

## The Bilingual Education Policy for Ethnic Minority Students in Vietnam: The Multiculturalism and Language Ethnology Perspectives.

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### Abstract

The bilingual education program for ethnic minority and multicultural education ensures equitable access to education for minority communities while promoting the preservation of their cultural identities. The Vietnamese government has made significant efforts to protect and maintain the languages of ethnic minority groups across the country. This study not only outlines the bilingual education framework for ethnic minority learners in Vietnam but also examines the bilingual education policy embedded in the 2018 National General Education Program, highlighting both the advantages and challenges of implementing such policies in a multi-ethnic and multilingual context like Vietnam. Data for this research are primarily drawn from academic literature on multiculturalism, studies on bilingual education, and official government documents. The study contributes to a deeper understanding of the potential and limitations of Vietnam's bilingual education policy for ethnic minority students, analyzed through the lenses of multiculturalism and language ethnology.

**Keywords:** *Multiculturalism, Language Ethnology, Bilingual Education Model, Bilingual Education Policy, Ethnic Minority Students.*

### 1. Introduction

Language is a fundamental medium of human communication that permeates all dimensions of learning and social interaction. It functions not only as a means of expressing thoughts, emotions, and intentions, but also as a bridge that connects individuals within a community. As Wierzbicka (1991) asserts, language constitutes an essential component of culture. Similarly, Kramsch (1998) emphasizes that language carries intrinsic cultural value, serving as a key marker of social identity through which individuals define both themselves and others. Krech (1962) further identifies three principal functions of language: (1) it serves as the primary vehicle of communication; (2) it reflects an individual's personality and cultural history; and (3) it enables the development and transmission of culture, ensuring societal continuity and the effective functioning of social groups.

Over the past few decades, the concept of *multiculturalism* has gained significant scholarly and political attention. It encompasses a broad range of discourses related to integration policies, welfare systems, the accommodation of cultural diversity, immigration management, and the recognition of cultural and

religious differences (Enzo, 2014; Song, 2010). Within this context, multiculturalism is closely intertwined with language, identity, and power relations. This paper examines multiculturalism through the lens of bilingual education and ethnocultural minority preservation in Vietnam, highlighting how maintaining linguistic and cultural distinctiveness can reinforce—rather than weaken—the cohesion and welfare of a pluralistic society.

The study employs the theoretical framework of multiculturalism and the ethnography of language policy to address three key research questions:

- (i) What constitutes multiculturalism within the bilingual education framework for ethnic minority communities?
- (ii) How is the bilingual education policy for ethnic minority students in Vietnam conceptualized and implemented?
- (iii) What are the advantages and challenges associated with the implementation of this policy?

## **2. Terminological Framework**

### **2.1. Multiculturalism**

The analysis is based primarily on document review and secondary data sources, synthesizing academic literature, government policy documents, and research reports to elucidate the dynamics of bilingual education and cultural sustainability among Vietnam's ethnolinguistic minority populations. Multiculturalism is a dominating theory in Canada because Canada is characterized by immigration and Canada supports multiculturalism (Nadia & Sherine, 2017). Ali (2011) (cited by Nadia & Sherine, 2017) pointed out that multiculturalism entered public discourse in the late 1960s and early 1970s, when both Australia and Canada began to declare their support for it. Multiculturalism becomes an important construct for the 21st century where the Information Society is concerned with diversity within an integrated and global context (Caleb, 1996).

Multiculturalism is a system of beliefs and behaviors that recognizes and respects the presence of all diverse groups in an organization or society. Multiculturalism accepts and values socio-cultural differences, and encourages and allows continued contribution of all groups within an inclusive cultural context (Aneta, 2013; Caleb, 2014). According to Caleb (2014), multiculturalism is a system of interrelated parts including beliefs and behaviors—which make up the whole of how humans experience today's world. The outcome of beliefs/behaviors are seven important actions: (1) recognizing; (2) respecting; (3) acknowledging; (4) valuing; (5) encouraging; (6) enabling and (7) empowering. According to Nadia and Sherine (2017), multiculturalism supports the integration of cultural minorities into the host societies and shares values of the society including religious, cultural, language and lifestyle background. It refers to equal opportunity and allows societies and peoples to be unified through an appreciation of their cultural differences and linguistic background. Thus, multiculturalism transfers from national identity to social cohesion and leads to political correctness instead of cultural friction.

### **2.2. Ethnic Minority**

According to Merriam-Webster Dictionary, ethnic minority is a group of people who belong to an ethnic group that is a relatively small part of a population (Merriam-Webster Dictionary, 2024). Definition of ethnic minority in Cambridge Dictionary is a group of people with a shared culture, tradition, language, history, etc.) living in a country where most people are from a different ethnic group. Bhopal (2004) stated that ethnic minority is the social group where a person belongs to, and either identifies with or is identified with by others, as a result of a mix of cultural and other factors including language, diet, religion, ancestry and physical features traditionally associated with race.

All above concepts could be considered ethnic minority is a group of people where a person belongs to, and either identifies with or is identified with by others. The characteristic of the ethnic minority is living

in a country where most people are from a different ethnic group and share their culture, tradition, language, history heritage.

### **2.3. Bilingual Education**

Cambridge Assessment Organization uses ‘bilingual education’ to refer to the use of two or more languages as mediums of instruction for ‘content’ subjects such as science or history and some subjects through their first language (Cambridge International Education, 2017). According to Bialystok (2018), bilingual education refers to any school program in which more than one language is used in the curriculum to teach non-language academic subject matter.

A broader definition of bilingual education aims to promote bilingual (or multilingual) competence by using both (or all) languages as media of instruction for significant portions of the academic curriculum (Genesee 2004: 548). This definition would include one type of bilingual education as Content and Language Integrated Learning (CLIL) programmes which are common across various countries in Europe and Asia. In this programme students learn their mother tongue/ national language and a foreign language (most commonly, English) (Napoleon, et al., 2021).

One type of bilingual education is defined more narrowly by Wright (2023) as involving the native language or majority language is often considered as a form of support for minority students. This research will use the definition of Wright (2013) for discussion and bilingual education is considered as a form of support for minority students to learn their home language and also involves the and the dominant societal language.

### **2.4. Multiculturalism within Bilingual Language Programme for Ethnic Minority**

Educating minority people has been a proposal of multicultural education and is often practiced in a framework of the nation-state. Multicultural education ensures opportunities for minority people’s education and tries to preserve their culture (Miki, 2015). Bialystok (2018) points out the outcomes of bilingual education for language and literacy levels and effectiveness in promoting academic achievement (Rolstad, et al., 2005). Students learning a second language not only helps students to develop problem-solving skills, but also helps them to engage in the ‘nuances and complexities’ of their first language (American Academy of Arts and Sciences (2017).

Wright (2000) mentioned the advantages of language and national policy in identity promotion; ethno-linguistic nationalism helps people understand and respond to its emotional appeal. Furthermore, the promotion of a national language fits neatly with the promotion of oral and written nationalist imagery. A recent review by Müller, Howard, Wilson, Gibson & Katsos (2020) identified two main themes in their research, ‘The effect of language proficiency on family relationships’ and ‘The acculturation of parents and children as mediated by language’. The study identified a positive link between minority language maintenance and family well-being, and a positive influence of bilingualism, rather than knowledge of only the home or only the majority language.

According to Norton and Toohey (2011), there is an inextricable relationship between language, identity and education. This relationship reveals the way a person understands his or her relationship to the world, how that relationship is constructed across time and space, and how the person understands possibilities for the future. Then, language is the means through which they identify themselves and in turn, identified by others (Napoleon, et al., p. 6). Wenger (1998) stated that the process of education has a fundamental role to play in identity formation. Schools are often incredibly linguistically diverse spaces due to a global rise in migration and transnational mobility which can lead to a student body with a diverse range of home language backgrounds, but also due to the position of second or foreign language learning in the school curriculum. This has led to a growing interest in the influence of education and the school setting on the development of students’ multilingual identity in particular.

### 3. Multicultural Perspectives on the Vietnamese Bilingual Model

The government often forms its national integration policy by designating a national language as the medium of instruction in the national education system. Therefore, the minority is forced to learn the national language, but they often also strive to use their mother tongue in education in order to preserve their history, traditional culture and ethnic identity (Miki, 2015). In other words, language as culture can be a strategy for people to acquire better opportunities for study or work. These changing roles of language should be considered as a new function in multicultural education to guarantee a minority group's educational needs. According to Kobayashi and Ebuchi (1985), multicultural education creates equal educational opportunities for students from differing racial, ethnic, social and cultural groups. The primary goal is to help all students acquire the knowledge, attitudes and skills needed to behave effectively in society and to interact, negotiate and communicate with people from diverse groups in order to create a civic and moral community that works for the common good (cited by Miki, 2015, p. 4).

Public education has played an important role in national integration and human resource development through a national curriculum. Everyone has the opportunity to learn. Besides, they are required to study common languages and values as the foundation of nation building in its compulsory education system, the school also needs to support home language development to minority groups. This has been a very important process in multi-ethnic societies (Miki, 2015). Watanabe and Kimura (2011) pointed out several issues regarding language education for minority people as ways of learning, publicity, policy, the right of education, government power, literacy issues and identity issues.

- Ways of learning: individual beyond the school, classroom, type of bilingual education program
- Publicity: Recognition and permission,
- Policy: National education program, privatization and diversification of education institutions (Kua, 2008; Sugimura, 2000; Watanabe & Kimura, 2011)
- Right of education: Culture, tradition, society and economics benefits
- Government power: Government subsidy
- Literacy: promoting knowledge-based on indigenous society and human knowledge, attending university or getting a better job and strengthening science and engineering education
- Identity: Culture, tradition, language and society benefits

Baker (2006) proposed two “strong” and “weak” forms of bilingual education policies which are often used in national language education strategy and ten broad types of programs are now considered in the table 1 as below:

Table 1: Forms of bilingual education policies are often used in national language education strategy

No .	Type of Programs	Typical Child	Type of Language Classroom	of the Societal Educational Aim	and Aim Language Outcome	in
<b>WEAK FORMS OF EDUCATION FOR BILINGUALISM</b>						
1	SUBMERSION (Immersion)	(Structured)	Language Minority	Majority Language	Assimilation	Monolingualism
2	SUBMERSION (Withdrawal Sheltered English)	with Classes /	Language Minority	Majority Language 'Pull-out' L2 Lessons	with Assimilation	Monolingualism
3	SEGREGATIONIST		Language Minority	Minority Language (forced, no choice)	Apartheid	Monolingualism
4	TRANSITIONAL		Language Minority	Moves from Minority to Majority Language	Assimilation	Relative Monolingualism
5	MAINSTREAM Language Teaching	with Foreign	Language Majority	Majority Language L2/FL Lessons	with Limited Enrichment	Limited Bilingualism
6	SEPARATIST		Language Minority	Minority Language (out of choice)	Detachment/ Autonomy	Limited Bilingualism
<b>STRONG FORMS OF EDUCATION FOR BILINGUALISM AND BILITERACY</b>						

1	IMMERSION	Language Majority	Bilingual with Initial Emphasis on L2	Pluralism and Bilingualism & Biliteracy
2	DEVELOPMENTAL MAINTENANCE/HERITAGE LANGUAGE	Language Minority	Bilingual with Emphasis on L1	Maintenance, Pluralism and Biliteracy Enrichment
3	TWO-WAY/DUAL LANGUAGE	Mixed Language Minority & Majority	Minority and Majority	Maintenance, Pluralism and Biliteracy Enrichment
4	MAINSTREAM BILINGUAL	Language Majority	Two Majority Languages	Maintenance, Pluralism and Biliteracy Enrichment

Notes: (1) L2 = Second Language; L1 = First Language; FL = Foreign Language.

(2) Formulation of this table owes much to discussions with Professor Ofelia Garcia. This typology is extended to 14 types of bilingual education in Garcia (1997, p. 410).

Source: Adapted from Baker, 2006, pp. 194.

Submersion education is one of the weak forms of bilingual education that is often used to educate language for minority children. A swimming pool is a metaphor as a second language, a student is thrown into the deep end and expected to swim as quickly as possible without the help of floats or special swimming lessons. The minority student will be taught all day in the majority language with fluent speakers of the majority language and not the home language of the student. Students may either sink, struggle or swim (Baker, 2006, pp. 195). Submersion education also consists of Structured immersion programs, Submersion withdrawal classes, Segregationist education, Transitional bilingual education, Mainstream education with foreign language teaching and Separatist education. The aim of submersion education is assimilation of language minorities rather than maintenance of their home languages and cultural pluralism (Baker, 2006; Wagner, 1980). Students do not develop such skills as critical thinking, questioning, and collaborating. It also slows down the cognitive development of a child as the child's competency in the language of learning (Baker, 2006; Brisk, 1998; Hornberger, 1999; Valdés, 1998).

Immersion bilingual education is considered to be Immersion, Developmental maintenance and Dual language education which are the most well known forms of strong bilingual education. Immersion bilingual education started in Canada but is common in many countries of the world now. According to Barker (2006, p. 205-207), the characteristics of immersion bilingual education are:

- + Age at the kindergarten or infant stage (early immersion); at nine to ten years old (delayed or middle immersion), or at secondary level (late immersion);
- + Total 100% immersion per week in the second language, then reducing to 80% per week for the next three or four years and finishing junior schooling with approximately 50% immersion in the second language per week.
- + Partial immersion provides close to 50% immersion in the second language throughout infant and junior schooling.
- + Students are able to read, write, speak, understand, and use the second language (e.g. English) as well as youngsters instructed in English in the conventional manner. In addition they can also read, write, speak and understand the first language (e.g. French) in a way that English students who follow a traditional program of French as a second language.
- + Immersion bilingual education has been optional not compulsory.
- + Children in early immersion are often allowed to use their home language for up to one and a half years for classroom communication. The child's home language is appreciated and not criticized.
- + Minority student's home language will often be used for approximately half or more of the curriculum time.

Based on ten broad types of bilingual program of Barker (2006), Skutnabb-Kangas (2000) and other language education researchers developed multilingual educational programs to public schools such as Shalva (2015) proposed six multilingual educational programs included (1) Developmental (enrichment) multilingual educational program; (2) Transitional multilingual educational program; (3) Multilingual

educational program to support native language; (4) Multilingual educational program to support state language; (5) Dual language multilingual educational program; (6) Mixed languages multilingual educational program. Napoleon and his colleagues (2021) suggested Content and Language Integrated Learning (CLIL) programmes and Bilingual education programs in the Southeast Asia Region proposed by Dao Van Toan and Bui Dieu Quynh (2019).

#### **4. The Bilingual Education Policy in Vietnam: Legal Framework and Implementation**

##### **4.1. Legislative and Policy Framework for Ethnic Minority Rights**

Vietnam is a multi-ethnic and multilingual country, there are 54 ethnic minority groups with their own languages. The Kinh majority, which accounts for 84% of the population, co-exists with 53 smaller ethnic minority groups, some of which have less than 1,000 members. Vietnamese is used as a common and majority language (Dang, Son & Hung, 2000).

Ethnic minorities' right to study is recognized in all Constitutions, from the first Constitution in 1946 to the Constitutions of 1959, 1980, 1992, 2013 and in the direction of further improvement (Huyen & Thuy, 2022; Thong, 2019). According to Article 39 and 61 of the Vietnamese Constitution 2013 states:

“...Citizens have the right and obligation to study (Article 39)... The State gives priority to the development of education in mountainous areas, islands, ethnic minority areas and areas with challenging socio-economic conditions, etc.” (Article 61) (The National Assembly, 2013)

Preserving and promoting the voices and writings of ethnic minorities, Article 5 of the Vietnamese Constitution 2013 regulates:

“Every ethnic group has the right to use its own language and system of writing, to preserve its national identity, to promote their fine customs, habits, traditions and culture. The Vietnamese State implements a policy of comprehensive development, and provides conditions for the ethnic minorities to promote their physical and spiritual abilities and to develop together with the nation...” (Article 5) (The National Assembly, 2013)

Based on the Constitution, all legal documents including the Education Law No.43/2019/QH14, Law on Vocational Training 2014, Law on Higher Education 2012 indicated the direction and policy of the State of Vietnam to guarantee the rights of having the language for all ethnic minorities in the country. Especially, Decree No. 05/2011/ND-CP on Ethnic Minorities Work of Vietnamese Government was promulgated on January 14, 2011:

“... The State (1) develops education in ethnic minority areas under the national program; to implement education policies for all educational levels suitable to the characteristics of ethnic minority groups; (2) To develop pre-schools, general schools, boarding and semi-boarding ethnic minority schools, continuing education and community learning centers, vocational schools and pre-university schools; to promote tertiary multi-disciplinary training at higher education for ethnic minority students etc.; (3) to provide accommodation, scholarships and loans for ethnic minority students... to be exempt from school fees at all educational levels and in all disciplines for ethnic minority groups with a very small population and in areas with socio-economic difficulties; (4) To train ethnic minority teachers and teachers of ethnic minority language...; (5) To include languages, scripts and fine cultural traditions of ethnic minority groups into curricula of general schools, boarding and semi-boarding ethnic minority schools, continuing education and community learning centers, vocational schools, professional secondary schools, colleges and universities suitable to ethnic minority areas etc.”

In summary, the core of the Vietnamese State's policies on ethnic minority languages includes: (1) Recognizing and ensuring the right of ethnic minorities to have their own languages; equal rights and free development of all ethnic languages in the territory of Vietnam; (2) Create favorable conditions for ethnic groups to use their own languages and scripts in all fields of social activities; (3) Encourage ethnic minorities to learn Vietnamese - the national language, a means of strengthening the unity of ethnic groups

on the territory of Vietnam, creating a state of ethnic-Vietnamese bilingualism (Thong, 2017/2019; Tue, 1984).

#### **4.2. Current Status of Bilingual Curriculum and Instruction**

From 2008 to now, the Vietnam Ministry of Education and Training has issued eight programs of languages of ethnic minority including Cham, Khmer, Jrai, Bahnar, Ede, Hmong, M'Nong, Thai and six sets textbooks of languages of ethnic minorities are Cham, Khmer, Jrai, Bahnar, Hmong, Ede (MOET, 2016). Besides, eight languages of ethnic minority officially taught in Vietnam national general education program, there are nine languages of ethnic minority that are being experimentally taught by sixteen provinces and cities nationwide in high schools and continuing education centers, including Chinese, Cham Arbic, Thai, Co Tu, Ta Oi, Pa Ko, Van Kieu, Tay, Nung, Xtieng (Dangcongsan, 2023).

In a multilingual social environment, the State of Vietnam determines that the policy of language education in ethnic minorities must be bilingual and bilingual policy is implemented by the Government through the education system (Huyen & Thuy, 2022). Circular No.01/GD-DT dated February 3, 1997 of the Ministry of Education and Training guides the teaching of ethnic minority languages and scripts:

- At kindergartens in ethnic minority areas, teaching is conducted mainly in ethnic languages. Besides, it is necessary to focus on teaching Vietnamese speaking to help children transition to grade 1 smoothly (Article 2c);
- At elementary schools where teaches ethnic languages, ethnic languages are taught as a subject, equivalent to other subjects in schools, in order to help learners quickly and conveniently absorb the knowledge transmitted by the ethnic languages and Vietnamese, contributing to the preservation and development of traditional languages, scripts and cultural capitals of ethnic minorities (Article 1);
- The ethnic language subject is taught 4 periods per week and included in the general educational program at elementary school (Article 2c);
- Compile textbooks and teaching materials for languages in the Latin system, ethnic languages are taught starting from grade 3.
- For traditional scripts (Chinese, Khmer, Cham, Thai), because the writing symbol system and sound and rhyme structure are different from the national language, teaching should be started from grade 1.

### **5. Analysis of Policy Implementation: Achievements and Challenges**

#### **5.1. Institutional Progress and Bilingual Education Models**

Language education in Vietnam's ethnic minority regions has been institutionalized since the 1946 Constitution, with a consistent legal foundation provided through various policy documents and implementation guidelines from 1946 to the present (Huyen & Thuy, 2022; Dangcongsan, 2023; Thong, 2019). The Ministry of Education and Training (MOET), in collaboration with local authorities, has progressively developed educational programs and created favorable conditions to ensure the teaching and learning of ethnic minority languages from preschool to upper secondary levels (MOET, 2016).

At present, textbooks and instructional materials are available for eight ethnic minority languages at the primary level, accompanied by regular training programs for teachers and education administrators. The approved program for improving the quality of ethnic minority language teaching (2021–2030) stipulates an increase in teaching hours to eight hours per week starting from the 2022–2023 school year. By 2030, the national general education program is expected to include at least one new written ethnic minority language and two existing ethnic languages with written scripts as official subjects.

Vietnam's bilingual education policy and related government decisions have created favorable conditions for ethnic minority students, contributing to the preservation and development of their languages, enhancing access to knowledge, and expanding opportunities for higher education and employment.

Currently, several bilingual education models are implemented across different educational levels (Thong, 2019), including both “*weak*” and “*strong*” forms of bilingualism:

- **Submersion Model (Weak Form):** Both ethnic minority and Kinh students are instructed entirely in Vietnamese, following the national curriculum and textbooks at preschool and secondary levels.
- **Structured Immersion Model (Weak Form):** Ethnic minority students learn Vietnamese with minimal support from teaching assistants who provide translation or explanations in the students’ mother tongue; this model is applied mainly at the preschool level and in informal settings such as homes or communities.
- **Developmental Maintenance Heritage Language Model (Strong Form):** Instruction begins in the mother tongue and gradually transitions to Vietnamese, with the native language later taught as a subject. This model is implemented at preschool, primary, and secondary levels.
- **Mainstream with Foreign Language Teaching Model (Weak Form):** Vietnamese is the medium of instruction, while the ethnic minority language is offered only as a subject at any educational level.

These diverse approaches reflect Vietnam’s ongoing commitment to balancing national integration and linguistic-cultural preservation, ensuring educational equity and sustainable development for ethnic minority communities.

## 5.2. Structural and Contextual Barriers to Implementation

Despite significant policy efforts, the implementation of ethnic minority language education in Vietnam continues to face multiple structural and contextual challenges:

- **Lack of qualified human resources.** According to the Ministry of Education and Training (MOET), during the 2020–2021 academic year, there were only 1,026 teachers teaching ethnic minority languages nationwide, representing merely 0.2% of the total teaching workforce. The number is projected to increase to approximately 4,000 teachers by 2024–2025 and to exceed 9,000 teachers by 2029–2030. However, at present, only one institution; Trà Vinh University, offers formal teacher training and grants accredited degrees for ethnic language education (MOET, 2021).
- **Limited teacher training and motivation.** While some localities have organized supplementary training programs, participants often do not receive formal certification. Moreover, incentive policies for teachers working in ethnic minority areas remain inadequate, leading to difficulties in retaining qualified teachers and sustaining their long-term commitment (MOET, 2021; Tapchicongsan, 2020).
- **Language system limitations.** Many ethnic minority languages are spoken but lack standardized writing systems, making them difficult to include in formal education. Currently, only 27 out of 53 ethnic minority languages possess written forms; some with traditional scripts (e.g., Cham, Khmer, Chinese), while others use newly constructed Latin-based scripts, of which only a few have been officially recognized (MOET, 2016).
- **Limited community and parental engagement.** The rate of school attendance at the appropriate age among ethnic minority students remains low; around 70% across primary, lower secondary, and upper secondary levels. In several groups such as Brâu, Xtiêng, Gia Rai, Mạ, Mông, and Lô Lô, this rate falls below 60%, and less than 10% of students attend upper secondary school at the appropriate age (Tapchicongsan, 2020).
- **Inadequate infrastructure and teaching materials.** Educational infrastructure and instructional equipment in many ethnic minority regions remain below the standards necessary for improving teaching quality and supporting the implementation of bilingual and multicultural education (Lyluanchinhtri, 2022).

These persistent challenges underscore the urgent need for comprehensive teacher training policies, enhanced infrastructure investment, and stronger community participation to ensure equitable and sustainable educational development in Vietnam’s ethnic minority regions.

## **6. Conclusion**

Multiculturalism refers to equal opportunity and allows societies and peoples to be unified through an appreciation of their cultural differences and linguistic background. Bilingual education is seen as part of teaching the state language. This is evidenced by the fact that the State of Vietnam issued many legal documents to indicate the direction and policy to guarantee the rights of having the language for all ethnic minorities in the country. The language education in ethnic minority areas in Vietnam has always been valued by the State of Vietnam. The state language policy is considered as one of the factors contributing to the cultural identity of ethnic groups, preserving ethnic languages and strengthening the unity of ethnic groups on the territory of Vietnam.

The importance of bilingual education should develop a balanced bilingualism in each child without any academic problems and to provide the opportunity to receive the education in the native language. The Vietnam Ministry of Education and Training should revise attitudes towards the strong forms of education for bilingualism and biliteracy such as immersion, developmental maintenance/ heritage language. Further research can deeply study the strong forms of education for bilingualism and biliteracy for eight languages of ethnic minority officially taught in Vietnam national general education program and nine languages of ethnic minority that are being experimentally taught by sixteen provinces and cities nationwide.

### **Author Contributions**

Binh-Nhung Ly offered to review relevant documents and write the first draft of the article.

Minh-Quang Duong did most of the work necessary for conception, methodology and formal analysis.

Van-Tuong Nguyen agreed to review and edit the last of the article.

Thi-Ngoc-Dung Bach supported the process of data collection, supervision, project administration, and funding acquisition.

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Informed consent was obtained from all subjects involved in the study and from all the local governments where the research was conducted, namely Trà Vinh province, An Giang province, Soc Trang province.

### **Data Availability Statement**

None

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### **Conflicts of Interest**

We have no conflicts of interest to disclose.

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