

THE CURRENT STATUS OF APPLYING THE CULTURAL VALUES OF THE MA COONG PEOPLE IN DEVELOPING SOCIO- EMOTIONAL SKILLS FOR PRESCHOOL CHILDREN AT TAN THUONG KINDERGARTEN, QUANG TRI PROVINCE

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DOI: <https://doi.org/10.5281/zenodo.20825793>

Published Date: 24-June-2026

Abstract: This study conducts an empirical survey and analysis of the current status of applying Ma Coong cultural values to socio-emotional development education for preschool children in the mountainous regions of Quang Tri Province. Utilizing a mixed-methods research design with a convenience sample of $N = 64$ participants (including school administrators, teachers, and parents), data were collected through a 4-point Likert scale combined with in-depth interviews, and subsequently analyzed using descriptive statistics and independent samples t-tests. The empirical findings identified and conceptualized the "Phenomenon of Parallel Knowledge Polarization": while pedagogical staff possess methodological teaching competence, they lack deep empathy regarding indigenous heritage; conversely, parents possess superior cultural capital ($3.25 \leq M \leq 3.52$) but are constrained by limited developmental pedagogical skills. Furthermore, the study highlights three systemic bottlenecks in practice: an over-reliance on teachers' Uni-dimensional assessment perspectives, a severe bottleneck in the integration of digital learning materials ($M = 1.82$), and a scarcity of context-specific visual illustrative materials. On this basis, a multi-tiered framework of solutions is proposed to construct intersubjective interaction spaces and operationalize a resonant knowledge-sharing mechanism among educational institutions.

Keywords: Socio-emotional skills; Ma Coong culture; Early childhood education; Quang Tri.

1. INTRODUCTION

Socio-emotional competence serves as the core foundation that enables preschool children to develop self-regulation, establish healthy social relationships, and adapt effectively to transitional phases in their subsequent academic trajectories (Denham et al., 2014). In the context of globalization and digital transformation, the United Nations Educational, Scientific and Cultural Organization [UNESCO] (2025) emphasizes prioritizing the development of this competence during the early years of life as a sustainable strategy to transform early childhood education models. According to the Ecological Systems Theory of human development, the formation and organization of children's socio-emotional attributes do not occur in isolation but are profoundly shaped by the indigenous cultural environment-which integrates and preserves the specific value systems, norms, and identity of the community (Bronfenbrenner, 1979). From this dialectical relationship, culturally responsive education has emerged as an emergent approach aimed at linking school curricula with children's lived spaces.

Recent empirical evidence indicates that integrating indigenous cultural capital, language, and experiences into early childhood pedagogical practices not only consolidates ethnic identity but also fosters prosocial behaviors, enhances communicative competence, and boosts emotional intelligence in children (Ba Akhlagh & Yamada, 2025; Edwards et al., 2025).

In Vietnam, strategic orientations regarding the integration of local knowledge into schools have been clearly institutionalized within the National Preschool Education Program, providing a foundation for implementing social skill development models through vivid local cultural experiential activities (Nguyen, 2023). For the Ma Coong community (a local subgroup of the Bru - Van Kieu ethnic minority group) residing in the mountainous regions of Quang Tri Province and adjacent border areas, their distinctive traditional cultural value system-manifested through a strong spirit of community cohesion, benevolence, a philosophy of living in harmony with nature, and a rich folklore treasury (Nguyen, 2012) - constitutes a vibrant source of learning materials to nurture children's socio-emotional skills. Notably, prominent national intangible cultural heritages, such as the Drum Beating Festival of the Ma Coong people (Ministry of Culture, Sports and Tourism, 2019), embody many humane behavioral norms, reverence for the elderly, and a profound sense of village communal living. Scientifically exploiting and applying these heritage values not only plays a vital role in preserving ethnic identity amidst social changes but also constructs a familiar, equitable learning environment tailored to the psychological characteristics of local children.

Although the role of culturally responsive education has been theoretically validated, its implementation in early childhood institutions within ethnic minority areas still faces systemic barriers. Practice shows that the integration of Ma Coong cultural values into educational activities remains limited; local cultural content is mostly confined to brief introductions and has not been systematically linked to socio-emotional competence development goals. Mountainous schools still encounter confusion due to the scarcity of visual learning materials, teachers' limited capacity to design activities, and the lack of an effective coordination mechanism among the three institutions: school, family, and the village community (Le & Nguyen, 2026). Remarkably, within Quang Tri Province, independent studies aimed at quantifying and systematically assessing this current status remain absent.

To address the aforementioned research gap, this study was conducted to empirically survey and analyze the current status of applying Ma Coong cultural values to socio-emotional skill development education for children at Tan Thuong Kindergarten, Quang Tri Province. The findings contribute to the scientific data repository on multicultural education while proposing a feasible, multi-tiered framework of solutions to enhance the quality of holistic education in mountainous areas alongside the sustainable preservation of local cultural heritage.

2. RESEARCH METHODOLOGY

This study adopted a mixed-methods research design, combining a quantitative survey with in-depth qualitative interviews, to assess the current status of applying Ma Coong cultural values to develop socio-emotional skills for preschool children in Quang Tri Province. Utilizing a convenience sampling method, data were collected from a total sample of $N = 64$ participants, comprising two core stakeholder groups: school administrators and preschool teachers ($n_1=29$), and Ma Coong parents ($n_2=35$). The primary survey instrument consisted of questionnaires designed with a 4-point Likert scale to eliminate central tendency bias, complemented by in-depth interview protocols conducted with cultural specialists and school administrators to gather multi-dimensional qualitative data. All quantitative data were analyzed using descriptive statistics-including frequencies, percentages, mean scores (M), and standard deviations (SD)-to delineate the overall reality. Furthermore, an independent samples t-test with a significance level of $\alpha = 0.05$ was performed to examine statistically significant differences between the evaluations of the school group and the family group. Concurrently, thematic analysis was applied to the in-depth interview data to enhance the validity and reliability of the research conclusions.

3. RESEARCH RESULTS AND DISCUSSION

3.1. Stakeholders' Perceptions of the Importance of Socio-Emotional Skills for Child Development

The mindset and perception of the stakeholders directly involved in the child's educational process play a prerequisite role in the effectiveness of applying cultural values. The survey results regarding this content area are summarized in detail in Table 1 below.

Table 1. Teachers' and Parents' Perceptions of the Role of Socio-Emotional Skills in Holistic Development

Survey Items	School Administrators and Teachers		Parents	
	M	SD	M	SD
Socio-emotional skills serve as the foundation for shaping sustainable behavior and personality.	3.08	0.63	2.80	1.08
Socio-emotional skills promote the optimization of cognitive competence and performance.	3.08	0.78	2.75	1.20
Socio-emotional skills facilitate the establishment of positive social networks and enhance cultural empathy.	3.07	0.71	2.80	1.15
Socio-emotional skills contribute to protecting mental health and elevating the well-being index.	3.02	0.68	2.75	1.20
Socio-emotional skills act as a bridge between cultural heritage and community identity.	3.07	0.69	2.80	1.15

The results indicate that the perceptions of school administrators, preschool teachers, and parents regarding the role of socio-emotional skills in children's holistic development are at a relatively high level, with mean scores ranging from 2.75 to 3.08. The school administrator and preschool teacher group yielded relatively high and stable evaluations (M ranging from 3.02 to 3.08; SD ranging from 0.63 to 0.78), reflecting a consensus on the multi-dimensional role of socio-emotional skills in shaping children's behavior, cognition, mental health, and social adaptability.

Conversely, the parent group exhibited lower mean scores (2.75–2.80) and higher standard deviations (1.08–1.20), indicating a polarization of perceptions and unevenness in their evaluation of the role of socio-emotional skills. This discrepancy is more pronounced in items related to cognitive development, behavioral regulation, and mental health protection, where parents demonstrated a lack of comprehensive awareness compared to the school-based group.

The survey findings confirm that the vital role of socio-emotional skills in holistic child development is recognized relatively fully by educational stakeholders. However, the divergence between the school and family groups suggests an imperative need to enhance communication, training, and educational coordination. Such efforts are essential to improve consensus in both perception and action among educational forces, thereby maximizing the efficacy of socio-emotional skill education for children within the local cultural context.

The in-depth interview results generally align with the quantitative survey data, providing deeper insights into the participants' perceptions. Both school administrators and preschool teachers reaffirmed the foundational role of socio-emotional skills in children's holistic development, particularly within the matrix of the local cultural context. Meanwhile, a segment of parents has not yet fully conceptualized this role, maintaining a skewed focus on cognitive development. These qualitative insights not only reinforce the reliability of the dataset but also underscore the necessity of strengthening school-family partnerships in nurturing children's socio-emotional skills.

3.2. Levels of Understanding Regarding Socio-Emotional Skill Structures and Core Cultural Values

For the integration of indigenous cultural values into the school environment to be effective, educational practitioners must not only master the developmental psychological competency framework but also possess a profound understanding of the local community's cultural connotations. The levels of understanding demonstrated by school administrators, preschool teachers, and parents regarding these two domains are presented in detail in Table 2.

Table 2. Levels of Understanding Regarding Socio-Emotional Skill Structures and Core Cultural Value Systems

Survey Items	School Administrators and Teachers		Parents	
	M	SD	M	SD
Understanding the structure of self-awareness skills	2.32	0.71	2.20	0,56
Understanding self-management and emotional regulation skills	2.25	0.68	2.10	0,65
Understanding social awareness competence	2.28	0.56	2.20	0,58
Understanding relationship establishment skills	2.32	0.74	2.25	0.65

Understanding responsible decision-making	2.22	0.60	2.15	0.61
Profound understanding of indigenous material cultural values	2.51	0.68	3.52	0.71
Profound understanding of spiritual cultural values and festivals	2.57	0.71	3.25	0,68
Profound understanding of ethnic moral and social value systems	2.49	0.69	3.29	0.60

The results in Table 2 demonstrate a systematic patterns-based reality of knowledge distribution between the two educational forces, clearly revealing a trend that this study conceptualizes as the “Phenomenon of Parallel Knowledge Polarization”.

The survey results regarding the five components of the socio-emotional competency framework indicate that evaluations from both target groups are at a relatively low-average level, with mean scores ranging from 2.10 to 2.32 on a 4-point Likert scale. Among these, the two skills yielding the lowest scores are self-management/emotional regulation and responsible decision-making. Specifically, the mean scores of the school administrator and teacher group for these two areas are 2.25 and 2.22, respectively, whereas the parent group rated them even lower, at only 2.10 and 2.15.

The standard deviations of the school administrator and preschool teacher group regarding these domains are relatively small (ranging from 0.56 to 0.74). This indicates a high level of consensus within the pedagogical staff regarding their limitations in specialized psychological knowledge required for children's skill development.

This reality reflects a substantial gap between policy orientations and practical implementation. Although the socio-emotional competency framework is the core objective of educational reform, current training and professional development programs in Quang Tri Province have not yet provided sufficient visual behavioral indicators. Consequently, teachers encounter significant challenges in operationalizing theoretical concepts into measurable educational goals that can be directly executed in the classroom.

Conversely, a sharp polarization and reversal of score distribution occur in the second dimension, which pertains to the depth of understanding regarding the specific heritage values of the Ma Coong ethnic group. The school administrators and preschool teachers exhibited a level of understanding that stagnates at the low-average threshold ($2.49 \leq M \leq 2.57$). This intrinsic barrier stems from personnel structural shifts, as the majority of village-stationed teachers are deployed from different cultural sub-regions. Their approach to local culture primarily relies on surface-level, event-driven activities, leaving them with limited opportunities to internalize the underlying heritage veins woven into daily community life.

In stark contrast, the parent group-acting as cultural agents and living witnesses within the borderland village ecosystem-demonstrated an outstanding level of understanding, with a very high range of mean scores from 3.25 to 3.52. Notably, their understanding of indigenous material cultural values (including traditional attire, labor tools, and stilt house architectural structures) reached an optimal value of 3.52, accompanied by a highly consensus-driven standard deviation ($SD = 0.71$). This cultural capital has been thoroughly accumulated through a mechanism of self-internalization via daily production labor, customary law practices, and daily communal interactions.

Through the theoretical lenses of the Ecological Systems Theory (Bronfenbrenner, 1979) and the culturally responsive education paradigm (Ba Akhlagh & Yamada, 2025), this systematic divergence reflects a patterned knowledge gap within the collaborative structure. While the pedagogical staff are well-grounded in teaching methodology, they require more time to deeply internalize the local cultural capital. Conversely, parents-as heritage agents-possess a vibrant cultural repository but require support in pedagogical operationalization to translate these heritage values into specific age-appropriate behavioral indicators. This asynchronous state explains why the integration of Ma Coong heritage into mountainous preschools in Quang Tri Province currently remains localized and fragmented, failing to fully activate its potential value margins. Concurrently, this reality highlights the objective necessity of constructing an intersubjective interaction space driven by a “resonant knowledge-sharing” mechanism, aimed at establishing a sustainable equilibrium and optimizing educational resources between schools and families.

3.3. The Current Status of Methods, Organizational Forms, and Assessment Practices in Applying Ma Coong Cultural Values to Children's Socio-Emotional Development

The process of integrating cultural heritage values into the school environment requires a flexible system of organizational methods combined with appropriate visual learning materials. To assess this current status, the study surveyed 29 school administrators and preschool teachers to gather quantitative data on the extent to which teaching methods, organizational forms, and pedagogical tools are utilized in applying Ma Coong culture to develop children's socio-emotional skills. The survey data are synthesized in detail in Table 3.

Table 3. The Current Status of Methods, Organizational Forms, and Assessment Practices in Applying Ma Coong Cultural Values to Children's Socio-Emotional Development

Survey Items	Level	
	M	SD
Methods		
Creative storytelling method with integrated embedding	2.84	0.58
Experiential learning method based on village daily life	2.78	0.63
Role-playing method for hypothetical situational problem-solving	2.71	0.66
Organizational Forms		
Organizing cultural events and festivals	2.90	0.50
Integrating indigenous culture into formal classroom activities	2.83	0.59
Establishing specialized cultural or activity corners in the classroom	2.61	0.67
Applying information technology and interactive digital learning materials	1.82	0.74
Pedagogical Tools		
Assessing children through formative daily direct observation	2.99	0.60
Process assessment via experiential learning activities	2.85	0.59
Collecting information for collaborative assessment from families	2.58	0.71
Gathering evaluative feedback from the village community	2.55	0.72

Current Status of Utilizing Teaching Methods

The data in Table 3 indicate that integrated and interactive teaching methods predominate in pedagogical practice. Among these, “Creative storytelling with integrated embedding” recorded the highest mean score ($M = 2.84$; $SD = 0.58$), followed by “Experiential learning based on village daily life” ($M = 2.78$; $SD = 0.63$) and “Role-playing for hypothetical situational problem-solving” ($M = 2.71$; $SD = 0.66$).

This trend suggests that teachers prioritize methods capable of operationalizing abstract heritage values into visual materials, which aligns with the visual-action and visual-imaginary thinking characteristics of preschool children. Furthermore, the low standard deviations ($0.58 \leq SD \leq 0.66$) reflect a high level of consensus and relative homogeneity in the pedagogical practices among the surveyed sample.

Current Status of Diversifying Educational Organizational Forms

Regarding organizational forms, the statistics reflect a distinct polarization between large-scale activities and technological integration. “Organizing cultural events and festivals” led the group with a mean score approaching the upper threshold ($M = 2.90$; $SD = 0.50$), demonstrating the widespread efficacy of event-based educational models. Concurrently, “Integrating indigenous culture into formal classroom activities” has been implemented relatively systematically ($M = 2.83$; $SD = 0.59$). Conversely, “Establishing specialized cultural or activity corners in the classroom” reached a lower level of utilization ($M = 2.61$; $SD = 0.67$).

Notably, the lowest score across the entire survey belonged to “Applying information technology and interactive digital learning materials” ($M = 1.82$; $SD = 0.74$). This limitation exposes a systemic technical barrier. In regions with special socio-economic difficulties, deficiencies in technological infrastructure and teachers' digital competence constrain the capacity to modernize and digitize heritage resources. This creates substantial challenges in visualizing online lessons or digital interactions for mountainous children.

Current Status of Utilizing Pedagogical Tools and Child Assessment Methods

Analysis of the dataset concerning pedagogical tools and assessment practices reveals a structural imbalance regarding participating agents. The assessment of children's socio-emotional development currently relies heavily on a unidirectional perspective from teachers. This is evidenced by the prominent scores of “Assessing children through formative daily direct observation” ($M = 2.99$; $SD = 0.60$) and “Process assessment via experiential learning activities” ($M = 2.85$; $SD = 0.59$).

Meanwhile, the roles of educational forces outside the school have not been effectively leveraged. The indices for collecting information from families ($M = 2.58$; $SD = 0.71$) and from the village community ($M = 2.55$; $SD = 0.72$) both remain at low-average thresholds.

Since indigenous cultural heritage is inherently tied to the actual living and cultural practice spaces of the community, laxity in the inter-institutional assessment coordination mechanism (School - Family - Community) not only reduces the multi-dimensional and comprehensive nature of evaluating child development, but also diminishes the co-educational role of local cultural agents in the process of mainstreaming heritage into early childhood education.

3.4. Current Status of Factors Influencing the Efficacy of Applying Ma Coong Cultural Values to Children's Socio-Emotional Development

To evaluate the driving forces influencing the integration of indigenous cultural values into the development of children's socio-emotional competence, a current status survey was conducted to gather quantitative data from relevant stakeholder groups. The synthesized results regarding the level of influence exerted by these factor groups are presented in detail in Table 4.

Table 4. Evaluation of the Level of Influence of Factors on the Efficacy of Applying Ma Coong Cultural Values to Children's Socio-Emotional Development

Survey Items	School Administrators and Teachers		Parents		t
	M	SD	M	SD	
Subjective Factors					
Individual cognitive and psychological characteristics	3.45	0.60	2.90	0.78	3.19
Motivation and attitudes toward cultural identity	3.50	0.58	2.96	0.74	3.27
Experiential capital and linguistic competence	3.40	0.63	2.95	0.72	2.67
4Autonomy and self-efficacy	3.25	0.67	2.85	0.80	2.18
Objective Factors					
Community cultural environment	3.60	0.55	3.00	0.72	3.78
Family environment and community connectedness	3.55	0.56	2.94	0.75	3.72
Teachers' competence in designing and organizing educational activities	3.65	0.52	3.05	0.70	3.93
Local educational policies and support resources	3.30	0.65	2.80	0.81	2.74

The results presented in Table 4 indicate that both subjective and objective factor groups are perceived to influence the efficacy of applying Ma Coong cultural values to children's socio-emotional development. Overall, objective factors yielded higher mean scores than subjective factors across both surveyed participant groups.

For the school administrator and preschool teacher group, the mean scores of the factors ranged from 3.25 to 3.65. Within this group, the objective factors received the highest evaluations, including: teachers' competence in designing and organizing educational activities ($M = 3.65$; $SD = 0.52$), community cultural environment ($M = 3.60$; $SD = 0.55$), and family environment and community connectedness ($M = 3.55$; $SD = 0.56$). Within the subjective factor group, motivation and attitudes toward cultural identity recorded the highest mean score ($M = 3.50$; $SD = 0.58$), whereas autonomy and self-efficacy exhibited the lowest mean score ($M = 3.25$; $SD = 0.67$).

For the parent group, the mean scores of the factors ranged from 2.80 to 3.05. Consistent with the school administrator and preschool teacher group, objective factors were rated higher than subjective ones. The factor of teachers' competence in designing and organizing educational activities obtained the highest mean score ($M = 3.05$; $SD = 0.70$), followed by the community cultural environment ($M = 3.00$; $SD = 0.72$). Within the subjective factor group, motivation and attitudes toward cultural identity achieved the highest mean score ($M = 2.96$; $SD = 0.74$), while autonomy and self-efficacy had the lowest mean score ($M = 2.85$; $SD = 0.80$).

The independent samples *t*-test results reveal statistically significant differences between the school administrator/preschool teacher group and the parent group across all examined factors (*t* ranging from 2.18 to 3.93; *p* less than 0.05). Notably, the most pronounced discrepancy was recorded in the factor of teachers' competence in designing and organizing educational activities ($t=3.93$), followed by the community cultural environment ($t = 3.78$) and the family environment and community connectedness ($t = 3.72$). Conversely, autonomy and self-efficacy was the factor with the lowest degree of variation between the two participant groups ($t = 2.18$).

Furthermore, the standard deviations for all observed variables were less than 1.0, indicating a relatively low dispersion of data and a high degree of internal consistency in the evaluations provided by the survey participants.

Collectively, the survey findings demonstrate that factors embedded within the educational and socio-cultural environments are perceived to exert a stronger influence on the efficacy of applying Ma Coong cultural values to children's socio-emotional development than individual-level factors. Concurrently, the school administrator and preschool teacher group tended to rate the level of influence of these factors significantly higher than the parent group did.

3.5. Current Status of Advantages and Difficulties in Developing Socio-Emotional Skills for Ma Coong Children

To identify the structural barriers in the process of nurturing socio-emotional skills for Ma Coong ethnic children, this study evaluated the perceived levels of difficulty by surveying relevant stakeholder groups. The synthesized results regarding this current status are presented in detail in Table 5.

Table 5. Levels of Difficulty in Developing Socio-Emotional Skills for Children in the Ma Coong Region

Survey Items	School Administrators and Teachers		Parents	
	M	SD	M	SD
Lack of age-appropriate Ma Coong cultural materials for children	3.62	0.49	3.11	0.62
Shortage of instructional and educational learning materials	3.71	0.46	3.20	0.58
Limited coordination between schools and families in socio-emotional skill education	3.34	0.57	2.89	0.64
Difficulties in determining age-appropriate educational content for children	3.45	0.53	3.00	0.60
Absence of visually illustrated learning materials	3.66	0.48	3.14	0.61

Data in Table 5 reveal a consistent trend between the two surveyed groups, with both rating the challenges in social-emotional education for children from moderate to high levels. Notably, school administrators and teachers systematically reported higher mean scores (*M*) across all items compared to parents.

Regarding specific criteria, "Lack of educational materials/learning resources" emerged as the most significant barrier for both groups ($M_{teachers} = 3.71$, $SD = 0.46$; $M_{parents} = 3.20$, $SD = 0.58$), followed closely by the "Absence of visual illustrations" ($M_{teachers} = 3.66$; $M_{parents} = 3.1$). This highlights a critical shortage of localized pedagogical tools. Conversely, "The level of family-school coordination" received the lowest ratings from both sides ($M_{teachers} = 3.34$; $M_{parents} = 2.89$). The score disparity indicates that professional educators demonstrate higher sensitivity to pedagogical constraints, whereas Ma Coong parents tend to underestimate the severity of these challenges, likely due to limited exposure to formal educational standards.

4. CONCLUSION AND RECOMMENDATIONS

4.1. Conclusion

This study provides a comprehensive empirical overview of the current status of applying Ma Coong cultural values to the socio-emotional skill development of preschool children in Quang Tri Province. Based on quantitative and qualitative analyses, the study draws the following core conclusions:

Perceptual Discrepancies and the "Phenomenon of Parallel Knowledge Polarization": Although both educational forces (schools and families) possess a relatively high awareness of the foundational role of skills in children's holistic development, a structural knowledge gap persists. The pedagogical staff are well-grounded in teaching methodology but lack a profound internalization of the underlying Ma Coong cultural heritage veins. Conversely, parents-as heritage agents-

possess a vibrant cultural repository but lack the pedagogical competence to translate these values into specific age-appropriate behavioral indicators.

Methodological Alignment and Digital Transformation Barriers: In instructional practices, integrated, visual, and event-based methods (such as creative storytelling and festival organization) are prioritized by teachers and systematically implemented. However, the application of information technology and interactive digital learning materials hits a critical bottleneck, yielding the lowest mean score across the entire survey. This limitation stems from a systemic deficiency in technological infrastructure within these disadvantaged areas and a gap in the digital competence required of highland teachers.

Unidirectional Nature of Assessment Tools: The assessment process of children's \$SE\$ development currently relies heavily on a subjective, unidirectional perspective from teachers through daily observations. The inter-institutional assessment coordination mechanism (School - Family - Community) remains lax, as feedback channels from families and villages have not been effectively activated. This diminishes evaluation comprehensiveness and isolates children from their actual cultural practice spaces.

Core Challenges from Resources and Learning Materials: Both stakeholder groups reached a consensus that objective educational and socio-cultural environmental factors exert a more pronounced influence on the efficacy of application than children's individual psychological traits. Within this matrix, the greatest operational barrier is the critical scarcity of regional-specific educational materials, literature, and visual tools.

4.2. Recommendations

To narrow the empirical gaps and construct a sustainable, culturally responsive educational ecosystem, this study proposes a multi-tiered system of solutions as follows:

For School Administrators and Policymakers

Constructing and Developing Indigenous Digital Learning Materials: Local educational management agencies should prioritize resources to digitize Ma Coong cultural heritage (folktales, traditional attire, labor tools, and festivals) into interactive multimedia formats, such as e-books, animated videos, and interactive digital learning materials. This solution simultaneously addresses the critical shortage of visual aids and modernizes highland education.

Standardizing Curricula and Operationalizing Behavioral Indicators: Specialized intensive training programs should be integrated to translate abstract cultural values (such as solidarity and gratitude) into visual, measurable psychological behavioral indicators for classroom execution, thereby enabling teachers to easily operationalize theory into concrete lesson objectives.

For School Boards and Principals

Formulating Action Programs and On-site Professional Development: Schools need to proactively organize training courses and cultural immersion field trips for teachers deployed from other regions. Establishing specialized research groups dedicated to Ma Coong culture is essential to assist teachers in lesson planning, thereby mitigating the pressure of independent research on individual teachers.

Restructuring Culturally Responsive School Environments: School boards should redesign pedagogical spaces, increasing investments in school-wide “specialized cultural corners” or authentic experiential spaces to optimize visual learning for children.

Operating Resonant Knowledge-Sharing Mechanisms: Schools should act as hubs to create interactive spaces, proactively inviting village elders, clan chiefs, or reputable parents to participate in educational activities as cultural consultants. Conversely, schools should organize short exchange sessions to equip parents with child psychology knowledge and positive discipline methods.

For Preschool Teachers

Flexibly Integrating and Innovating Instructional Methods: Teachers should continue to leverage the strengths of creative storytelling and situational role-playing. Concurrently, they must proactively enhance their digital competence to effectively utilize online learning resources once provided.

Transitioning to a Tripartite Assessment Model: Instead of relying on unidirectional evaluations, teachers should collaborate with school boards to design participatory assessment tools involving families and communities. Utilizing simplified behavioral observation sheets or child development diaries completed at home will ensure the multi-dimensional validity and practical value of the assessment instruments.

For Families and Local Communities

Proactively Establishing Co-educational Roles: Ma Coong parents need to move away from a passive stance and actively collaborate with schools through two-way communication channels. Parents should consciously integrate and reinforce the socio-emotional values children learn at school within daily domestic spaces, production labor activities, or traditional family and village festivals.

Actively Creating Bilingual Communication Environments and Preserving Identity at Home: Parents and relatives are encouraged to frequently interact with children in both their native Ma Coong tongue and Vietnamese through daily routines, storytelling, or folk singing. Sustaining the native language and healthy cultural lifestyle of the lineage at home not only reinforces children's ethnic pride but also serves as a secure psychological anchor that helps eliminate self-deprecation, thereby fostering better communication and social integration skills when they transition to school.

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