MLTP program is it successful in helping its students to maintain their mother language?
10c/. What do you think of the MLTP impact to the MLTP students’ academic education achievement? If yes, what do you think contributes to such success? If not, what do you think prevents the program from achieving such success?
11/. How does the MLTP affect the daily usage of the Cham language of students, parents, and community in terms of proficiency, frequency and confidence?
12/. How does the MLTP affect to the cultural activities in the community?
13/. What do you think of the MLTP effect on student thought of being Cham and it associated identity?
Câu Hỏi Phòng Vấn Cho Cha Me Học Sinh

Hôm nay, chúng ta sẽ trao đổi về sự sử dụng tiếng Cham, chương trình tiếng Cham trong trường học, chất lượng và ảnh hưởng của chương trình đối với việc học nói chung và sự sử dụng tiếng Cham nói riêng. Làm thế nào để cải thiện, nếu cần thiết.

1/. Theo bạn, ngôn ngữ nào là ngôn ngữ đầu tiên, tiếng mẹ đẻ của con bạn?
2/. Bạn thấy các con bạn dùng ngôn ngữ nào thường xuyên hơn, thông thạo hơn, và tự tin hơn? Chọn những mục đích nào? Và trong hoàn cảnh giao tiếp nào?
3/. Bạn cảm nhận, nhận thức, như thế nào về tiếng Cham dùng trong nhà trường, gia đình, và cộng đồng?
4/. Khi nào, ở đâu, bạn thấy các con của bạn dùng tiếng Cham? mục đ衷 thường xuyên như thế nào?
5/. Con của bạn đọc, viết, nghe tiếng Cham không? Cái gì và mục đích thường xuyên?
6/. Theo bạn, chương trình tiếng Cham có ảnh hưởng gì đến việc tham gia, giúp đỡ, và quan tâm đến giáo dục của phụ huynh, học sinh Cham cả giáo dục nói chung và giáo dục tiếng Cham nói riêng?
7/. Bạn nghĩ như thế nào về chất lượng chương trình tiếng Cham, trong phạm vi tiếng nói và chữ viết được dùng trong chương trình?
   8a/. Bạn nghĩ gì về hệ thống chữ viết trong sách giáo khoa, có giúp thông Nhật được hệ thống chữ viết Cham không?
   8b/. Hệ thống chữ viết đó có khả thi từ di sản ngôn ngữ của tổ tiên hay là chế biến từ những yếu tố ngoại lai?
   8c/. Có cần thiết phải điều chỉnh không? Tại sao? phan nào và điều chỉnh như thế nào?
    9a/. Theo bạn, hình thức, và nội dung ngôn ngữ thế hiện trong sách giáo khoa có phù hợp với lứa tuổi học sinh không?
    9b/. đào tạo và chuẩn bị cho giáo viên giảng dạy trong chương trình tiếng Cham?
    9c/. Bạn nghĩ thế nào về thời lượng số tiết môn tiếng Cham trong một tuần và sự kéo dài của chương trình đến hết bắc tiêu học, có hợp lý để bảo tồn tiếng Cham?
   10a/. Chương trình có giúp cải thiện kỹ năng tiếng Cham của học sinh? giải thích tại sao?
   10b/. Bạn có nghĩ rằng chương trình này giúp các em duy trì được sự thông thạo tiếng Cham?
10c/. Bạn có nghĩ rằng chương trình tiếng Cham ảnh hưởng đến chất lượng học của các môn khác? Nếu có ảnh hưởng như thế nào? Nếu không, cái gì cần trợ học sinh học tốt các môn khác?
11/. Chương trình tiếng Cham có ảnh hưởng gì đến việc dùng tiếng Cham hàng ngày của học sinh, phụ huynh, và cộng đồng, đến sự thông thạo, thường xuyên, và tự tin?
12/. Chương trình tiếng Cham có ảnh hưởng gì đến các hoạt động văn hóa của cộng đồng?
13/. Chương trình tiếng Cham có ảnh hưởng gì đến tâm lý học sinh trong việc thể hiện bản sắc Cham, hay là người Cham?
Kaneen Tanhi Ka Ameek Amur Xeh
Harei ni, dah lak dôm biai ka gruk ngu xap Cham, nôkrôh xap Cham dalam sang bach, athal jîông saung thit tamur di nôkrôh tal gruk bach saung ngu xap Cham. Ngak habar pioh paghôh, muryah hajat.
1/. Tui yut, xap halei nan xap kauk phunti, xap meek munûk di anurûk yut?
2/. Yut bôôh anurûk yut ngu xap halei bhian bbluak, truh haluh bbluak, saung êng dian bbluak? Ka dôm kaxat halei? Saung dalam rakun dôm pôch halei?
3/. Yut bôôh, xanung habar ka xap Cham ngu dalam sang bach, mungavôm, bhap bani?
4/. Tuk halei song pak halei, yut bôôh anurûk yut ngu xap Cham? Hadôm bhian yuw habar?
5/. Anurûk yut hu pôch, vak, pang xap Cham lei? Haget song num paya bhian?
6/. Tui yut, nôkrôh xap Cham hu tôk thit habar tal gruk patamur, patih, song angat pato pakai di amek amur, xeh Cham gam pato pakai hrung song pato pakai xap Cham?
7/. Yut xanung habar gah athal jîông nôkrôh xap Cham, dalam xap pôch, panôch dôm ngui dalam nôkrôh?
8a/. Yut xanung habar gah akhar vak dalam tapuk bach, hu pajup yasa akhar vak Cham lei?
8b/. Akhar vak nan hu tôk tui mung kruong akhar tapuk di mukei ngan panûh mung bha lingiu?
8c/. Hu hajat pamûk lei? Payua habar? Bha halei song pamûk yuw halei?
9a/. Tui yut, thek lingiu, song pakal dalam xap panôch roh bidang dalam tapuk bach hu thol lîgeh song nuthak di xeh lei?
9b/. Pato pakai song jaro ka gru pato dalam nôkrôh xap Cham?
9c/. Yut xanung yuw habar ka tuk bach xap Cham dalam sa kok karop song katung tak di nôkrôh tal abih pakat sa, hu thol lîgeh pioh khik ramik xap Cham?
10a/. Nôkrôh hu dai pasiam panoch Cham di xeh? Langyah kayua habar?
10b/. Yut hu xanung lach nôrûh ni dong ranêh khik hu truh haluh xap Cham?
10c/. Yut hu xanung lach nôkrôh xap Cham hu thit tamûr tal athal jîông bach dôm pubha pakan? Muryah hu thit tamûr yuw habar? Muryah oh hu, haget pagar xeh di bach dôm pubha pakan?
11/. Nôkrôh xap Cham hu thit tamûr haget tal gruk ngu xap Cham bhan harei di xeh, amek amur, song bhaap bani, tal pakar truh guh, bhian, song munûg dôm xap Cham?
12/. Nôkrôh xap Cham hu thit tamûr haget tal dôm yattrak angak ilimô di bhaap bani?
13/. Nôkrôh xap Cham hu thit tamûr haget tal ravang buriâm xeh dalam gruk roh bidang athal Cham, ngan munuis Cham?
Appendix H: Interview Questions for Teachers

Today I will ask you a few questions about your use and understanding of the state of the Cham language, MLTP, and its effect. Then I would like to talk with you about your impressions of Cham’s language use amongst students.

1/. What language is your first language, mother language?
2/. What languages do you use more often, fluently and confidently?
3/. How do you use the language, Cham/ Vietnamese/ English in different purposes and spaces?
4/. When and where do you use Cham language? How often?
5/. How do you think about the Cham language and the quality of MLTP program?
6/. What do you think about the writing system used in the textbooks and MLTP?
7/. Is it chosen from Cham language heritage or make up from outside factors?
8/. Does it need to be adjusted? What and how?
9/. How does MLTP affect the Cham language usage and development of students, parents, and community?
10/. What need to adjust for MLTP program effectively maintaining Cham language?

Interview Questions for Students

Today, we will discuss about the MLTP, your language use and the impact of MLTP on the Cham language usage in community.

1/. What language is your first language, mother language?
2/. What languages do you use more often, fluently and confidently?
3/. How do you use the language, Cham/ Vietnamese/ English in different purposes and spaces?
4/. When and where do you use Cham language? How often?
5/. How do you think about the Cham language and the quality of MLTP program?
6/. What do you think about the writing system used in the textbooks and MLTP?
7/. Is it chosen from Cham language heritage or make up from outside factors?
8/. Does it need to be adjusted? What and how?
9/. How does MLTP affect the Cham language usage and development of students, parents, and community?
10/. What need to adjust for MLTP program effectively maintaining Cham language?
Câu Hỏi Phỏng Văn Cho Giáo Viên

Hôm nay tôi sẽ trao đổi các câu hỏi về sự sử dụng tiếng Cham của bạn, tình trạng tiếng Cham hiện nay, về chương trình tiếng Cham trong nhà trường, và các ảnh hưởng của nó. Chúng ta sẽ đề cập đến ảnh hưởng của bạn về sự sử dụng tiếng Cham trong nội bộ học sinh với nhau.

1/. Theo bạn, ngôn ngữ nào là ngôn ngữ đầu tiên, tiếng mẹ đẻ của bạn?
2/. Bạn thấy bạn dùng ngôn ngữ nào thường xuyên hơn, thông thạo hơn, và tự tin hơn?
3/. Trong hoàn cảnh và mức độ nào bạn dùng tiếng Cham, Việt, hay tiếng Anh?
4/. Khi nào, và ở đâu, bạn dùng tiếng Cham? mức độ thường xuyên như thế nào?
5/. Bạn nghĩ thế nào về tiếng Cham hiện nay và chất lượng chương trình tiếng Cham?
6/. Bạn nghĩ thế nào về hệ thống chữ viết dùng trong sách giáo khoa và chương trình tiếng Cham?
7/. Đó là sự kết hòa di sản hay chữ biển từ tổ bến ngoài?
8/. Có cần điều chỉnh? yêu tố nào và như thế nào?
9/. Chương trình tiếng Cham có ảnh hưởng gì đến việc sử dụng và phát triển tiếng Cham của học sinh, phụ huynh, và cộng đồng?
10/. Có cần điều chỉnh gì để chương trình tiếng Cham giúp ích cho việc bảo tồn ngôn ngữ Cham?
11/. Theo bạn, ngôn ngữ nào là ngôn ngữ đầu tiên, tiếng mẹ đẻ của học sinh của bạn?
12/. Bạn thấy học sinh của bạn dùng ngôn ngữ nào thường xuyên hơn, thông thạo hơn, và tự tin hơn?
13/. Trong hoàn cảnh và mức đích nào học sinh của bạn dùng tiếng Cham, Việt, tiếng Anh?
14/. Khi nào và ở đâu thì học sinh của bạn dùng tiếng Cham? mức độ thường xuyên?

Câu Hỏi Phỏng Văn Cho Học Sinh

Hôm nay, chúng ta sẽ thảo luận về chương trình tiếng Cham trong nhà trường, sự sử dụng tiếng Cham của bạn, và ảnh hưởng của chương trình tiếng Cham đối với sự sử dụng tiếng Cham trong cộng đồng.

1/. Theo bạn, ngôn ngữ nào là ngôn ngữ đầu tiên, tiếng mẹ đẻ của bạn?
2/. Theo bạn ngôn ngữ nào bạn dùng thường xuyên hơn, thông thạo hơn, và tự tin hơn?
3/. Trong hoàn cảnh và mức đích gì thì bạn dùng tiếng Cham, Việt, tiếng Anh?
4/. Khi nào, và ở đâu, bạn dùng tiếng Cham? mức độ thường xuyên như thế nào?
5/. Bạn nghĩ thế nào về tiếng Cham hiện nay và chất lượng chương trình tiếng Cham?
6/. Bạn nghĩ thế nào về hệ thống chữ viết dùng trong sách giáo khoa và chương trình tiếng Cham?
7/. Đó là sự kết hòa di sản hay chữ biển từ tổ bến ngoài?
8/. Có cần điều chỉnh? yêu tố nào và như thế nào?
9/. Chương trình tiếng Cham có ảnh hưởng gì đến việc sử dụng và phát triển tiếng Cham của học sinh, phụ huynh, và cộng đồng?
10/. Có cần điều chỉnh gì để chương trình tiếng Cham giúp ích cho việc bảo tồn ngôn ngữ Cham?
Kanen Tanhi Ka Gru

Harei ni kami dôm biai dôm kaneen tanhi gah gruk nguì xap Cham di yut, di mikwa, nôkrôh xap Cham dalam sang bach, song tathit tamur di nhu. Drei murcha dôm tal num xanung di yut ka gruk xeh nguì xap Cham song góp.
1/. Tui yut, xap halei nan xap kok phunti, xap mek murnuk di yut?
2/. Yut bbôh, drei nguì xap halei bhian bbluak, truh guh bbluak, song mumug bbluak?
3/. Dalam rakun song cham anih halei yut nguì xap Cham, Yuôn, ngan Anglê?
4/. Tuk halei, song pak halei, yut nguì xap Cham? Num paya bhian yuw halei?
5/. Yut xanung yuw halei ka xap Cham rak ni song athal jiong nôkrôh xap Cham?
6/. Yut xanung habar ka ganap vak akhar Thrah dalam tapuk bach song nôkrôh xap Cham?
7/. Nan gruk tuok tui drap xap mung muuk kei ngan nhim mung bha lingiu?
8/. Hu hajat pamurk? Bha halei song yuw habar?
9/. Nôkrôh xap Cham hu thit tamur haget tal gruk nguì song paho hô xap Cham di xeh, amek amur, song bhaap bani?
10/. Hu hajat pamurk haget pioh nôrôh xap Cham pajup tamur gruk khik ramik xap Cham?
11/. Tui yut, xap halei nan xap akok phunti, xap amek murnuk di xeh ayut?
12/. Yut bbôh xeh yut nguì xap halei bhian bbluak, truh guh bbluak, song mumug bbluak?
13/. Dalam rakun song cam anih halei xeh yut nguì xap Cham, Yuôn, Anglê?
14/. Tuk halei song pak halei xeh yut nguì xap Cham? Num paya bhian yuw habar?

Tanen Tanhi Ka Xeh

Harei, ni kon drei murcha biai ka nôkrôh dalam sang bach, gruk nguì xap Cham di yut, song tathit tamur di nôkrôh tal gruk nguì xap Cham dalam bhaap bani.
1/. Tui yut, xap halei nan xap kok phunti, xap mek murnuk di yut?
2/. Yut bbôh, drei nguì xap halei bhian bbluak, truh guh bbluak, song mumug bbluak?
3/. Dalam rakun song cham anih halei yut nguì xap Cham, Yuôn, ngan Anglê?
4/. Tuk halei, song pak halei, yut nguì xap Cham? Num paya bhian yuw halei?
5/. Yut xanung yuw halei ka xap Cham rak ni song athal jiong nôkrôh xap Cham?
6/. Yut xanung habar ka ganap vak akhar Thrah dalam tapuk bach song nôkrôh xap Cham?
7/. Nan gruk tuok tui drap xap mung muuk kei ngan nhim mung bha lingiu?
8/. Hu hajat pamurk? Bha halei song yuw habar?
9/. Nôkrôh xap Cham hu thit tamur haget tal gruk nguì song paho hô xap Cham di xeh, amek amur, song bhaap bani?
10/. Hu hajat pamurk haget pioh nôrôh xap Cham pajup tamur gruk khik ramik xap Cham?
Appendix I: Interview Questions for Language – Education Specialists

Today I will ask you a few questions about your use and understanding of the state of the Cham language and MLTP, and then I would like to talk with you about your impressions of Cham’s language use amongst children.

1/. What language is your first language or mother language?
2/. What language(s) do you speak most often, fluently and confidently?
3/. When do you use Cham in what cultural events or social space, with whom, how often, well, and confidently?
4/. When and how do you use Vietnamese language?
5/. When and how do you use English?
6/. In your view, how would you characterize the MLTP in terms of assistance and participation and why?
7/. What do you think about the quality of MLTP program in terms of the language being used and taught?
8a/. What do you think about the writing system used in the textbooks and MLTP in terms of unity Cham writing system?
8b/. Regarding the writing system, do you think it is chosen from Cham language heritage or made up from outside factors?
8c/. Does you think the writing system used in MLTP needs to be adjusted? Why do you think it needs to be adjusted? What part would you adjust and how?
9a/. What do you think of the MLTP textbooks in terms of used language materials, quality, quantity, and relevance to the students’ ages?
9b/. How the Cham teachers are trained and prepared for the MLTP program?
9c/. What do you think about the Cham curriculum in terms of class-time, the length of the MLTP and the reasonableness of the program?
10a/. What is its efficacy in terms of help MLTP students improve Cham skills? If not, why?
10b/. Do you think the MLTP program is it successful in helping its students to maintain their mother language?
10c/. What do you think of the MLTP impact to the MLTP students’ academic education achievement? If yes, what do you think contributes to such success? If not, what do you think prevents the program from achieving such success?
11/. How does the MLTP affect the daily usage of the Cham language of students, parents, and community in terms of proficiency, frequency and confidence?
12/. How does the MLTP affect to the cultural activities in the community?
13/. What do you think of the MLTP effect on student thought of being Cham and it associated identity?
14/. What language is your children’s first language, mother language?
15/. What languages do your children use more often, fluently and confidently?
16/. How do your children’s use the language, Cham/ Vietnamese/ English in different purposes and spaces?
17/. When and where do your children use Cham language? How often?
Câu Hỏi Phòng Vấn Cho Chuyển Gia Giáo Dục và Ngôn Ngữ

Hôm nay tôi sẽ trao đổi các câu hỏi về sự sử dụng tiếng Cham của bạn, tình trạng tiếng Cham hiện nay, về chương trình tiếng Cham trong nhà trường, và các ảnh hưởng của nó. Chúng ta sẽ đề cập đến một số câu của bạn về sự sử dụng tiếng Cham trong nội bộ người Cham với người Chăm.
1. Theo bạn, ngôn ngữ nào là ngôn ngữ đầu tiên, tiếng mẹ đẻ của bạn?
2. Bạn thấy bạn dùng ngôn ngữ nào thường xuyên hơn, thông thạo hơn, và tự tin hơn?
3. Trong hoàn cảnh và mục đích nào bạn dùng tiếng Cham, với ai, thường xuyên, thông thạo, và tự tin như thế nào?
4. Khi nào, ở đâu bạn dùng tiếng Việt?
5. Khi nào, như thế nào bạn dùng tiếng Anh?
6. Theo bạn, chương trình tiếng Cham có ảnh hưởng gì đến việc tham gia, giúp đỡ, và quan tâm đến giáo dục, tại sao?
7. Bạn nghĩ như thế nào về chất lượng chương trình tiếng Cham, trong phạm vi tiếng nói và chữ viết được dùng trong chương trình?
8a. Bạn nghĩ gì về hệ thống chữ viết được trong sách giáo khoa, có giúp thông nhất được hệ thống chữ viết Cham không?
8b. Hệ thống chữ viết đó có kế thừa từ di sản ngôn ngữ của tổ tiên hay là chê biến từ những yếu tố ngoại lai?
8c/ Có cần thiết phải điều chỉnh không? Tại sao? Phản não và điều chỉnh như thế nào?
9a. Theo bạn, hình thức, và nội dung ngôn ngữ thể hiện trong sách giáo khoa có phù hợp với lứa tuổi học sinh không?
9b. Đào tạo và chuẩn bị cho giáo viên giảng dạy trong chương trình tiếng Cham?
9c. Bạn nghĩ thế nào về thời lượng số tiết môn tiếng Cham trong một tuần và sự kéo dài của chương trình đến hết bậc tiểu học, có hợp lý để bảo tồn tiếng Cham?
10a. Chương trình có giúp cải thiện kỹ năng tiếng Cham của học sinh? giải thích tại sao?
10b. Bạn có nghĩ rằng chương trình này giúp các em duy trì được sự tham thạo tiếng Cham?
10c/ Bạn có nghĩ rằng chương trình tiếng Cham ảnh hưởng đến chất lượng học của các môn khác? Nếu có ảnh hưởng như thế nào? Nếu không, cái gì cần trờ học sinh học tốt các môn khác?
11. Chương trình tiếng Cham có ảnh hưởng gì đến việc dùng tiếng Cham hàng ngày của học sinh, phụ huynh, và cộng đồng, đến sự tham thạo, thường xuyên, và tự tin?
12. Chương trình tiếng Cham có ảnh hưởng gì đến các hoạt động văn hóa của cộng đồng?
13. Chương trình tiếng Cham có ảnh hưởng gì đến tâm lý học sinh trong việc thể hiện bản sắc Cham, hay là người Cham?
14. Theo bạn, ngôn ngữ nào là ngôn ngữ đầu tiên, tiếng mẹ đẻ của các con bạn?
15. Bạn thấy các con bạn dùng ngôn ngữ nào thường xuyên hơn, thông thạo hơn, và tự tin hơn?
16. Trong hoàn cảnh và mục đích nào các con bạn dùng tiếng Cham, Việt, tiếng Anh?
17. Trong hoàn cảnh các con bạn dùng tiếng Cham? thường xuyên như thế nào?

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Kaneen Tanhi Ka Rakaya Pato Pakai Song Xap Panoch

Harei ni kami dôm biai dôm kaneen tanhi gah gruk nguì xap Cham di yut, chanuk xap Cham urak, ka nôkrôh xap Cham dalam sang bach, song tathit tamr di nhu. Drei mucha dôm tal num xanung di yut ka gruk munuis Cham raneh nguì xap Cham song gop.
1/. Tui yut, xap halei nan xap kok phunti, xap mek munuk di yut?
2/. Yut bbôh, drei nguì xap halei bhian bbluak, triuh guh bbluak, song munug bbluak?
3/. Dalam rakun song cham anih halei yut nguì xap Cham, song thee, bhian, triuh guh, song munug yuw halei?
4/. Tuk halei, song pak halei, yut nguì xap Yuôn?
5/. Tuk halei, song pak halei, yut nguì xap Anglê?
6/. Tui yut, nôkrôh xap Cham hu tathit tamr tal gruk patamr, patih, song angat pato pakai, habar?
7/. Yut xanung habar gah athal jiong nôkrôh xap Cham, dalam xap pôch, panôch dôm nguì dalam nôkrôh?
8a/. Yut xanung habar gah akhar vak dalam tapuk bach, hu pajup yasa akhar vak Cham lei?
8b/. Akhar vak nan hu tôk tui mung krung akhar tapuk di mukei ngan panu nhung bha lingiu?
8c/. Hu hajat pamurk lei? Payua habar? Bha halei song pamurk yuw halei?
9a/. Tui yut, thek lingiu, song pakal dalam xap panôch roh bidang dalam tapuk bach hu thol lîgeh song nuthak di xeh lei?
9b/. Pato pakai song jaro ka gru pato dalam nôkrôh xap Cham?
9c/. Yut xanung yuw habar ka tuk bach xap Cham dalam sa kok karop song katung tak di nôkrôh tal abih pakat sa, hu thol lîgeh pioôh khik ramik xap Cham?
10a/. Nôkrôh hu dai pasiam panoch Cham di xeh? Langyah kayua habar?
10b/. Yut hu xanung lach nôkrôh ni dong raneh khik hu triuh haluh xap Cham?
10c/. Yut hu xanung lach nôkrôh xap Cham hu thit tamr tal athal jiong bach dôm pubha pakan? Muryah hu thit tamr yuw habar? Muryah oh hu, haget pagar xeh di bach dôm pubha pakan?
11/. Nôkrôh xap Cham hu thit tamr haget tal gruk nguì xap Cham bhan harei di xeh, amek amur, song bhaap bani, tal pakar triuh guh, bhian, song munug dôm xap Cham?
12/. Nôkrôh xap Cham hu thit tamr haget tal dôm yattrak angak ilimo di bhaap bani?
13/. Nôkrôh xap Cham hu thit tamr haget tal ravang buriam xeh dalam gruk roh bidang athal Cham, ngan munuis Cham?
14/. Tui yut, xap halei nan xap kok phunti, xap meek munuk di anuruk yut?
15/. Yut bbôh anuruk yut nguì xap halei bhian bbluak, triuh haluh bbluak, song êng dian bbluak?
16/. Dalam rakun song cham anih halei yut nguì xap Cham, Yuôn, ngan Anglê?
17/. Tuk halei, song pak halei, anak yut nguì xap Cham? Bhian yuw halei?
### Appendix J: Responses of 20 MLTP Students’ Questionnaire in pilot project

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MEMORANDUM

July 15, 2011

TO: Can Dai Quang
   Principal Investigator
   Curriculum & Instruction

FROM: Nancy R. King
       Director

SUBJECT: CHS #19278- "A Study of the Mother Language Teaching Program: Addressing the Language, Culture, and Identity Rights of the Cham Minority in Ninh Thuan Province, Vietnam"

Under an expedited review procedure, the research project identified above was approved for one year on July 14, 2011 by the University of Hawaii (UH) Committee on Human Studies (CHS). The application qualified for expedited review under CFR 46.110 and 21 CFR 56.110, Category (7).

This memorandum is your record of CHS approval of this study. Please maintain it with your study records.

CHS approval for this project will expire on July 13, 2012. If you expect your project to continue beyond this date, you must submit an application for renewal of this CHS approval. CHS approval must be maintained for the entire term of your project.

If, during the course of your project, you intend to make changes to this study, you must obtain CHS approval prior to implementing them. Unanticipated problems that are likely to affect study participants must be promptly reported to the CHS.

You are required to maintain complete records pertaining to the use of humans as participants in your research. This includes all information or materials conveyed to and received from participants as well as signed consent forms, data, analyses, and results. These records must be maintained for at least three years following project completion or termination, and they are subject to inspection and review by CHS and other authorized agencies.

Please notify this office when your project is complete. Upon notification, we will close our files pertaining to your project. Reactivation of CHS approval will require a new CHS application.

Please contact this office if you have any questions or require assistance. We appreciate your cooperation, and wish you success with your research.
Appendix L: A Letter Request of Conducting My Study in Provincial Schools

CỘNG HOÀ XÃ HỘI CHỦ NGHĨA VIỆT NAM
Độc lập – Tự do – Hạnh phúc

TUỔNG TRÌNH NGHIỆN CƯU

Kính gửi: SỞ GIÁO DỤC ĐÀO TẠO NINH THUẬN
PHÒNG GIÁO DỤC DÂN TỘC

Tôi tên là: QUANG DÃI CÂN,
Hiện là sinh viên tiến sĩ tại trường Đại học Hawaii.

Đang nghiên cứu "Tính hiệu quả của chương trình giảng dạy tiếng Cham đến việc phát triển giáo dục và bảo tồn tiếng mẹ đẻ tại tỉnh Ninh Thuận Việt Nam"

Để có thông tin hiện hành và trung thực về sự nhận đánh giá chương trình của những người thuộc loài ốc của chương trình, nghiên cứu này bao gồm những việc sau: hoàn thành một phiếu khảo sát và phòng vấn về ý kiến cá nhân về chương trình giáo dục tiếng Cham. Căn khoảng 15 phút để hoàn tất câu hỏi. Phòng vấn sẽ diễn ra tại một địa điểm thuận tiện và sẽ không kéo dài quá 20 phút. Tôi đã khoảng 150 học sinh lớp 5 (phòng vấn 10 em); 30 giáo viên (phòng vấn 10 người) sẽ tham gia vào đợt nghiên cứu này. Phiếu khảo sát nội dung phòng vấn giáo viên, học sinh kèm theo sổ.

Người tham gia nghiên cứu có thể chọn không trả lời một số hoặc tất cả các câu hỏi. Trong cuộc phỏng vấn, và trước khi có sự đồng ý của bạn, chúng tôi sẽ ghi âm cuộc hội thoại, để giúp việc xem xét tìm hiểu được chính xác. Tên của bạn sẽ không xuất hiện trên những ghi chép này và sẽ không có thông tin cá nhân trong các kết quả nghiên cứu.

Để dự trữ hình ảnh một chút của bạn, tên thật của bạn sẽ được mã hóa trong giai đoạn đầu tiên của việc thu thập dữ liệu, và sẽ không được tiết lộ trong bất kỳ báo cáo, là kết quả của dự án này. Hồ sơ phòng vấn, câu hỏi và các thông tin cá nhân sẽ bị khóa cá nhân ở một nơi an toàn và sẽ bị tiêu hủy sau khi dự án hoàn thành.

Tham gia vào dự án này nghiên cứu là hoàn toàn tự nguyện mà không có khoảng thời gian dương cho sự tham gia của bạn.

Mong rằng Quý Phòng và Sở Giáo Dục tạo điều kiện để tôi hoàn thành tốt dự án nghiên cứu này. Tôi xin trân trọng cảm ơn.

Phanrang, ngày 4 tháng 2 năm 2012
Người làm trưởng trình

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