PARENTAL INVOLVEMENT WITH SECONDARY SCHOOL

LEADERSHIP: THE EXPERIENCE OF FOUR VIETNAMESE IMMIGRANT

PARENTS IN SASKATOON

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By

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Abstract

Using a social constructionist lens and Bronfenbrenner's (1994) ecological systems theory of human development as the theoretical framework, this multiple-case study aimed to examine how culture influences the way Vietnamese immigrants understand parental involvement with school leadership. The study was guided by three research questions: (1) How do Vietnamese immigrants articulate parental involvement with school leadership? (2) How are they involved in school leadership? and (3) What are the differences between their parental involvement practices in Canada and in Vietnam?

Findings of the study indicated that the Vietnamese immigrant parents had no firm definition of parental involvement with school leadership. However, the idea of making a contribution to the school development existed in their mind. The study revealed that the participants were practicing five out of six types of parental involvement featured in Epstein's (2001) model. Besides the practices similar to Epstein's (2001) description, the participants were found to have some additional practices in parenting and supporting the children's learning at home. None of the participants had any experience in volunteering at school. The findings also showed that there were three major differences between the participants' parental involvement practices in Canada and Vietnam. The differences lay in the levels of parent-school communication, parents' financial support to schools, and parents' making school-related decisions. By answering the three research questions, this study provided insight into the Vietnamese immigrants' understanding of parental involvement and confirmed that both Vietnamese culture and Canadian school culture had a significant impact on the frequency and quality of the immigrants' parental involvement with school leadership.

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List of Abbreviations

AA	African American
BCCPAC	British Columbia Confederation of Parent Advisory Councils
CA	Chinese American
CLB	Canadian Language Benchmark
CPC	Communist Party Committee
EA	European American
EAL	English as an Additional Language
GGP	Global Gathering Place
MOET	Ministry of Education and Training
PAC	Parent Advisory Council
SCC	School Community Councils
SODS	Saskatoon Open Door Society
SPS	School Party Secretary
VIAS	Vietnamese Immigrant Association in Saskatoon

Chapter One: Introduction

This first chapter provides readers with the background, the purpose, three research questions and the significance of the study. It also introduces a general background of Vietnamese immigration to Canada and to Saskatchewan and presents assumptions, delimitations, limitations, definitions of key terms, the researcher's position and the study's organization.

Background to the Study

Generally, leadership has been defined as a process of influencing or directing members of an organized group in order to achieve common goals (Bass & Stogdill, 1990; Jago, 1985; Leithwood, Day, Sammons, Harris+, & Hopkins, 2006; Northouse, 2015). Leadership is not a linear, but rather an interactive process in which both leaders and followers are involved (Northouse, 2015). In the school context, the interactive process of leadership is aimed at the overall improvement of the school which mainly focuses on the enhancement of students' learning (Bush & Glover, 2003; Leithwood et al., 2006; Ontario Ministry of Education, 2000). Leithwood, Harris and Hopkins (2008) pointed out that school leadership is more effective when it involves all stakeholders, including school administrators, principals, teachers, school staff, parents, and students. A good example for this statement is the strong relation between parental involvement with school leadership and the enhancement of students' learning (Gordina & Cortina, 2014; Hill & Tyson, 2009; LaRocque, Kleiman, & Darling, 2011; Seginer, 2006; Wilder, 2014). In this study, I focused on the involvement of Vietnamese immigrant parents with school leadership.

Many governments and funding agencies are committed to parental involvement and engagement with school leadership. In Canada, for example, the Ontario Ministry of Education

established an office dedicated to the development and support of parental engagement initiatives across school districts in the province (Ontario Ministry of Education, 2005). Similarly, the Ministry of Education in Saskatchewan encourages school leaders to foster a collaborative culture that enhances parental engagement in schools (Saskatchewan Ministry of Education, 2001). Parents are also encouraged to share the responsibility for and play active roles in education and the well-being of children (Saskatchewan Education, 1999).

Despite the efforts, studies have found that immigrant parents have much lower rates of involvement compared to those from the majority population (Fleischmann & de Haas, 2016; Lee & Bowen, 2006; Pearce & Lin, 2007; Turney & Kao, 2009). Reasons for such lower rates are mainly because of differences in cultures, low socioeconomic status, language barriers, unfamiliarity with schools' policies and practices, access to fewer resources, and parents' low educational levels (Arzubiaga, Noguerón, & Sullivan, 2009; Garcia et al., 2002; Golan & Petersen, 2002; Hill & Taylor, 2004; Johnson, 2003; Love, 2014; Waanders, Mendez, & Downer, 2007). In this study, I particularly looked at how culture influences Vietnamese immigrants' understanding of parental involvement with school leadership.

The selection of this group was based on my lived experience as a Vietnamese immigrant who is aware of the impact of culture on parental involvement with school leadership in Vietnam. Parental involvement with school leadership in Vietnam is largely framed within autocratic and moral leadership practices. These practices are rooted in the existence of Confucianism and Communism in the Vietnamese culture (Truong & Hallinger, 2015). The practices are contrary to the democratic and distributed leadership that is widely evident in the Canadian school systems (Alberta Teachers' Association, 2014). Moreover, literature has indicated that people from varied cultural backgrounds articulate and practice parental

involvement differently (Lee & Bowen, 2006). Therefore, the divergence in leadership practices between Vietnam and Canada can cause Vietnamese immigrants to articulate and practice parental involvement differently from what is expected in Canadian schools.

Purpose of the Study

This study aimed to examine how culture influences the way Vietnamese immigrants understand parental involvement with school leadership. To achieve this purpose, I investigated the Vietnamese immigrants' articulation and practices of parental involvement with school leadership, as well as identifying if there are differences between their practices in Canada and in Vietnam.

The Research Questions

This study was guided by the following research questions:

(1) How do Vietnamese immigrants articulate parental involvement with school leadership?

(2) How are they involved in school leadership?

(3) What are the differences between their parental involvement practices in Canada and in Vietnam?

Significance of the Study

While Canada values cultural diversity and advocates inclusive education which accommodates the needs of students from different backgrounds (Joshee, Peck, Thompson, Chareka, & Sears, 2016; McCrimmon, 2015; Pivik, McComas, & Laflamme, 2002), engaging parents is an important component of school leadership which successful school leaders need to acquire skills for (Andrews & Lupart, 2000; Goddard, 2015; Hajisoteriou & Angelides, 2014; Hornby, & Witte, 2010; Riehl, 2000; Xu & Filler, 2008).

In Saskatchewan, the provincial educational mission underscores that school actors, families and community members should cooperate with one another to provide a high-quality education for all children (Saskatchewan Education, 1999). In spite of the importance of parental involvement, there are a limited number of studies on the topic in Canada, especially those examining parents' perspective (Pushor, 2007). Therefore, this study would give more insight into the current understanding of parental involvement with school leadership from the Vietnamese immigrant parents' point of view.

In addition, Hornby and Lafaele (2011) asserted that it was important for school actors to understand how parents viewed their parental role in the children's education so that they could help the parents overcome any barriers to getting involved in school leadership. These authors asserted that parents who believed their role was merely to provide nutritious food and take children to school would not be actively involved in school-based activities. This statement confirmed Hoover-Dempsey and Sandler's (1997) theoretical model of the parental involvement process which suggested that one of the major contributors to parents' involvement was how parents understood and defined their parental role. The way parents conceptualized their role would guide what they did to rear, develop, educate, and support their children. School programs could be very well-designed in inviting parental involvement; but if they did not address issues of parental role construction, they would gain only limited success (Hoover-Dempsey & Sandler, 1997). Therefore, results of this study, which provide insight into how Vietnamese immigrants perceive their parental role in children's education, can serve as useful information for designing school programs.

In 2017, the population of Saskatchewan was estimated to be 1,163,900 people (Statistics Canada, 2017). The Vietnamese immigrant community is a piece of the cultural mosaic in this

province, which accounted for 3,690 residents (Statistics Canada, 2017). For school leaders and policy makers in Saskatchewan to develop better strategies when working with this Vietnamese population, findings of my research offer information that helps such administrators understand what happens in Vietnam and how Vietnamese immigrant parents get involved in school leadership. Moreover, Okoko (2011) suggested that it was vital for school leaders to be well-prepared to work with parents from different cultures, especially in countries where the number of immigrants continues to grow like Canada. Accordingly, findings of my study could also help inform the design of school leadership preparation programs.

Background of the Vietnamese Immigration to Canada and Saskatchewan

According to Joy (2010), there were two major waves of migration from Vietnam to Canada. The first wave began at the end of the Vietnam War, when the Communist party from North of Vietnam (supported by China and the Soviet Union) was about to win over the non-Communist party from South of Vietnam (assisted by the United States). People from the South had to flee from the country for fear of being persecuted. Canada admitted 5,608 Vietnamese refugees, most of whom were middle-class people possessing certain professional skills and could speak French or English as a second language (Joy, 2010). The second wave occurred between 1979 and 1981 when the North completely defeated the South. People from the South fled away from the country through the South China Sea on tiny boats, since they could not stand the harsh conditions of the new Communist regime. Canada accepted more than 50,000 refugees who were later known as "boat people". This group, comprised of a wide variety of socio-economic standings and ethnicities, was much more diverse than the first one (Joy, 2010). Since then, the Vietnamese have continued to migrate to Canada through different programs, such as family sponsorship or Canadian federal immigration programs.

Saskatchewan welcomed thousands of Vietnamese refugees from the second wave of migration (Lam, n.d.). As a consequence of federal and provincial immigration programs, more and more Vietnamese people have come to Saskatchewan as permanent residents. According to Statistics Canada (2018), in 2016 there were 3,690 Vietnamese Saskatchewan residents, among whom 1,725 resided in Saskatoon.

Assumptions

The study is based on the following assumptions:

1. All participants responded to the questions honestly and to the best of their abilities.

2. Vietnamese immigrant parents were involved in schools through supporting secondary school-age children in some way.

Delimitations of the Study

This research was delimited to Vietnamese immigrant families living in Saskatoon. Based on the in-depth nature and limited time of the study, the number of participants in this research was delimited to four. The study targeted parents of secondary school-aged children who had experience of involvement with school leadership in Vietnam and Canada so that they were able to share their understanding and practices of involvement in both contexts. These requirements limited the scope of the study to immigrants who had moved to Saskatoon after 2005. It therefore excluded those living in Saskatoon for more than 12 years. Thus, samples of this research are not representative of the whole Vietnamese immigrant community in either Saskatoon or Saskatchewan.

Limitations of the Study

Considering that this research focused on immigrant parents' perspectives on their involvement with school leadership, the subjects of study were limited to Vietnamese immigrant

parents. Data were only collected from interviews with the Vietnamese immigrant parents, and did not include information from school principals, school staff, or teachers.

Furthermore, since the number of research on Vietnamese parental involvement is not adequate, literature was reviewed based on limited articles and studies available. In addition to findings of earlier research, I used the Vietnamese participants' practice to demonstrate their parental involvement with school leadership.

Definitions of Key Terms

Parents: Parents refer to those who are responsible for the life of a child, and care for a child's well-being, development, and education, regardless of their kinship with the child (Pushor, 2011).

Immigrant parents: Immigrant parents refer to those parents born outside of their country of residence (Crosnoe & Fuligmi, 2012).

Parental involvement: Parental involvement refers to parents' recognition of shared responsibility with school actors for their children's education, as well as anything that parents do either at school or at home in order to advance the children's learning or contribute to the school improvement (Epstein, 2011; Fantuzzo, Tighe & Childs, 2000; Henderson & Mapp, 2002; Jeynes, 2003; Seginer, 2006). Parents from different countries with different cultures will conceive 'parental involvement' differently (Lee & Bowen, 2006).

Culture: Culture is defined as the shared values, beliefs, knowledge, practices, and language of people in the same group. (Guessabi , 2011; Jiang, 2000; Samovar & Porter, 2003).

School culture: School culture refers to the patterns of values, beliefs, knowledge, practices, and language shared at the school (Cheng, 2000; Deal & Peterson, 1999).

School actors: School actors refer to those who are working in the school context, including teachers, school staff, principals, and school administrators.

Leadership: Leadership is defined as a process of having influence on and giving directions to members of an organized group in order to achieve common goals (Bass & Stogdill, 1990; Jago, 1985; Leithwood, Day, Sammons, Harris, & Hopkins, 2006; Northouse, 2015)

School leadership: School leadership is understood as "a process of influence leading to the achievement of desired purposes" (Bush & Glover, 2003, p.8). The desired purpose for most schools is the improvement of students' learning. Therefore, 'parental involvement with school leadership' in this study emphasizes parents' recognition of shared responsibility with school actors for the children's education and things they do to help improve the children's learning.

School improvement: School improvement which is considered as the goal of school leadership refers to the higher quality of students' learning (Leithwood et al., 2006; Ontario Ministry of Education, 2000).

The Researcher's Position

I was born in Saigon, the South of Vietnam, in a traditional Vietnamese family where both my parents were high school teachers. During my childhood, I witnessed the lives of teachers at home and became familiar with this profession. My mother oftentimes talked to parents on the phone about their children. Most of the time, the discussions were about either students' misbehavior and poor performance, or positive progress at school. Sometimes parents called her to report children's behaviors and learning activities at home, and asked for advice or extra help at school. Once in a while, I saw parents coming to our house and to have a very long conversation with my mother about how to help their children improve their academic outcomes. Similarly, my parents would be contacted by my teachers if I had any study problems at school.

Otherwise, teachers and parents would see each other in the parent-teacher meetings thrice a year. Many years later, when I officially became a high school teacher, parent-teacher meetings offered the primary chance for my colleagues and me to meet with parents. Occasionally, we communicated with parents through the phone, especially when the students were in bad situations. If we needed to talk to parents in person, we would invite them to school instead of coming over to their places. However, if students' problems were not serious, we just noted it in their report books for parents to know, and probably talked things over with parents at the parent-teacher meeting at the end of each semester. From those experiences, I believed that the school-based involvement of Vietnamese parents is limited as there are not many chances for them to visit the school.

I myself received a lot of home-based education from my parents. During the summer in elementary and junior high schools, my mother bought a set of textbooks for the upcoming school year and encouraged me to read them in advance at least once a week. When I encountered any difficulties in learning, my parents would help explain or show me reference books where I could find my answers. When I had low scores in English, Mathematics, or Physics, my father would tutor me, help me with my homework, and keep track of my progression in these fields. When I was in high school, my parents financially supported me to go to extra-classes. Attending extra-classes for tuition is still a very common practice in Vietnam owing to the competitive nature of education. The regular 45-minute lesson at school is sometimes not enough for teachers to help all students attain the levels of knowledge that will enable them to compete favorably in class. A typical extra-class occurs in a 90-to-120-minute subject-specific classroom where a teacher delivers lessons in more details and with more exercises for students to practice. Even though my parents did not directly tutor or help me with

my homework in high school, I considered their effort in taking me back and forth between home and extra-classes, as well as their financial support, as a great contribution to my academic development, which I believe also contributed to the school improvement. Considering that this experience is a common practice, I believe that Vietnamese parents get involved in many activities outside of the school to support their children's learning.

Based on my life experiences (as a daughter of teachers, as a student, and as a high school teacher myself), I assumed that Vietnamese parents are involved in school leadership by communicating with teachers and providing support to their children after school. Primary means of communication are sometimes telephone conversation and meeting in person, but usually discussions at parent-teacher meetings. Parents' after school support is usually helping out with homework, home tutoring, financial support, and taking their children to extra-classes, which is commonly referred to as home-based involvement (Benner, Boyle, & Sadler, 2016). As a Vietnamese learner and educator studying in Canada, I assumed that due to the culture in their homeland, Vietnamese immigrant parents in Canada might not be familiar with school-based involvement. Additionally, I acknowledged that immigrant parents' communication with teachers can be hindered by their low levels of English. However, they can have high levels of home-based involvement to ensure and enhance their children's learning.

Organization of the Thesis

This thesis is organized and presented in five chapters. Chapter one provides background information of parental involvement with school leadership, the statements of the purpose, and the significance of the study. This initial chapter also includes the research questions that guided the study, the assumptions, delimitations, limitations, the researcher's position and definitions of key terms. Chapter two has the study's conceptual framework and presents the review of related

literature pertaining to culture, school leadership practices in Vietnam and Canada, as well as parental involvement with school leadership. Chapter three explains the research methodology by providing information on the participant selection, data collection and data analysis. It also includes the ethical consideration and trustworthiness of the study. Chapter four reports the results of data analysis and is organized in response to the three research questions. The final chapter presents the discussion of findings, conclusions of the study and recommendations for practices and future research.

Chapter Two: Review of Literature

This chapter has three main sections: the conceptual framework, the theoretical framework and a review of related literature. The first section introduces two premises from which the research is developed and the conceptual framework that illustrates the relationship amongst the study's four major concepts, namely culture, parental involvement, school leadership and enhancement of children's learning. Epstein's typology of parental involvement is used as a basis to depict parental involvement practices and develop the interview protocol that helps guide the process of data collection. The second section introduces Bronfenbrenner's ecological systems theory of human development which was used as a theoretical framework for the study.

In the third section, I discuss the concept of culture as used in the study and how it relates to school leadership in Canada and in Vietnam. Additionally, I review literature that focuses on democratic and distributed school leadership practices in Canada, as well as moral and autocratic school leadership practices in Vietnam. This section also highlights studies that define and distinguish parental involvement from parental engagement with school leadership. The last part of the section has a review of literature about parental involvement with school leadership in Vietnam.

Conceptual Framework

This study was built upon two premises. The first one is that parental involvement with school leadership is affected by parents' ethnic culture (Huntsinger & Jose, 2009; Tinkler, 2002; William & Sanchez, 2012). The second one is that the school culture determines the extent to which parents get involved with school leadership (Comer, 1991; Lopez, Scribner & Mahitivanichcha, 2001; Hoover-Dempsey & Sandler, 1997; William & Sanchez, 2012).

With regard to the first premise, research has found that parents from different ethnic cultures, such as Europe, Latin, Africa and Asia, grasp the meaning of parental involvement with school leadership differently. For example, the study conducted by Huntsinger and Jose (2009) revealed that immigrant Chinese parents and European American parents reflected different traditions in the way they got involved in their children's academic life. Chinese American (CA) parents were found less involved in school-related activities compared to European American (EA) parents. While EA parents were in frequent interaction with the teacher, CA parents separated their roles from school. While EA parents preferred volunteering at school, CA parents spent valuable time on formally and systematically teaching their children at home. While EA parents gave more praise to their children to support their learning, CA parents believed that children also benefited from criticism. All differences in parental involvement practices between EA and CA parents came from the traditions and the school systems that these parents grew up with.

Another example could be found in Tinkler's (2002) review of literature on Hispanic Latino parental involvement. This researcher reported a sharp border between the roles of school and parents (Tinkler, 2002). In Latino culture, teachers were highly respected and any interference from parents in their children's schooling might be considered rude and disrespectful. Such culture made Hispanic parents understand that their roles were restricted to home: mainly to provide nurturance, teach morals and encourage good behaviors, while instilling knowledge was the school's responsibility (Tinkler, 2002). Meanwhile in a study about African Americans' (AA) perceptions of parental involvement, William and Sanchez (2012) pointed out that AA parents actively participated in school activities, frequently communicated with the school personnel and held high aspirations for their children. These parents were also found to

believe in the Supreme Creator and trusted that God's plan would supplement their aspirations (Page & Davis, 2016; William & Sanchez, 2012).

Concerning the second premise of the study, earlier research has confirmed that parental involvement with school leadership is affected by the school culture (Comer, 1991; Lopez, Scribner & Mahitivanichcha, 2001; Hoover-Dempsey & Sandler, 1997; William & Sanchez, 2012). According to Hoover-Dempsey and Sandler (1997), parents' choice of involvement was shaped by expectations of the school and the interaction between individual parents and the school actors. When the school culture was inviting and teachers' behaviors were welcoming and facilitating to parental involvement, parents would be more likely to get involved in school activities. For example, to understand the perceptions of parental involvement and parental uninvolvement, William and Sanchez (2012) conducted a qualitative study using interview method with fifteen immigrant AA parents and ten staff at an inner-city public high school in the Midwestern region of the United States. Findings of the study showed that when school did not have any strategies to keep parents informed of school-related activities, or when school was not helpful in resolving parents' issues concerning their children's learning (such as the schedule change), parents felt confused and frustrated and finally became uninvolved.

Comer's (1991) study also suggested that when the school culture was oriented towards understanding students' families, parents' choice of involvement was positive and their level of involvement increased. Likewise, Lopez, Scribner and Mahitivanichcha (2001) carried out a qualitative research project including interviews and observations in four effective migrant-impacted school districts in Texas, USA, to learn about successful stories of effective parental involvement practices for immigrants. The findings suggested that schools were successful not because they followed any particular definition or framework of involvement, but because they

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always tried to ensure parents' well-being in the community. School actors' responsibility and commitment were driven by the school vision of enhancing students' success through a collective effort of understanding and caring for multiple needs of families.

Based on the two premises, I assumed that the Vietnamese culture and the Canadian school culture influence the Vietnamese immigrants' articulation and practices of parental involvement. Moreover, parental involvement has a strong relation to the enhancement of students' learning (Gordina & Cortina, 2014; Hill & Tyson, 2009; LaRocque, Kleiman, & Darling, 2011; Seginer, 2006; Wilder, 2014). Such enhancement of students' learning is the main focus of the school improvement (Ontario Ministry of Education, 2000). School improvement is the final goal of school leadership (Bush & Glover, 2003; Leithwood et al., 2006). Consequently, parental involvement exerts a positive influence on the process of school leadership.

There are four major concepts that this study was based on, namely the Vietnamese and the Canadian school culture, parental involvement, school leadership, and school improvement. (1) The Vietnamese culture focuses on the school atmosphere in Vietnam, school actors' behaviors and attitudes towards parental involvement, language and knowledge shared in the school, values of Confucianism and Communism, and autocratic and moral school leadership practices in Vietnam (Truong, 2013; Truong & Hallinger, 2015). Meanwhile, the Canadian school culture, through Vietnamese immigrant parents' eyes, focuses on the school atmosphere, school actors' attitudes and behaviors towards parental involvement, language and knowledge shared in the school, and values of democratic and distributed school leadership practices (Alberta Teachers' Association, 2014; Begley & Zaretsky, 2004). (2) Parental involvement with school leadership refers to parents' recognition of shared responsibility with school actors for their children's education and anything that parents do either at school or at home in order to

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support the children's learning or contribute to the school improvement (Epstein, 2011; Fantuzzo, Tighe & Childs, 2000; Henderson & Mapp, 2002; Jeynes, 2003; Seginer, 2006). In this study, I investigated the Vietnamese immigrants' articulation and practices of parental involvement with school leadership. (3) School leadership refers to the process of influencing and directing members of a school in order to achieve common goals (Bass & Stogdill, 1990; Jago, 1985; Leithwood, Day, Sammons, Harris, & Hopkins, 2006; Northouse, 2015). (4) School improvement which is considered as the goal of school leadership refers to the enhancement of students' learning (Leithwood et al., 2006; Ontario Ministry of Education, 2000).

The diagram below (figure 1) illustrates the two premises and the relationship amongst the four major concepts of this study.
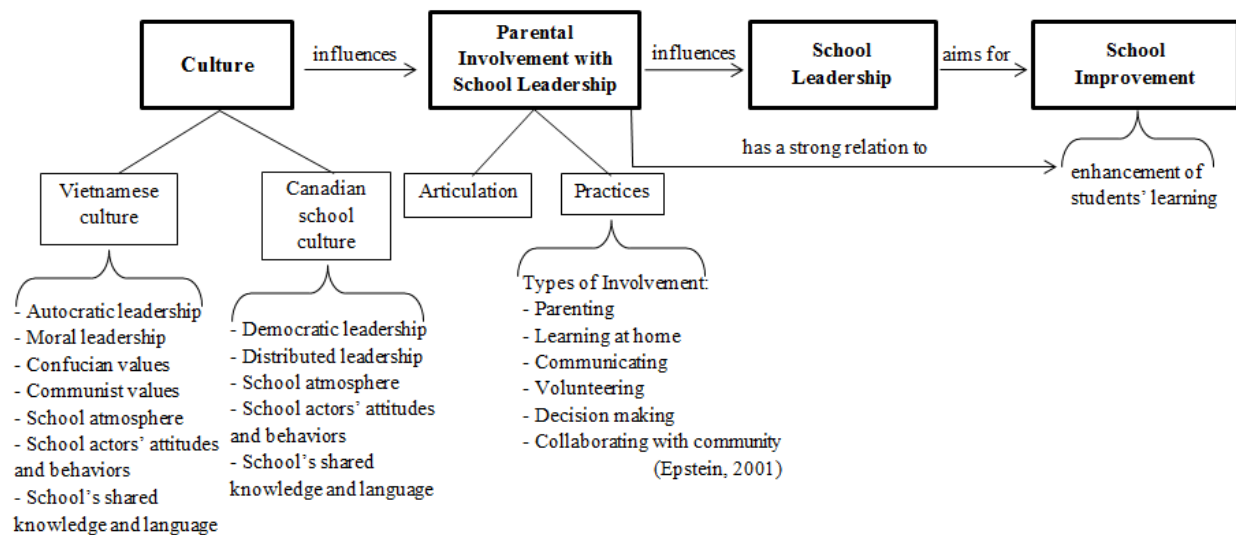
Figure 1. The relationship amongst culture, parental involvement with school leadership, school leadership and school improvement

Since Epstein's (2011) study is one of the most commonly used frameworks by scholars and researchers, I used her typology of parental involvement to define parents' practices and to

develop pertinent questions and prompts that elicited more information from participants'

responses during data collection. Epstein's (2011) theory and framework of parental involvement

are based on an ecological perspective of overlapping spheres of influence on student

development. Her theory suggested that school, family, and community are three influential

contexts within which children learn and grow (Haack, 2007; Stein, 2009). The framework was

constructed from a review of studies and years of work by educators and families, with an aim to

help educators develop effective programs of school and family partnerships. The framework

consists of six types of parental involvement, namely parenting, learning at home,

communication, volunteering, decision making, and collaborating with community.

As the conceptual framework outlined the relationship amongst the study's four major

concepts, the following section introduced the study's theoretical framework which reinforced

the four concepts' connections.

Theoretical Framework: Bronfenbrenner's Ecology of Human Development

Bronfenbrenner's (1994) ecological systems theory of human development served as a

foundation for this study because it explained how different components of culture influenced

home-school interactions, which ultimately affected the enhancement of children's learning

(Hicks, 2014; Love, 2014). The theory was originally developed in 1976 with a focus on five

living environmental systems that each child belongs to, namely microsystem, mesosystem,

exosystem, macrosystem, and chronosystem (Bronfenbrenner, 1994). Bronfenbrenner pointed

out that each of these systems had its own influence on the development of a child and the

interactions amongst the systems controlled the direction of such development (Aubrey & Riley,

2015). Specifically, the microsystem is the closest layer to the child and contains components

with which the child has direct contact (Paquette & Ryan, 2001). The mesosystem is comprised

of the interactions amongst components within the microsystem (Foley & Leverett, 2008). The exosystem refers to a larger environment in which the child does not have an active role, but this system still impacts the child because it affects and interacts with components in the mesosystem (Paquette & Ryan, 2001). The macrosystem is an overarching layer that includes principles which affect the interactions of other systems (Paquette & Ryan, 2001). Finally, the chronosystem refers to the internal and external changes over time as the child grows older (Aubrey & Riley, 2015). The diagram below (figure 2) illustrated the five environmental systems developed by Bronfenbrenner (1994) as well as their connections to each other and to the child.
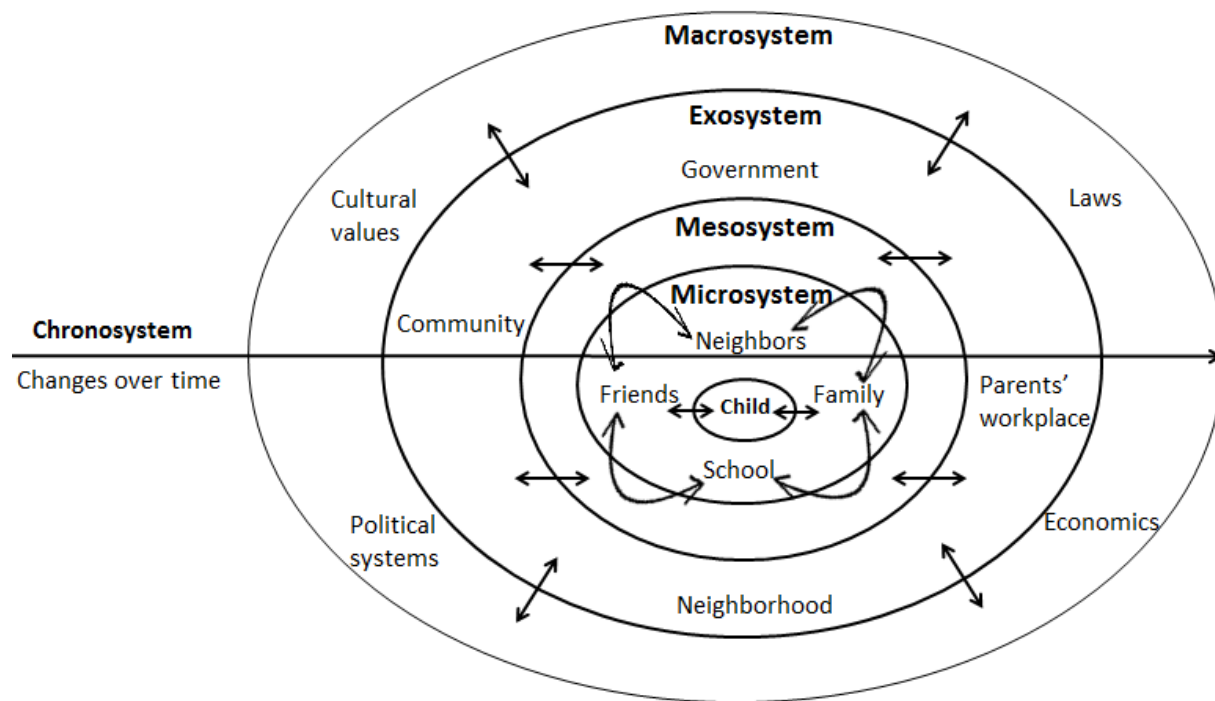
Figure 2. The connections of the five environmental systems to each other and to the child in Bronfenbrenner's (1994) ecological theory of human development. Adapted from "Children's Language and Communication Difficulties: Understanding, Identification and Intervention," by J. E. Dockrell, and D.Messer, 1999, p.139. Copyright 1999 by Caswell.

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Bronfenbrenner's (1994) theoretical framework helped illustrate the influence of culture whose components belonged to different environmental systems on parental involvement with school leadership. In particular, this study considered parents and school actors as components of the microsystem. Parental involvement with school leadership was considered as a component of the mesosystem. School environment, school actors' attitudes and behaviors towards parental involvement and school's shared knowledge and language with parents were considered as components of the exosystem. Confucian values, Communist ideas, and autocratic/moral/distributed/democratic school leadership practice were considered as components of the macrosystem (see figure 3).
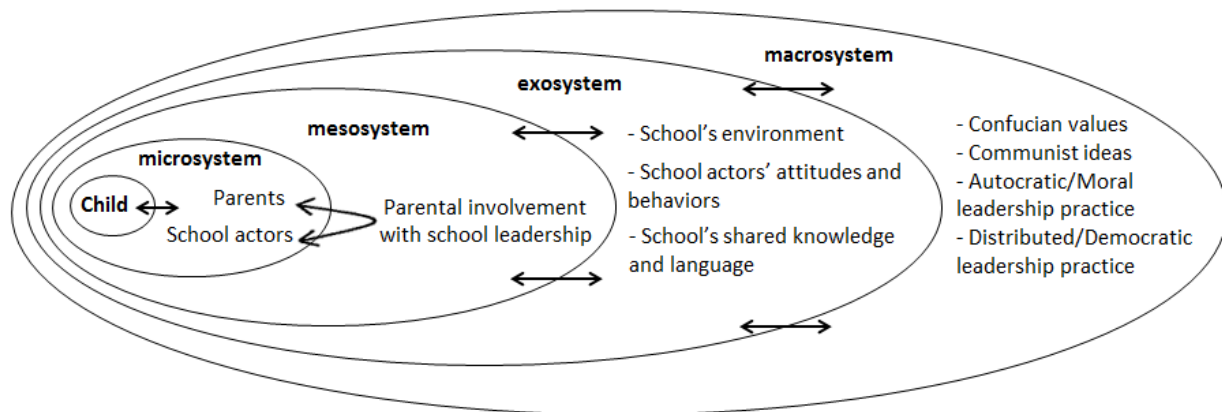
Figure 3. The cultural influence on parental involvement with school leadership based on Bronfenbrenner's ecological systems theory of human development. Adapted from "Postsecondary Education for Students with Intellectual and Developmental Disabilities: A Critical Review of the State of Knowledge and a Taxonomy to Guide Future Research," by M. McEathron, and T. Beuhring, 2011, *Policy Research Brief, 21*(1), p.6. Copyright 2011 by Institute on Community Integration.

Bronfenbrenner's (1994) Ecological Theory of Human Development has been widely used in earlier research on parental involvement with school leadership. For example, Seginer (2006) conducted review of literature on electronic database to analyze the relationship between parental involvement and children's educational outcomes. She used Bronfenbrenner's developmental ecology framework to analyze the home- and school-based practices of parental involvement in terms of the micro- and the mesosystem, respectively (Seginer, 2006). This author also described the interpersonal and cultural contexts of parental involvement practices as the exo- and the macrosystem (Seginer, 2006). Finding of Seginer's (2006) research confirmed the positive relation between different parental involvement practices and various indicators of educational outcomes. Seginer highlighted the advantages of using Bronfenbrenner's developmental ecology framework and pointed out that research on parental involvement in its social (exosystem) and cultural (macrosystem) contexts was rare despite its importance (2006). Another example could be observed in Bettencourt's (2017) research on the educational involvement experiences of lower socioeconomic parents whose children were attending elementary school. The research considered home and school environments as the microsystem, the connection between home and school as the mesosystem, the resources, laws and policies that impacted parental involvement as exosystem, and parents' work or social settings as macrosystem (Bettencourt, 2017). Finding of the research revealed that the parent-child relationship and the amount of time parents spent at work were the most important factors affecting parents' ability to get involved in their children's education. Consequently, Bettencourt's (2017) research concluded that the microsystem and macrosystem had the most significant influence on the educational involvement of low socioeconomic parents.

Christensen (2016) regarded the ecological theory of human development as a critical approach to understanding the complex relationship between the individual and the society. This scholar supported the idea that to learn about an individual, apart from placing him/her in the microsystem, it is important for researchers to take into consideration other environmental systems and the interactions of the systems with the individual and with one another (Christensen, 2016). However, Bronfenbrenner's ecological theory was criticized by Paquette and Ryan (2001) since it neglected the ability of individuals to influence their personal development. Bronfenbrenner himself also admitted that his original theory was imbalanced without including the individual biology, psychology and behavior (Derksen, 2010; Lerner, 2005). Bronfenbrenner and his colleagues then kept revising the ecological theory over a decade until the introduction of the bioecological model of human development (Bronfenbrenner, 2005; Derksen, 2010; Lerner, 2005).

This study aimed to examine the influence of culture on parental involvement with school leadership, rather than the influence of children's biology, psychology and behavior on their personal development. Therefore, despite Bronfenbrenner's new bioecological model, his original ecological systems theory was used as a theoretical framework for the study. The coming sections discussed in detail the major concepts on which this study was based, including the definition of culture, the overview of school leadership in Canada and Vietnam, parental involvement with school leadership and how it differs from parental engagement, and parental involvement in Vietnam.

Culture

Culture is defined as "cumulative deposit of knowledge, experience, beliefs, values, practices, attitudes, meanings, hierarchies…" that affects one's way of thinking and doing, and is

shared by a particular group of people through generations (Samovar & Porter, 2003, p.8). In addition, scholars have argued that language is the means by which culture is expressed, conveyed and transmitted; therefore, it is considered as a fundamental part of culture (Guessabi, 2011; Jiang, 2000). In this study, culture refers to the shared values, beliefs, knowledge, practices, and language of people in the same group.

National culture.

Earlier studies have suggested that there are multi levels of culture, ranging from national culture, to community, school, and classroom culture (Cheng, 1996a; Cheng, 2000; Erez & Gati, 2004; Schein, 2010). National culture refers to the pattern of values, beliefs, knowledge, practices, and languages shared at the macro-national level (Cheng, 2000). If a country has its members sharing similar set of values, beliefs, knowledge, practices and languages, it is considered as a culturally homogeneous country. In such a country, the national culture and school culture may share a large number of major characteristics (Cheng, 2000). Conversely, if a country is culturally heterogeneous, which means its members having diverse sets of values, beliefs, knowledge, practices and languages, its national culture and school culture are differing (Cheng, 2000). Accordingly, as Vietnam tends to be more culturally homogeneous (Deardorff , 2009), its national culture and school culture is similar. Therefore, in this paper, Vietnamese culture referred to both national and school cultures in Vietnam. Meanwhile, since Canada is considered as a culturally heterogeneous country (Auger, 2016), its national culture and school culture can be quite different. As a result, this paper examined the immigrants' understanding of parental involvement with school leadership under the influence of Canadian school culture.

School culture.

School culture refers to the patterns of values, beliefs, knowledge, practices, and language shared at the school level (Cheng, 2000; Deal & Peterson, 1999). School culture is usually reflected in the school atmosphere and shapes school members' attitudes and behaviors (Stolp & Smith, 1994; Tableman, 2004). Under different school leadership practices, school culture is sculpted differently (Deal & Peterson, 2016; Piotrowsky, 2016). Therefore, in order to examine the influence of school culture on the immigrants' understanding of parental involvement with school leadership, I looked at school actors' attitudes and behaviors, school's shared knowledge and language, school atmosphere, and school leadership practices.

School Leadership in Canada

Based on leadership frameworks that various provinces have recently adopted, one can assume that the Canadian school system is inclined to distributed and democratic school leadership (Alberta Teachers' Association, 2014; Begley & Zaretsky, 2004). Even though Canada advocates different school leadership approaches, this section only focuses on the two aforementioned practices, because they illustrate the contrasting divergence of leadership approaches between Canada and Vietnam.

Democratic leadership.

Canada, with its increasingly culturally diverse communities, is inclined to exercise democratic leadership in schools (Begley & Zaretsky, 2004). Gastil (1994) defined democratic leadership as the performance of three major functions: distributing responsibility, empowering the membership, and aiding deliberation.

Distributing responsibility. Democratic leaders, instead of taking on a large responsibility for the whole group, spread it among the membership and create opportunities for

initiatives of those within the society (Gastil, 1994). An example of this function can be seen in the Parent and Community Partnerships in Education's policy framework of Saskatchewan Education (1999). The framework begins with a statement from the Minister of Education, saying that the responsibility for children's well-being and education is to be distributed amongst educators, families, community members, and human service agencies. By distributing responsibilities, school leaders can enable maximum involvement and participation of members in group's activities (Gastil, 1994). The framework suggests having parents and community members participate in decision making and school governance. More specifically, the framework provides parents and community members with opportunities to make decisions about "budget, program adaptations, priorities, school facilities, and criteria for staff and staffing" (Saskatchewan Education, 1999, p.13). The framework also encourages parents and community members to participate in "school councils, parent advisory council, school community council, district board of trustees, etc." to have their voice in the management of schools' structures and activities (Saskatchewan Education, 1999, p. 13).

  Empowering the membership. Under democratic leadership, members are asked to take responsibilities, so that their decision-making capabilities are developed (Gastil, 1994). Empowering the membership function allows democratic leaders to set high but reasonable goals for members to achieve, so that members' skills will be enhanced through challenges. As a result, democratic leaders can create opportunities and provide support for members to become leaders, as well as making themselves replaceable (Gastil, 1994). This function of leadership is displayed clearly in the Ontario Leadership Framework, where leaders' responsibilities are outlined as "facilitating stakeholders' engagement in processes of identifying school's goals, … empowering stakeholders with confidence and skills they need to contribute meaningfully to

those processes, … having high expectations for the achievement of students for teachers, students, and staff,… and encouraging staff to assume responsibility for achieving the schools' vision and goals" (Leithwood, 2012, p.15-16).

  Aiding deliberation. Gastil believed that deliberation is the central aspect of democracy (1994). Fearon (1998) and Gauvin (2009) considered deliberation as a process that allows school leaders, school staff, teachers, parents, and community members to receive and exchange information, critically examine an issue, and come to an agreement which will inform decision making. Gastil (1994) posited that democratic leaders should aid deliberative process through encouraging constructive participation of members; facilitating communication and free discussions; as well as maintaining healthy relationships and a positive emotional setting within the group. In Saskatchewan, the establishment of School Community Councils (SCC) has shown the need for aiding deliberation. The SCC is an opportunity for school actors, parents, community members, and students to participate in developing schools' Learning Improvement Plans (Saskatchewan Learning, 2005b) and have their voice in educational issues before any decision is made (Endsin & Melvin, 2010; Government of Saskatchewan, 2015). To successfully operate SCC, leaders are responsible for building positive working relationships among SCC's members in order to strengthen and promote teamwork. Leaders are also trained with strategies and ideas for facilitating a meeting, stimulating discussion and encouraging communication. During the meeting, leaders are responsible for keeping the meeting on track and ensuring every individual has a chance to speak up and no one monopolizes the meeting (Endsin & Melvin, 2010). Although the operation of SCC in Saskatchewan has not yet reached the envisioned transformation, and encountered difficulties regarding the ambiguous conceptualization of new parental roles in SCC and SCC's role in the children's learning, as well as the division of work

between parents as non- or quasi-professionals and principals as professionals in that organization (Stelmach & Preston, 2008), it is evident that Saskatchewan has advocated deliberation through developing formal and informal positions for parents to get involved in school planning and governance.

In this section, I review literature concerning democratic leadership and demonstrate how democratic school leadership is exercised in Canada. As the role of the school leaders is increasingly multifaceted and complex (Alberta Teachers' Association, 2014), school principals need to adopt integrated forms of leadership and acquire an array of skills to successfully lead their schools to achieve shared goals (Saskatchewan Teachers' Federation, 2017). Besides democratic leadership practice, distributed leadership approach is also widely practiced in Canadian schools (Alberta Teachers' Association, 2014).

Distributed leadership.

According to Woods (2004), distributed leadership overlaps with democratic leadership in allowing shared responsibilities, group discussions, and making group decisions. However, while democratic approach underscores rights to equal participation of members and deliberative processes of making decisions, distributed approach emphasizes the distribution of leadership between formal and informal leaders, and the interaction amongst members in working collaboratively (Gastil, 1994; Ritchie & Woods, 2007; Spillane & Diamond, 2007; Woods, 2003, 2004). Woods (2004) asserted that distributed leadership does not imply an absence of hierarchy. It excludes the concept of a single leader within a team, but teams still operate within a hierarchical organization including both formal and informal leaders. Therefore, in an educational institution practicing distributed leadership, no faculty is fully in charge of making decisions related to school. Instead, the principal creates leadership positions for either staff or

teachers who are competent (Loeser, 2008). In distributed leadership, responsibilities are distributed based on individual expertise and skills (Woods, 2004). For example, teachers who have more experience and knowledge in one area of instruction will take the responsibility for coaching and supporting their colleagues. Moreover, all teachers share the collective responsibility for enhancing their professional competence to improve students' learning outcomes and are working collaboratively to achieve that goal.

Mascall (2007) reviewed research from three successive research studies in one school district in Ontario, Canada, to examine the influence of leadership on building of capacity in schools and the district. He claimed that the distributed approach, which enables more teachers to engage in school leadership, has become more popular. His three qualitative research projects were based on interviews with teachers, principals, district office leaders and staff, and observations of meetings and professional development sessions. The projects included a district and ten school case studies in six years. Mascall (2007) saw evidence of effective distributed leadership practice in schools where formal leaders encouraged teachers to practice leadership themselves. For example, teachers participated in discussing new practice, sharing experience, and taking collective responsibility for students' success. Mascall (2007) concluded that distributed leadership approach requires formal leaders to renounce some of their power and allow teachers to take that power and responsibility. However, he also insisted that formal leaders need the skill to distinguish between issues for which only formal leaders can make the decision and those requiring great involvement from members of the community.

School Leadership in Vietnam

In Vietnam, Hallinger, Walker and Trung (2015) conducted a systematic review of research on the knowledge base for school leadership. Data were collected from 120 research

sources, including international and Vietnamese local papers. The synthesis of substantive findings highlighted that socio-cultural norms of society, political environment and organization's structure shape the practice of Vietnamese school leadership (Hallinger, Walker, &Trung, 2015).

Vietnam is heavily influenced by Confucian culture and Communist political values. As a result, moral and autocratic leadership practices are prevalently exercised in almost all Vietnamese governmental organizations (Truong & Hallinger, 2015). Participative leadership is another concept which has been recently introduced to leadership practices in Vietnam. However, due to the predominance of moral and autocratic leadership, participative leadership remains as a formal approach on paper with limited actual practice in public schools.

Background to Confucianism and Communism in Vietnamese society.

The concept of Confucianism was introduced to Vietnam when this country was colonized by the Chinese from 111 BC to 938 AD. Confucianism promotes the ideas of high power distance (the social acceptance of unequal distribution of the power), hierarchy of authority and absolute obedience from subordinates (Hofstede, 2003; Nguyen, Terlouw, & Pilot, 2006; Truong, 2013). These ideas greatly facilitated the practice of autocratic leadership throughout the country (Truong, 2013). In addition, Confucianism upholds the values of an individual's living a moral life, self-cultivation and being a good example (Golin, 2011; Rosemont, 2006; Truong, 2013). These values indicated a high preference for moral leadership practices in the Vietnamese society (Truong, 2013; Truong & Hallinger, 2015).

Socialist values and norms have also joined the existence of Confucianism in Vietnam after 1945 when the country was established as the Socialist Republic of Vietnam (Truong & Hallinger, 2015). At that time, Socialism was adopted as the main political system of

government (Truong & Hallinger, 2015). Socialism advocates collectivism, thus placing emphasis on group harmony and requiring deference from members of the same group (Sitton & Sitton, 1986). Education is typically used as a means of political indoctrination and social engineering, through the young people, in Socialist regimes (Maosen, 1990). In 1930, the Communist Party of Vietnam was founded as a development to a more advanced and extreme form of Socialism (Fitzpatrick, 1998; Kolko, 1997). In Vietnam, Communism empowers its party leaders to be supreme rulers of the country. Power is centralized in the Communist authorities who have control over the state, military, and media (Le, 2015). Consequently, autocratic leadership practices are reinforced and mainly exercised in the whole apparatus of the Vietnamese government, including public schools. It follows therefore that the influence of Confucianism and Communism has brought about the practice of moral and autocratic school leadership in the majority of Vietnamese educational institutions.

Moral school leadership.

According to Northouse (2015), effective moral leadership practice demands an enormous ethical burden and moral responsibility from leaders. Moral leadership requires possessors of authority to have appropriate visions in accordance with a generally accepted set of societal rules and standard ethical values in order to succeed in their roles (Truong & Hallinger, 2015). Brown, Trevino and Harrison (2005) said that a moral leader should have high standards of ethical conduct, transfer ethical values to followers by being a role model, set ethical standards, discipline who fail to follow, and consider ethical consequence in every decision. Many of those features can be clearly seen in school leaders and teachers in Vietnam.

Truong (2013) carried out a phenomenological interpretive study to investigate school leadership in the Vietnamese context. He focused on the influence of Confucianism within

Vietnamese cultural boundaries on school leadership in three state-run schools in central

Vietnam. All the teachers and school leaders who participated in the study regarded the moral

quality of leaders as more important than their competence and performance. Truong (2013)

reported that school principals were required to be good role models whose moral words must

match with their actions. They also had to follow a high standard of morality in order to gain

trust within the school community to exercise their power and leadership (Truong, 2013). Similar

to the description of a moral leader, Vietnamese school principals' moral qualities are reflected

in the way they set good examples in their lifestyles by being clear, just, and incorruptible. These

characters are considered as keys to the success of their leading roles, without which it is hard to

run the school smoothly, establish order, maintain harmony and ensure obedience (Truong,

2013).

Similar to the principal's role in a school, teachers also practice their moral leadership

within the classroom. Traditionally, teachers in Confucian society had a very high and noble

status for their knowledge and moral life (Phan, 2008). Therefore, in the past, the teacher was

ranked just below the King and even above the father, following this order: the King – the

Teacher – the Father (Nguyen et al., 2006). Although this ranking is fading within the

Vietnamese modern society, the idea of having deep respect for teachers still remains.

Vietnamese children are taught from the time they are in kindergarten to fold their arms and bow

down when they greet their teachers. In return, to maintain the respect, "being a teacher in

Vietnam involves demonstrating morality in every way. Teachers are expected to be moral

guides; and Vietnamese society and culture expect that they themselves will lead a morally

acceptable life" (Phan, 2008, p.6). As clearly stated in the Vietnamese education law, the first

criterion for school leaders (Article 16) and teachers (Article 70) is to be of good moral quality, ethical and ideological (Government of Vietnam, 2005).

There are also many proverbs about the relationship between Vietnamese teachers and parents/students, most of which insist on the gratitude and respect that parents and students must show towards teachers. For instance:

Without teachers, one cannot do anything. (Vietnamese proverb)

If one wants to cross the water, build a bridge. If one wants his/her child to be educated,

respect the teacher. (Vietnamese saying)

The influence of moral school leadership on Vietnamese immigrants' parent-teacher relationship could be observed in Tu's (2015) study on school, family, and community partnerships as pathways to support Vietnamese immigrant children's early learning in Saskatchewan. Findings of Tu's (2015) study confirmed that Vietnamese immigrant parents held high respect for their children's teachers. While the parents' respect was a great motivation for teachers in sharing opinions and giving advice to the parents, it prevented the parents from raising their concerns about the teaching and learning activities in class (Tu, 2015). The author explained that Vietnamese immigrant parents were hesitant to ask teachers' questions relating to the methodology of teaching and evaluating children because they thought these inquiries could be associated with showing disrespect to the teachers (Tu, 2015).

Autocratic school leadership.

Autocratic form of leadership, considered as nondemocratic, is arbitrary, controlling, power-oriented, coercive and not considering subordinates' information or input to make decisions (Bass & Bass, 2008, Lashway, 2002; Truong, 2013). Autocratic leaders tend to "determine what is to be done, make and enforce the rules, set clear standards of performance,

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utilize rewards and power to obtain compliance and threaten punishment for disobedience"
(Truong, 2013, p. 42). It is owing to Confucian and Communist values that autocratic leadership
is strongly reinforced and broadly exercised in Vietnamese public schools.

With regard to Communist values, the way power is centralized in school leaders reveals
autocratic attribute in leadership and management. Every public school or governmental
institution in Vietnam is grounded in two related but separated dominant sets of structures:
bureaucratic authority which falls under the jurisdiction of the Ministry of Education and
Training (MOET), and political authority which is more influential than the former and is vested
in the Communist Party (Hallinger, Walker & Trung, 2015; Truong & Hallinger, 2015). The
principal is considered as a representative of the bureaucratic authority and holds the title of
government officer (Truong, 2013). The principal's role is mainly administrative tasks, ranging
from building internal and external relationships with teachers, school staff and stakeholders
(like parents and local communities), maintaining the harmonious environment within school,
making decisions concerning school's budget, facilities and personnel, to managing teachers,
instructions, extra-curricular activities, quality processes and school innovations (Hallinger,
Walker & Trung, 2015). The Communist Party Committee (CPC) is the representative of the
political authority and is considered to be the "supreme political organ and has a final say on the
direction of all school practices" (Truong, 2013; Truong & Hallinger, 2015, p.4). Head of the
CPC which is known as the School Party Secretary (SPS) has the authority which exceeds that of
the principal. The role of the SPS is to ensure the transmission of political views and cultural
values to the next generations, implement education policies under the direction of the
government, and monitor all elements that impact the working condition of the school
(Hallinger, Walker & Trung, 2015). These two separate roles were established to prevent power

abuse by school leaders; however, in reality, principals of most schools are usually entitled to the SPS position (Truong, 2013). Consequently, school principals follow dual lines of authority, both managerial and political roles. Hence, not only political but also administrative power lies in their hands, allowing them to obtain compliance, make decisions, manage, lead and control their schools (Truong, 2013). As a result, autocratic leadership is strongly reinforced at school.

With regard to Confucian values, Confucianism teaches children the importance of hierarchy, instead of equality, and identifies that people are rewarded for their submission and obedience, rather than being assertive (Freeman, 1995). Correspondingly, teachers and school staff accept ultimate authority of school principals, usually without question, debate, or visible opposition (Truong, 2013). Findings of Truong's (2013) study indicated that all leaders supported the use of power to influence staff and impose leader's opinions on them to achieve the school's missions.

Participative school leadership and its limitation.

In recent years, in concert with the Open Door policy, globalization has brought new social values and norms to Vietnamese society (McHale, 2002; Truong, 2013). This has led to the introduction of participative leadership to Vietnamese education context (Truong & Hallinger, 2015). Participative leadership shares some similar ideas with democratic leadership in the sense that it emphasizes the sharing of power and information. This type of leadership has a cooperative orientation and encourages delegation. Participative leaders encourage subordinates to participate in discussions, problem-solving and decision-making processes, so as to contribute to the development of the organization (Bass & Bass, 2008; Lashway, 2002; Northouse, 2006, Truong, 2013).

Truong's (2013) research revealed that teachers, school staff and parents have been invited to be involved in the school management and leadership in Vietnam. For example, annual school plans are discussed in the staff meeting before it is approved; annual financial school reports are disclosed to teachers and school staff for reference; and parent-teacher conferences are held regularly to inform parents of schools' plans and seek for parents' opinions on schools' activities (Truong, 2013). Furthermore, as prescribed in Articles 12 and 58 of Vietnam's Education Law, schools have the responsibility to collaborate with families and local communities in all schools' activities (Government of Vietnam, 2001). Therefore, parents are given the right to participate in discussions, problem-solving and decision-making processes that contribute to the school improvement.

However, the shift from autocratic and moral to participative leadership faces a challenge of getting teachers, school staff, and parents to switch from passive to active mode. Since the Confucian culture of being submissive to formal leaders is deeply rooted in the mindset of the people, they find it hard to express their opinion to those of higher level and higher social status (Truong & Hallinger, 2015). Accordingly, participative leadership is mostly observed as formalized leadership, with limited actual practice, to comply with new government policies (Truong & Hallinger, 2015). In fact, in my experience, in some cases where novice and young teachers work with older parents, parents feel more comfortable to share their opinions, and the teachers usually take those opinions into consideration. This, again, is due to the influence of Confucian value which requires high respect and obedience of the younger to the elder. However, these cases are not common. In conclusion, Vietnamese school principals exercise mainly autocratic and moral leadership practices, rather than participative one. It follows,

therefore, that parental involvement/engagement in school leadership is shaped by autocratic and moral leadership attributes.

Parental Involvement and Parental Engagement with School Leadership

In this section, I review literature pertaining to parental involvement in general and in Vietnam. A part of this section demonstrates that the immigrants' understanding and practices of parental involvement with school leadership are divergent from what Canadian school leaders expect. I also include literature about parental engagement to clarify the difference between two concepts 'involvement' and 'engagement' and to confirm how the participants' practices in Vietnam could be described as parental involvement rather than parental engagement.

Parental involvement.

Parental involvement is described as anything parents do that contributes to school improvement, especially their support of children's learning and recognition of shared responsibility with school actors for developing children to their fullest potential (Brain & Ried, 2003; Emerson, Fear, Fox, & Sanders, 2012; Epstein, 2011; Henderson & Mapp, 2002; Jeynes, 2003). The strong relationship between parental involvement and students' learning has been widely recognized (Dearing, Kreider, Simpkins & Weiss, 2006; Jeynes, 2005; Seginer, 2006; Wachs, 2000). Jeynes (2005) conducted a meta-analysis to examine the effects of parental involvement on students' educational outcomes. Although the author reviewed 5,000 articles and papers, only 41 suitable documents were chosen for this meta-analysis. The results indicated that parental involvement is associated with not only higher quality of children's learning, but also better grade point averages (GPAs), and higher scores in standardized tests and other academic measures. These results were applicable for both male and female students, those from urban schools, as well as those of racial minority.

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Gonzalez-DeHass, Willems and Holbein (2005) undertook qualitative research focusing on students in grades K-12 attending public schools in the United States to investigate the relationship between parental involvement and students' learning motivations. Findings from the study showed that when parents got involved in home-based learning, by providing encouragement and praise as intrinsic motivation or giving rewards in reaction to grades as extrinsic motivation, children were likely to be more stimulated in learning (Gonzalez-DeHass, Willems, & Holbein, 2005). In addition, the study also suggested that if parents got involved in children's reading activities, children would demonstrate greater self-efficacy as readers, become more motivated to read, and voluntarily participate in literacy activities (Gonzalez-DeHass et al., 2005). These authors finally concluded that parental involvement allowed children to "adopt a mastery goal orientation to learning where they tend to seek challenging tasks, persist through academic challenges, and experience satisfaction in their schoolwork" (Gonzalez-DeHass et al., 2005, p.118).

In the same vein, Dearing, Kreider, Simpkins and Weiss (2006) carried out a quantitative study to examine the value of family involvement in school. The authors collected longitudinal data on school involvement of ethnically diverse and low-income families, and their children's literacy performance. Two hundred and eighteen samples were analyzed from families and children whose ages ranged from kindergarten to grade 5. Results indicated that if family involvement levels were low, there was an achievement gap in average literacy performance between children of more and less educated mothers. However, this gap did not exist when the levels of involvement were high (Dearing, Kreider, Simpkins & Weiss, 2006). The authors concluded that higher literacy performance in grades K-5 was associated with higher levels of parental involvement. Moreover, findings of this study suggested that family involvement could

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be a solution to the achievement gap between children from low-income families and/or with low-educated parents, and those from higher-income families and/or with higher-educated parents (Dearing, Kreider, Simpkins & Weiss, 2006).

In addition, the advantages of parental involvement in education have been recognized by many governmental educational departments. For example, the province of British Columbia, Canada, established the Parent Advisory Council (PAC) network in public education. According to British Columbia Confederation of Parent Advisory Councils (2010), the PAC is the legislated voice of all parents and guardians of students in one school. Its members can elect representatives to join the school planning council which is responsible for the annual school plan that improves student achievement and advise the school board, principal, and staff on issues relating to the school (BCCPAC, 2010). Representatives of the PACs (at school level) can join the District PACs and the BC Confederation of PACs, whose main activities include "promoting parental involvement in schools,… providing parent education and professional development, holding a forum for discussion of educational issues, advocating for students and parents,… and advising government, education partners and others on any matter relating to public education in the province" (BCCPAC, 2010, p. 3-4). The BCCPAC believed that parental involvement enhanced the success of students in learning, made the students' attitude towards learning better, and increased the graduation rates at schools (Government of British Columbia, 2005).

Parental involvement of immigrants.

Despite being proven of its significance, immigrant parents' levels of involvement are much lower than those of major population (Fleischmann & de Haas, 2016; Lee & Bowen, 2006; Pearce & Lin, 2007; Turney & Kao, 2009). Fleischmann and de Haas's (2016) study analyzed

the ethnic difference in parental involvement in the Netherlands. They used nationally representative survey data of Turkish, Moroccan and Dutch parents who lived in the Netherlands and had primary school-age children to examine parental involvement at home and at school. The authors considered parents' skills, household resources, parenting goals and self-efficacy as critical factors for parents' motivation to explain the ethnic gap in involvement. Findings of the study revealed a lower level of parental involvement among ethnic minority compared to Dutch majority parents.

Turney and Kao (2009) explained that immigrant parents' lower levels of involvement are the result of formidable barriers they are facing. These authors examined barriers to parental involvement at school of immigrant and native parents. They used data from the Early Childhood Longitudinal Study-Kindergarten Cohort (National Center for Education Statistics, 2001) which were collected in a multistage sampling frame that included students and parents from about 1,000 schools in 100 counties in the USA. According to the parents, barriers to involvement were no child care, not feeling welcomed by school, language problem, not hearing interesting things at school, inconvenient meeting time, safety going to school, transportation problems, and working schedule conflicting with school time. The analyses showed that minority immigrant parents encountered a greater number and magnitude of barriers to involvement at school than those natives. Subsequently, immigrant parents tended to be less involved in their children's education at school (Turney & Kao, 2009).

Furthermore, in a study based on Canadian research on parental involvement with school leadership, Brien and Stelmach (2009) argued that many provincial policies and school practices on parental involvement have been developed irrespective of cultural, social economic status, and ethnic differences. Many of them which favor parents of majority population (dominant

white or middle-class) identify all parents as a homogeneous population who is willing to accept and participate in the designed programs (Brien & Stelmach, 2009). Accordingly, immigrant parents who do not belong to the mainstream are under-represented in school-based involvement and less likely to respond to involvement opportunities.

One of the key steps that help improve the levels of parental involvement is that school actors should understand how parental role towards the children's education is perceived and parental involvement is practiced by immigrants (Hornby & Lafaele, 2011; Love, 2014; Stelmach, 2005; Stelmach & Preston, 2008). In fact, the understanding and practices of parental involvement between school leaders and immigrant parents might not be the same.

Ladky and Peterson (2008) investigated successful practices for immigrant parental involvement. The research included perspectives of 21 immigrant parents, 61 teachers and 32 principals in Canada. Ladky and Peterson (2008) divided parental involvement into formal and informal forms. Formal parental involvement includes parent -teacher conferences with translators to facilitate communication; parent-teacher interviews; parents' signing of tests, newsletters, report cards, permission forms; and parents' support with student agendas. Informal parental involvement includes parents' home-based support, parents' volunteering for field trips, monitoring children's playground activities during lunch recess, helping prepare material in children's classrooms, or helping with cultural days. Results of the research showed that immigrant parents preferred informal ways of involvement to formal ones (Ladky & Peterson, 2008). However, approximately half teacher and principal participants thought that immigrant parents' understanding of school-based involvement in their homeland conflicted with those in Canadian school contexts. While school actors welcomed immigrant parents to volunteer at

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school at any time, parents thought it would be inappropriate for them to work as teachers (Ladky & Peterson, 2008).

To examine how school administrators define parental involvement, Young, Austin and Growe (2013) conducted a study that involved more than 100 people who are school administrators, teachers and parents in the USA. All participants had to attend three different presentations and submit written responses to the research question. Among 100 responses, 50% were from school administrators. The results revealed that school administrators defined successful parental involvement as parents actively getting engaged, parents supporting, parents as advocates, parents being knowledgeable, and parents' communication. Parents' active engagement included parents' participation in school-based activities, such as parent-teacher interviews, in-school activities, volunteering in schools or classrooms, seeking information regarding schools, participating in school decisions, understanding the curriculum, and working with other parents (Young, Austin, & Growe, 2013). Parental support refers to home-based activities, including helping children with homework, creating a learning environment at home, instilling and promoting the value and importance of education, developing partnership with school and teachers, motivating, providing resources, showing interest in their children's education, and working collaboratively to increase children's achievement (Young, Austin, & Growe, 2013). Parents as advocates describe those who become advocates for their children's social, emotional, spiritual and psychological development (Young, Austin, & Growe, 2013). Parents' being knowledgeable insisted that parents should have knowledge or information about school policy, curriculum, or how the decision making processes work in school (Young, Austin, & Growe, 2013). Finally, parents' communication is considered as effective two-way communication between parents and school about needs and desires of their children, as well as

those of school and teachers (Young, Austin, & Growe, 2013). Findings of this study are important, since they revealed that school administrators expected parents not only to get involved in school-based and home-based activities, or notice, respect and support school policies and procedures, but also to have their voice in the decision-making process and exchange information on their needs and desires with schools.

Therefore, if school leaders expect immigrant parents to be more involved in school leadership, they should know how immigrants understand, perceive and practice parental involvement in order to develop better strategies and school programs that welcome and foster their involvement.

Parental engagement.

Besides 'parental involvement', scholars like Pushor and Ruitenberg (2005), Carreón, Drake and Barton (2005), or MacKenna and Millen (2013) brought up the concept of 'parental engagement'. Carreón et al. (2005) conducted a four-year long research focusing on parents' involvement in their children's schooling. During the research, the authors figured out that parental involvement could not be examined with just "what parents were supposed to engage in"; but it is also necessary to consider "how parents managed to create or accept opportunities for engagement" (Carreón et al., 2005, p.466). Consequently, they geared their focus from involvement to engagement. They distinguished the difference between parental involvement and parental engagement, highlighting that while 'involvement' only refers to specific things that parents do, 'engagement' also includes "parents' orientations to the world and how those orientations frame the things they do" (Carreón et al., 2005, p.469).

Additionally, to clarify the definition of parental engagement, MacKenna and Millen (2013) emphasized that parental engagement must comprise two central components: parent

voice and parent presence. Parent voice meant parents' ideas, understandings, desires, dreams, goals and hopes for their children's education. It also implied that educators are recipients of this voice, so as to enable an open and multidirectional flow of communication. Parent presence referred to parents' actions and involvement in accordance with their voice that facilitate a child's educational success (MacKenna & Millen, 2013).

In another study, Pushor (2011) claimed that the traditional ways of having parents involved in schools' activities, like parent meetings, volunteer programs, fund-raising campaigns, Meet-the-Teacher nights, and field trips, are simply educators asking parents to serve and follow the schools' agendas. It is like a hierarchical relationship between school and families, in which educators hold the power over parents, as they decide when and how parents can get involved in their child's schooling (Pushor, 2012). The way schools and educators organize opportunities for involvement can be inviting and welcoming; however, it is still ignoring parents' hopes and desires, belittling parent's knowledge and caring, and excluding parents' voice and feelings. Pushor and Ruitenberg (2005) posited that parental involvement places the focus more on what parents can do to support the goal and agendas established by schools or actors in schools, while parental engagement entails mutually determined educational agendas, shared power, and authority over education. These scholars underlined that parents, in fact, possess rich knowledge accumulated from years of experience in life and in their homelands; therefore, they certainly have their own expectation for their children's future, especially in respect of personal development and learning. As a result, in building a successful relationship between schools and families, school leaders should know how to (1) incorporate values and expectations of families and set up schools' goals in accordance with shared assets and mutual benefits; and (2) skillfully engage parents in the process of achieving these shared

targets by having them not only participate in schools' activities, but also contribute to schools' agendas with their knowledge (Pushor & Ruitenberg, 2005).

In my own understanding, parental engagement includes the definition of parental involvement. Moreover, parental engagement also encompasses parents' further contributions to schools' agendas with their own voices and desires; and parents' shared power over their children's education at schools. These extra features make parental engagement non-existent in the Vietnamese context. Article 95 in Vietnam's Education Law 2005 clearly states that parents have the right to participate in related school's activities, but they have to follow school's directions and agendas (Government of Vietnam, 2005). This is the reason why my study only focused on Vietnamese immigrant parental involvement.

Parental Involvement in Vietnam

In Vietnam, the MOET does promote the collaboration of families with schools in enhancing a child's education. However, the role of parents is limited as the school's plan follower. In particular, Article 93 in Vietnam's Education Law 2005 states that schools have to actively cooperate with parents and local communities to achieve educational targets and educational principles (Government of Vietnam, 2005). However, Article 95 makes it clear that although parents have the right to participate in all school's activities, their participation must be in accordance with school' directions and agendas (Government of Vietnam, 2005).

As a result of Article 95, the role of Vietnamese parents is limited as home-based supporters. Under the influence of Confucianism, educators in Vietnam have been considered as ultimate experts in children's education. In Confucian society, educators are positioned at a higher level and have more authority than parents in educating children (Truong, 2013). Hence, parents tend to entrust their children's education to teachers, and rarely suggest what teachers

should do to notch up their children's academic success. As a result, Vietnamese parents are more likely to assume their role in children's education to be only at home, leaving the school setting to teachers.

Hoang, Nguyen and La (2014) conducted a survey to examine parent viewpoints on parent-teacher communication in Southern Vietnam elementary schools. There were 920 parents of four schools participating. The results revealed that the majority of Vietnamese parents in an urban city prefer communicating with teachers through paper and electronic report cards, information sheets, phone calls, and phone messages. Most participants reported that the purpose of communication was about their children's academic results and learning activities. Findings of the study indicated that Vietnamese parents do not favor the ideas of being present in the child's classroom in order to help out with the children's learning activities (Hoang, Nguyen & La, 2014).

Phan (2004) undertook a qualitative study to explore family practices and informal activities that Vietnamese families got involved in to promote academic success of their children. Ten Vietnamese students who completed high school education with a 4.0 GPA in Southern California, USA, and their parents were interviewed. The results indicated that the way Vietnamese families involved themselves in their children's education did not follow traditional definition of parental involvement (Phan, 2004). The parent participants did not belong to any school parent organization, rarely visited schools, seldom communicated with teachers due to language and cultural barriers. However, they showed interest in their children's learning. They communicated with their children about what happened in schools, and used storytelling to transmit educational, cultural, and moral values (Phan, 2004). Furthermore, those Vietnamese parents created a favorable environment for learning, and always held high academic and moral

expectations for their children. Phan (2004) reported that her parent participants demanded traditional behavior from their children, as well as exerting pressure on them to succeed at school. Poor performance at school would be unacceptable, since those Vietnamese parents believed that academic success would grant them a ticket to a better life with well-paid jobs. Findings of Phan's (2004) study illustrated that rather than formal school-based involvement, the major role of Vietnamese parents in their children's education is to encourage and motivate them, provide them with home-based learning environment, and directly communicate with them about parents' desires, expectations, and interest in their learning.

In conclusion, Vietnamese parents have very limited experiences in getting involved in school-based activities. Owing to the uncommon practice, together with cultural and language barriers, Vietnamese immigrant parents may find it difficult to fully participate in all kinds of activities, especially those occurring at the school environment, expected by school actors in Canada. However, they do get involved in home-based activities to support their children's learning as much as they can.

Summary of Chapter Two

In chapter two, with the support of previous studies, I put forward the two premises that this study was built upon. The first one stated that parental involvement with school leadership is affected by parents' ethnic culture. The second one stated that the school culture determines the extent to which parents get involved with school leadership. Additionally, I present the conceptual framework that illustrated the two premises and the connection between four major concepts of the study, namely culture, parental involvement, school leadership and school improvement. Included in this framework, I adopted Epstein's (2001) typology of parental involvement to define the Vietnamese immigrant parents' practices.

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In addition to the conceptual framework, chapter two introduced Bronfenbrenners' (1994) ecological systems theory of human development as the study's theoretical framework. The micro-, meso-, exo-, and macrosystem in Bronfenbrenner's theory, their connections with each other, and their influence on the development of a child's learning served as a foundation for the study's conceptual framework and further reinforced the relationship amongst the four key concepts of the study.

This chapter also has a review of literature pertaining to culture and concepts of national culture and school culture used in the study. As Vietnam is a more culturally homogeneous country, Vietnamese culture in this paper refers to both national and school cultures in Vietnam. Meanwhile, because Canada is a more culturally heterogeneous country, this paper only investigated the influence of Canadian school culture on the immigrants' articulation and practices of parental involvement. Additionally, since school leadership plays an important role in crafting school culture, this chapter included a review of previous studies concerning school leadership in Canada and in Vietnam. With regard to Canada, a culturally diverse country, studies revealed that this nation is more inclined to practice democratic and distributed school leadership. Meanwhile, Vietnam is influenced by Confucianism and Communism; hence, moral and autocratic school leadership practices are widely exercised in this country. Even though the recent Open Door policy has introduced participative leadership to modern Vietnamese educational context, it is considered as a formality with limited practice and effect. Furthermore, this chapter included a review of literature concerning parental involvement and parental engagement with school leadership, outlined the main differences between the two concepts, and explained why in Vietnam parents get involved, rather than engaged, with school leadership. Finally, literature related to parental involvement in Vietnam was presented and discussed.

Chapter Three: Methodology

Parental involvement plays an important role in assisting school leadership to enhance the quality of students' learning (Jeynes, 2005; Leithwood et al., 2008; Ontario Ministry of Education, 2000). However, the immigrants' lower levels of parental involvement still remain a challenge to many school actors (Glogowski & Ferreira, 2015). In an effort to examine how culture influences the Vietnamese immigrants' understanding of parental involvement with school leadership, I investigated the following questions: (1) How do Vietnamese immigrants articulate parental involvement with school leadership? (2) How are they involved in school leadership? and (3) What are the differences between their parental involvement practices in Canada and in Vietnam?

Chapter three presents the research design and the rationale behind my choice. Additionally, this chapter includes a description of the sample selection procedure, as well as the methods and instruments that were used for data collection and analysis. My role as a researcher, the ethical considerations and details about the trustworthiness of the data are also discussed in the chapter.

Research Design

This was a qualitative study which was conducted using a social constructionist lens. Social constructionism views knowledge as constructed, rather than discovered, by human beings out of their interactions with the world (Crotty, 1998; Good, 2010; Schwandt, 2000). Social constructionists believe that as individuals engage with diverse cultural contexts, they interpret the world differently; hence, there are varied possible understandings of the same phenomenon (Crotty, 1998; Good, 2010). Concerning this research, Vietnamese immigrant parents constructed their own understanding of parental involvement with school leadership

based on their unique experiences and interactions with Vietnamese and Canadian school cultures. In addition, how these divergent cultural contexts influence immigrant parents' understanding could not be precisely measured by quantitative research. As a result, I employed the qualitative research paradigm to carry out the study.

Using the qualitative research design allowed me to examine how individual participants make sense and meaning out of their lives and to gain a clear insight into how Vietnamese immigrants articulated and practiced parental involvement with school leadership (Mertler, 2016). The qualitative research also helped moderate the power relationship between me and the participants (Creswell, 2007). For instance, when the participants felt comfortable in the interview, they were more willing to share their genuine experience. Consequently, I attained more in-depth information about the differences between their parental involvement practices with school leadership in Canada and Vietnam.

I adopted the case study approach to address the three research questions. This approach allowed me to provide a detailed account and analysis of one or more cases, bring about an understanding of Vietnamese immigrants' parental involvement with school leadership, and give new insight into this field of study (Gay, Mills, & Airasian, 2009; Johnson & Christensen, 2012; Yin, 2013). The case study approach is unique because it creates "concrete and tangible knowledge" which readers can relate to their personal experience and understanding (Gay, Mills, & Airasian, 2009, p.426). Such knowledge is developed from the thick description and in-depth analysis of each "information-rich case" which is intentionally and carefully selected to fulfill the purpose of the research (Gay, Mills, & Airasian, 2009, p. 429). In this sense, a case is considered as a "bounded system", referring to a holistic entity whose boundaries have been

identified (Johnson & Christensen, 2012, p.395). Regarding this study, I considered each participant as an independent case.

There are three basic types of case studies, namely intrinsic case study, instrumental case study, and multiple-case study (Johnson & Christensen, 2012). Considering that this research investigated participants whose children were attending different high schools in Saskatoon, each selected case was bounded in a different school context. Therefore, I chose multiple-case study to conduct the research so as to analyze data within and across the cases of different school contexts to understand the similarities and the differences amongst them (Yin, 2003). Multiple-case study requires three basic steps (Yin, 2004). First, I defined the cases to study and reviewed related literature to develop research questions specific to the chosen topic. Second, after establishing the research questions and learning about different types of the case study approach, I chose multiple-case study to carry out the research. Finally, I decided to adopt some theoretical perspectives to select my cases and developed the interview protocol that guided the administration and implementation of the interview (Neale, Thapa, & Boyce, 2006; Yin, 2004).

Sample Selection

In conducting this research, I intended to select a sample from which I could obtain the most information in order to gain deep insight into the Vietnamese immigrants' articulation and practices of parental involvement with school leadership. Therefore, purposive sampling approach and snowball sampling technique were adopted to select a sample of four participants.

Purposive sampling approach. This approach allowed me to intentionally select qualified participants who possessed certain experience and knowledge required for the research (Gay, Mills, & Airasian, 2009). Qualified participants met the following criteria:

1. Vietnamese immigrants with children who had attended the equivalence of grades K-12 in Vietnam and were attending (at the time of the data collection process) different secondary schools in Saskatoon, Canada.

2. Vietnamese immigrant parents who were involved in schools through supporting secondary school-age children in some way.

Snowball sampling technique. Having identified the research criteria for selecting the sample, I used snowball sampling technique to reach the targeted participants. Considering that I was not familiar with members of the Vietnamese community in Saskatoon, this technique allowed me to seek help from initial participants in finding more individuals who were qualified and willing to participate in the research (Mertler, 2016). Specifically, I first identified a few key participants who met the research criteria and then asked them to recommend others who were also qualified.

Selection procedure. The process of selection began with me seeking assistance from two acquaintances, who had a strong network of Vietnamese families in Saskatoon and were able to connect me with potential participants. I composed a letter of introduction describing my study in Vietnamese layman's terms, made several copies of it and asked these acquaintances to send them out to Vietnamese immigrant parents who qualified to participate in the study. The letters described the purpose of the study, benefits of the research, requirements for participants, the method of the research, the location of the research, details on how to participate and my contact information (see Appendix A). After a week, I received five phone numbers and started calling those potential participants for official invitation. Two out of the five potential participants agreed to participate in my study and we successfully arranged our first appointments. Using the snowball sampling technique, I asked the two participants to pass my

letters of introduction to any other members in the Vietnamese immigrant community who were

qualified for and interested in the study. The snowball effect resulted in two additional

participants. In the end, I recruited four Vietnamese immigrant parents who met all the

requirements of the study and whose children went to different high schools in Saskatoon,

Canada.

The sample of four was considered sufficient for the scope of the research and the nature

of the case study approach (Creswell, 2007; Malterud, Siersma, & Guassora, 2016; Yin, 2003).

As the scope of the research was limited by the research criteria, the goal of the research when

using the case study approach was not to make a generalization but to gain a profound insight

into a specific group of Vietnamese immigrants' articulation and practices of parental

involvement (Creswell, 2007). In addition, the quality of data gathered from the four participants

was considered strong because the purposefully selected participants were able to engage well in

in-depth conversations, respond constructively to a wide range of questions and provide rich

information, which adequately fulfilled the purpose of the research (Malterud, Siersma, &

Guassora, 2016; Yin, 2003).

Data Collection

In conducting multiple-case study research, I collected and analyzed data concurrently

(Baxter & Jack, 2008; Hartley, 2004). Doing these two tasks at the same time gave me a chance

to quickly respond to any confusing data, confirm or clarify any unclear information with

participants, and modify data collection plans while still in the field. However, I describe the two

tasks separately in this chapter to make the process easier for readers to follow.

Method and instrument for data collection.

Interview. Data of this study were collected using the interview method. This method allowed the participants to express meanings in their own words, as well as enabling me to gather data from the participants' personal perspectives and genuine experiences (Brenner, 2006; Mack et al., 2005; Mertler, 2016). Yin (2003) considered the interview to be one of the most important sources of case study information. The interviews of this study were conducted using a semi-structured format, guided by a protocol with both close-ended and open-ended questions.

Semi-structured interview. A semi-structured interview often includes a set of pre-determined close-ended and open-ended questions (Harrell &Bradley, 2009). In my study, close-ended questions helped confirm information. Open-ended questions allowed participants to freely develop their ideas and enabled me to flexibly approach issues raised during the interviews (Bryman, 2001; Dunn, 2005; Longhurst, 2003). A semi-structured interview is usually informal in tone and is considered as one of the most widely used qualitative data-collection methods (DiCicco-Bloom & Crabtree, 2006).

Interview protocol. The interview protocol (see Appendix D) was used as the data-collection instrument that provided guidance throughout the interview. Guiding questions used in the protocol helped clarify the research questions and elicit responses from the participants (Harrell & Bradley, 2009). This document allowed me to prioritize the information I wanted to gather from each interview. It had space below each question for me to quickly note down participants' answers as well as my thoughts during the data collection process. Questions from the interview protocol had been pilot tested with my colleague to receive feedback on their effectiveness before being used. However, not all questions that I had designed ahead were used during the interviews since the participants' responses to open-ended questions made the

conversations stray from the protocol and gave space to new questions (Harrell & Bradley, 2009).

Data collection procedure.

Each participant was considered as an independent case in the study and was interviewed twice. The first interview was to collect data in accordance with the questions prepared in the interview protocol. The second interview was to follow up, clarify and confirm information provided in the first interview. The length of each interview was between sixty and ninety minutes. This duration was considered sufficient for data to be gathered thoroughly. Prior to each interview, I asked the participants for their permission to audio record our conversations. The use of a digital audio recorder was also mentioned to the participants during the informed consent process (see Appendix B).

The data collection was preceded by the informed consent process where the four participants were guided through a consent form. The form detailed the purpose of the study, the procedure that the participants would go through, any foreseeable risks and potential benefits of the study, the assurance to maintain the participants' confidential information, the approval of the University's Behavioral Research Ethics Board, and the participants' rights to ask questions, refuse to answer and withdraw from the study (Canadian Institutes of Health Research et al., 2014). The consent of the participants was obtained by asking them to sign the consent form.

I started my first interview with the first participant on October 5th, 2017 and finished the last interview with the fourth participant on November 17th, 2017. Each interview began with a brief introduction of the study and a review of the participants' rights when joining the research. The introduction was then followed by the question about their understanding of parental involvement with school leadership. The second interview of each participant took place

approximately ten days after the first one. In the second interviews, I asked the participants some follow-up questions and sought clarification for some information gathered in the first interviews. At this point, four participants shared with me more of their experiences that they remembered after the first interviews and added more information to my study.

Data Analysis

The process of data analysis involves examining information, representing data, and forming an interpretation of data to address the research questions (Creswell, 2013; Yin, 1994). Since this study used multiple-case study approach, I followed two stages of analysis, namely the within-case analysis and the cross-case analysis (Yin, 2003). The former gave me a detailed insight into each case and contextual variables that affected it. The latter allowed me to point out and understand similarities and differences across the cases.

Within-case analysis.

Following the completion of each interview, I started to prepare the data for within-case analysis by transcribing the interview recording to MS Word and labeled each transcript with a pseudonym assigned for the participant. I then refined the transcripts by removing unwanted information that was not relevant to the research questions (Ruona, 2005). For example, when asked about the school atmosphere in Vietnam, at some point, one participant started discussing the friendly school atmosphere of private schools in Vietnam that she read on social media. This information was considered irrelevant and removed from the final transcript because it was not the participant's personal experience and her child had never gone to any private schools in Vietnam. Considering that all the interviews were conducted in Vietnamese, I translated the refined Vietnamese transcripts into English. The important parts of the translation were checked and confirmed by a volunteer Vietnamese-American student, who is fluent in both English and

Vietnamese, from the University of California, Berkeley. I also translated the notes taken in the interview protocols into English and typed them into word processing files. Copies of the first and second transcripts were given to the participants for member checking. This was an opportunity for the participants to examine the transcripts, correct or remove any information they found inappropriate (Creswell & Miller, 2000). None of the participants made any corrections or modification to their transcripts. I then established a filing system in my personal computer, which allowed me to back up and store both original and translated transcripts throughout the analysis process (Ruona, 2005). At this point, I began to analyze data using two coding techniques.

Coding techniques. Coding of the data was done by breaking the text into smaller meaningful units, such as a word, a phrase or a sentence, and marking each unit with a descriptive word, a symbol or a name (Johnson & Christensen, 2012). For instance, from the interview transcript of the first participant, I picked up this sentence: "Everybody working at school always looked pettish, grumpy and unfriendly, and rarely smiled to parents" and marked it as 'school atmosphere (ATM)'. In another interview transcript of the fourth participant, I underlined some phrases, like "no clue about the curriculum" or "why not using any standard textbooks" and marked them as 'limited knowledge of Canadian curriculum (CUR)'. After that, each transcript was analyzed through two cycles of coding. In the first cycle I used Hypothesis Coding technique, while in the second one I used Pattern Coding technique.

Hypothesis coding. This technique was used to code data gathered about the first research question: how Vietnamese immigrants articulate parental involvement with school leadership? The technique allowed me to develop some codes based on the review of literature and my personal lived experience prior to data collection and analysis (Saldaña, 2015). The review of

literature suggested that (1) parents in Vietnam had the right to participate in all school's activities and their participation must be in accordance with school' directions and agendas (Government of Vietnam, 2005); (2) Vietnamese parents tended to entrust their children's education to teachers and rarely required teachers to do anything to enhance their children's learning (Truong, 2013); (3) most of the parents did not favor the ideas of being present in the school and preferred giving home-based support to their children (Hoang, Nguyen & La, 2014; Phan, 2004); and (4) language was a barrier to Vietnamese immigrants' parental involvement with school leadership (Phan, 2004). Accordingly, I developed the following codes which corresponded to the literature: SUB (parents as subordinates), HS (home support), and ENG (levels of English). Apart from the literature review, my lived experience suggested that (1) Vietnamese parents got involved in school leadership by communicating with teachers; (2) they also provided financial and after school support to their children; and (3) they were not familiar with getting involved in school-based activities. Accordingly, the following codes were developed: FS (financial support), P-COM (parents' communication with school actors), and UNF (unfamiliarity with school activities). These codes were later on confirmed by the results generated from data analysis (Bernard, 2011). Furthermore, during the analysis process, new codes were created to better describe some pieces of information in the interview data (see Appendix E).

Pattern coding. In the second cycle of coding, I used Pattern Coding technique to review the first cycle codes. This technique allowed me to assess commonalities of the codes, pull similar codes into one category and assign each category an appropriate pattern code (Saldaña, 2015). These pattern codes (see Appendix E) were the basis for developing statements that describes major themes of the study (Miles & Huberman, 1994; Saldaña, 2015).

Cross-case analysis.

After I finished analyzing the four cases separately, I compared the results across the

cases for similarities and differences (Creswell & Miller, 2000). The final outcome of cross-case

analysis was a thorough description of the Vietnamese immigrants' articulation and practices of

parental involvement with school leadership. This outcome was considered strong and reliable

enough to add new insights about the immigrants' understanding of parental involvement with

school leadership to the current literature (Baxter & Jack, 2008).

Trustworthiness

In order to ensure the sound practice of developing the study, collecting, analyzing and

interpreting data and presenting findings, I adopted four measures to ensure the trustworthiness,

namely credibility, transferability, dependability, and confirmability (Billups, 2014; Lincoln &

Guba, 1985).

Credibility. I employed a credibility measure to ascertain confidence in the truth of the

research outcomes (Lincoln & Guba, 1985). Using *member-checking* technique, I sent the

refined transcripts of the interviews to the respective participants and asked them to confirm the

accuracy of the information (Creswell & Miller, 2000). Each participant had an opportunity to

withdraw any part of the interview which they did not feel comfortable sharing at this point. I

repeated this technique when the data analysis was done. I gave the report to the participants and

asked them to give feedback and confirm the accuracy of my interpretation. By doing this, the

participants added credibility to my study (Creswell & Miller, 2000). Furthermore, when

translating the interview transcripts from Vietnamese into English, I invited a volunteer who is

fluent in both English and Vietnamese to certify the accuracy of my translation.

Dependability. The dependability measure helped ensure the consistency and stability of my research's findings over time in the same context and with the same methods (Billups, 2014; Shenton, 2004). I used *audit trail* technique to report the study in detail. This technique allowed me to describe all steps taken from the start to the end of the research so that a future researcher can repeat the work to gain the same results (Lincoln & Guba, 1985; Shenton, 2004). In particular, I provided clear documentation of all research activities, including the research design and its implementation, as well as all steps and decisions made in the processes of collecting, analyzing and interpreting data.

Transferability. I adopted a transferability measure to ascertain the degree to which the results of my research can be generalized or transferred to other times, settings, situations, and people (Lincoln & Guba, 1985). In this measure, I used *thick, rich description* technique to provide readers with sufficient contextual information of the research; therefore, its findings can be applied to a similar setting, population, or case (Billups, 2014; Creswell & Miller, 2000). Following this technique, I presented information about boundaries of my study in chapter two, including restrictions on the type of participants, the number of participants, and data collection methods. In addition, not only did I describe the participants' specific situations or culture of the schools that their children were attending through their eyes, but I also noted down their interaction, expressions, feelings or reaction during the interview (Denzin, 1989).

Confirmability. The confirmability measure focuses on real objectivity of the research findings and the degree to which the results can be confirmed by others (Billups, 2014; Shenton, 2004). I used an *audit trail* technique to ensure that the outcomes of my research accurately reflect experiences and ideas of participants, rather than my own viewpoints, biases, or preferences (Shenton, 2004). *Audit trail* enabled me to record all stages of the research and

document how I made important decisions throughout the research process in a transparent way. In addition, I kept a *reflexive journal* as a personal research diary where I noted down my personal assumptions, beliefs and biases at the outset of the study (Lincoln & Guba, 1985). The notes also included my thoughts about the conversation with the participants, together with any ideas that I thought would help with the data analysis (Lincoln & Guba, 1985; Ortlipp, 2008). Besides, I recorded in this journal how my perspectives and understanding about the research subject were changed, confirmed or developed to reach final conclusions (Carcary, 2009; Creswell & Miller, 2000). For example, I thought the Vietnamese parents were still hesitant to communicate with Canadian teachers because they used to be susceptible to teachers in Vietnam. However, it turned out that the friendliness of Canadian teachers made the parents feel confident in the conversation and motivated them to communicate more frequently with the teachers. On the other hand, the initial belief that Vietnamese immigrant parents were not familiar with school involvement was confirmed by the result of data analysis.

Ethical Considerations

Since this study involved collecting data from people and about people, I had to pay attention to ethical issues and adhere to all national ethical standards outlined by the Tri-Council Policy Statement. I addressed ethical issues prior to conducting the study, at the beginning of the study, during data collection and analysis processes, and in reporting, sharing, and storing data (Creswell, 2013).

Prior to conducting the study, I prepared my thesis proposal in detail. I also reviewed the research ethics policies and procedures obtained from the University of Saskatchewan's website. Upon the approval of my research proposal by the Department of Educational Administration, I submitted an ethics application to the Research Ethics Office for human ethics review.

After receiving the certificate of approval from the Research Ethics Board, I contacted my potential research participants and communicated the purpose of my study to them. All participants took part in this study voluntarily without receiving any payment. The volunteer participation confirmed that participants were not under any undue influence involving financial or other incentives. Since the research has no known risk to the participants, the participants received no material compensation. The participants were well informed of their rights to question my study, refuse to answer any questions that they might feel inappropriate or sensitive, and withdraw from the study at any time. An official letter and a consent form were developed and sent out to all participants to restate the purposes of the study, describe methods used to collect, store, and analyze data, clarify participants' rights, and confirm confidentiality towards participants (Creswell, 2013). Although I could not assure anonymity of the participants in this research due to the recruitment method, I did ensure that their personally identifiable information would be kept confidentially and their real names would be replaced with pseudonyms.

During data collection process, I respected my participants and made sure that they were treated equally regardless of their levels of English and levels of education (Canadian Institutes of Health Research et al., 2014). All the data collected were transcribed and given back to individual participants to check for accuracy, verify the content, clarify all unclear information, and remove any pieces of information they did not want to reveal. During data analysis process, portions of data description and interpretation which were easy to understand were translated into Vietnamese and sent to the participants for review and feedback (Creswell, 2013).

In reporting and sharing data, I avoided plagiarism, and reported in clear, straightforward and appropriate language (APA, 2010). APA citation guidelines (6th edition) were used when

quoting work from others. Findings of the study will be shared with other researchers. The participants will also be provided with a copy of the final report at their request.

Ethical considerations were also adhered to by keeping all of the audio recordings, original transcripts, typed notes and translated documents securely in a locked folder with limited access, in a password protected computer. Backup copies of electronic data were developed (Davidson, 1996). Paper documents (interview protocols) containing participants' personal information will be shredded. All data will be retained at the University of Saskatchewan for six years in accordance with the university's research policy.

The Researcher's Role

Throughout the research, I played the role of an interviewer, translator and emic researcher whose knowledge and experience exist within the Vietnamese culture (Ager and Loughry, 2004). In particular, I conducted two interviews with each participant in Vietnamese. After that, I transcribed the interview audio files, refined the interview transcripts and translated them into English without any assistance. As an emic researcher, I was able to capture the internal language and comprehend cultural experiences of the population being studied, the Vietnamese, which the outsiders could hardly achieve (Garcia, 1992; Merriam, 2009). However, I was aware of my potential bias as an emic researcher towards the codes I established based on my personal experience prior to data collection. For example, I established the codes SUB (parents as subordinates) referring to parents being susceptible to school actors, or UNF (unfamiliarity with school activities) referring to parents having limited experience of getting involved in school-based activities. To minimize the bias, I used the reflexivity and member checking techniques. While reflexivity allowed me to be consciously aware of my initial beliefs,

how it developed, changed or confirmed, member checking enabled the participants to give

feedback on or confirm the accuracy of data and how I interpreted them (Olive, 2014).

Summary of Chapter Three

Chapter three described the research design of the study. Since the study aimed to

examine the cultural influence on Vietnamese immigrants' understanding of parental

involvement with school leadership, and individual parents constructed their own meanings of

parental involvement out of their unique interactions and interpretation of the world, I conducted

this study through the lens of social constructionism. In addition, I adopted a qualitative research

paradigm to gain a deep insight into how Vietnamese immigrants articulated and practiced

parental involvement with school leadership. Within this paradigm, I used multiple-case study

approach to conduct the research as it allowed me to analyze four individual cases bounded in

different school contexts and then compare their results with one another for similarities and

differences. This chapter also included the sample selection section in which I described the use

of purposive sampling approach and snowball sampling technique, as well as the participant

selection procedure. In addition, this chapter introduced the interview method, interview

protocol, and coding techniques used to collect and analyze data. The researcher's role, ethical

issues and all techniques that I employed to ensure trustworthiness of the study, such as member-

checking, thick rich description, audit trail, and reflexive journal, were also discussed in this

chapter.

Chapter Four: Results

Chapter four presents the results of this study whose aim was to examine how culture influences the Vietnamese immigrants' understanding of parental involvement with school leadership. The findings are presented in response to the three research questions: (1) How do Vietnamese immigrants articulate parental involvement with school leadership? (2) How are they involved in school leadership? and (3) What are the differences between their parental involvement practices in Canada and in Vietnam?

This chapter is divided into four sections. The first section provides the background information of four participants. The second section looked at how the participants defined 'parental involvement with school leadership'. The third section investigates the participants' practices of parental involvement with school leadership in Canada. The final section identifies the differences between their practices in Canada and in Vietnam.

The Participants

Linh. Linh is originally from the southwest of Vietnam. She migrated to Canada in 2014 with her husband and a 13-year-old daughter. Linh has a bachelor's degree in Vietnam and worked as a primary school teacher. When she first came to Canada, she could not speak English. Now she is learning English at Saskatoon Open Door Society. Linh's daughter was a tenth-grade student of a Catholic school at the time of the interviews. Linh cared about her daughter's education and believes that her daughter was privileged to have received full support from parents in all aspects. Additionally, Linh usually helped Vietnamese international students in Saskatoon by inviting them over for delicious traditional Vietnamese meals and providing temporary shelter to those who first come to Canada and are looking for a good place to rent.

Quyen. Quyen, who comes from the north of Vietnam, moved to Canada in spring 2016 through Express Entry program with her husband and two children. At the time of the interviews, Quyen's son was an eleventh-grade student of a public school. Quyen has a PhD degree in Vietnam and was working as an associate professor in her homeland. Currently, she is taking an English class at Global Gathering Place in Saskatoon. During my first interaction with Quyen, I noted that she had a great passion for education and also showed interest in my research topic. By participating in this research, she hoped that her sharing could make a contribution to this field of study. Quyen considered her participation in the study as an opportunity to affirm that the immigration policy of Canada was appropriate and beneficial to the country because it emphasized the recruitment of qualified newcomers who were fully aware of the importance of education and held high expectations of their children's future.

Le. Le is from the southwest of Vietnam and came to Canada in 2013 with her husband and two daughters. At the time of the interviews, Le's older daughter was a tenth-grade student of a public school. Le has an associate degree in nursing and was working as a nurse in Vietnam. She could barely speak English when she first came to Canada. She did attend some English classes opened for newcomers to Saskatoon but stopped after two years because of the demands of her work. Le's working schedule was also a challenge for me to arrange two interview appointments with her. Le believed that better education is the ticket to a better future and she was willing to work harder or even do more part-time jobs to support her children's education until they finish university.

Thu. Thu came to Canada from the south of Vietnam in 2015 with her husband and two daughters. At the time of the interviews, Thu's older daughter was an eleventh-grade student of a Catholic school. Thu completed her master's degree in TESOL (Teaching English to Speakers of

Other Languages) in Australia and was working as an English teacher in a public high school in

Vietnam for more than ten years. She spoke fluent English and mentioned how she often

volunteered at senior care homes in Saskatoon. Thu explained how she had high academic

expectations of her children. She strongly believed that parents play an important role in the

children's education.

The table below illustrates brief information of the four participants.

Table 1

The Participants' Background Information

Name of participants	Level of education	Year of immigration	Level of English	Children	Children's schools
Linh	Bachelor's degree in Vietnam	2014	CLB 3	10th-grade daughter	Catholic school
Quyen	PhD degree in Vietnam	2016	CLB 4	11th-grade son	Public school
Le	Associate degree in Vietnam	2013	CLB 2	10th-grade daughter	Public school
Thu	Master's degree in Australia	2015	Advanced	11th-grade daughter	Catholic school

Articulation of Parental Involvement with School Leadership

In the first research questions, 'How do you articulate parental involvement with school

leadership?' I looked for the participants' definitions of the phrase 'parental involvement with

school leadership.' All participants said the idea of parental involvement with school leadership

did not exist in Vietnam and they did not have any definitions for the phrase.

Linh defined 'involvement with school leadership' as "joining the management of the

organization". According to her, it included "the formal school leaders giving directions to their

subordinate school actors, mapping out the school plans, having strategies for school development and managing the school finance". She asserted that:

Parents don't have the right to give direction to school actors or participate in the process of planning strategies for school development. Therefore, parents cannot get involved in school leadership. Parents can only support the school by following the school's instructions.

Quyen considered 'parental involvement with school leadership' as a "strange phrase" and this phrase "sounded Western" to her. In her opinion, involvement with school leadership meant "dealing with the enrollment plans, school financial issues, human resources, educational programs, school facilities, marketing, public relations and communications, and making critical decisions relating to the school operations". She explained:

The school is a hierarchical organization in which school principal usually stands on the top while parents and students are placed at the bottom. All critical issues of the schools are discussed and decided by those with authority, such as the principal, vice principals, and head teachers, etc. Hence, it is impossible for parents to participate in school leadership process.

As for Le, she believed that school leadership was a process in which "formal school leaders work out the school plans and school budgets, then give directions to their subordinates and finally collaborate with them to implement the plans." She also considered this process as "an internal school affair which happened within a certain school and only involved school actors". Le thought "parents were outsiders as they neither worked nor studied at school"; therefore, they could not get involved in school leadership. Accordingly, Le could not define 'parental involvement with school leadership'.

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Thu was the only one to agree that parents could get involved in school leadership but the way she explained it showed that this concept was ambiguous to her. She narrated how her experience in Australia exposed her to knowledge about some ways parents could influence school management. Thu defined 'involvement with school leadership' as a process in which "those with authority of a school work together in planning, making decisions, finding solutions to problems and giving directions to their subordinates". She said:

> Theoretically I believe that people with authority in a school could be the school
> principal, vice principals, teachers, school staff or parents. However, I want to insist that
> in reality parents do not have any authority at school, particularly in Vietnam. That's why
> parents in Vietnam could never get involved in school leadership. I myself as a parent in
> Vietnam had never had this experience.

None of the participants gave any firm definitions to the phrase 'parental involvement with school leadership.' they could not define 'parental involvement with school leadership.'

Practices of Parental Involvement in Canada

Although the participants could not define 'parental involvement with school leadership,' they were asked a series of questions that probed their understanding of parental involvement. Based on their responses to these questions, two themes emerged: home involvement and school involvement. Under these two themes, the participants' answers corresponded with Epstein's (2001) five out of six types of parental involvement, namely parenting, learning at home, communication, decision making, and collaborating with community. Apart from these five types, none of the participants reported having any experience in the Volunteering type.

Home involvement.

I considered all activities that the participants did outside of the school and with the purpose of contributing to the school improvement as 'home involvement'. This section elaborates five home-involvement practices that the participants do to be involved in school leadership. The practices are parenting, learning at home, home-based communication, making child-related decisions, and collaborating with community.

Parenting.

Parenting included parents providing children with a learning environment at home, good healthcare, safety and nutrition (Epstein, 2001). It also referred to parents' understanding the children's growth and development, and ensuring the children's regular school attendance (Epstein, 2001). In this sense, the practices that all participants had in common were providing a safe shelter to their children, giving them daily nutritious meals, and providing them space and quiet time to learn at home.

In Linh's case, she paid special attention to the emotional development of her daughter when the girl first moved to Canada at the age of 14 (grade 7). Linh shared:

When we first moved to Canada, my daughter was in the transitional stage of the development from childhood to adulthood. That was the period when the girl's physical and emotional state changed. When she moved from Vietnam to Canada, it was the first time she had been overseas. I thought she would experience the cultural shock and the language barrier. Therefore, in the very first year in Canada, I did not hold high expectation for her academic outcomes. I told her not to stress herself out in studying… At that time, I just want my daughter to be happy in her new life, find some good friends at school and make Canada her second home. And I made sure she understood my wish.

Fortunately, Linh's daughter quickly adapted with the new living and learning environment. As the volume of homework in Canada was low compared to that in Vietnam, Linh's daughter had more free time at home. Linh started involving the girl in many daily activities, which allowed them to develop a strong relationship. For example, Linh taught the girl how to cook some Vietnamese food and make salt-pickle cabbage. They were also good partners in their free time when it came to shopping for clothes and groceries. More importantly, both Linh and her husband always tried to set good examples for the daughter in terms of working hard and having good manners. Linh said:

> We showed her that having good education would grant her a better life. We gave her examples of some acquaintances or relatives of the family, so she could see that those who went to university had better jobs and earned better money... We also taught her that she is more privileged than many others, so she should appreciate that and be willing to help those in need within her capability… We reminded her that having good education but bad manners or being unkind would never gain people's respect.

When in Canada, Linh usually invited international students to her house for a meal. On the one hand, she did this to offer the international students a place to socialize and enjoy authentic Vietnamese food. On the other hand, Linh wanted to create an academic environment at home where the university students discussed their assignments, their projects, their theses, or any international conferences. She believed that such academic environment would not only help prepare her daughter for a university life, but also instill the idea of pursuing a master's or PhD degree into the girl's mind. In addition, Linh wanted her daughter to realize that how much difficulty the international students went through without the presence of their parents, so her daughter could have a stronger motivation to live and study better.

In a different parenting style, Le did not want her daughter to feel inferior to other students in Canada. She said:

I am willing to spend a little more money to buy my daughter high-quality clothes, especially for the severe winter in Saskatoon… When my daughter was in grade 9, I paid for her organ class as she said many of her friends knew how to use musical instruments and she also wanted to learn one… When our family income was more stable, to broaden the girl's experience in Canada as well as helping her relax during school breaks, my husband and I took her to other cities, like Edmonton, Calgary, Ottawa or Vancouver, for shopping and sightseeing.

Although Le had a busy working schedule, Le always managed to have time to talk with her child at the end of the day, listened to the girl's concerns, and gave the girl the best advice she could. Le tried to maintain this habit between a mother and a daughter because she knew that was the most effective way to learn about her child's mental and emotional development, especially when "she was absorbing a new culture and speaking another language more frequently."

In Quyen's case, she mentioned cooking, hugging and kissing as the most basic things she did for her son every day. She was fully aware of the difficulties her son was going through when moving to Canada, and especially that he experienced cultural and emotional shock for almost a year. Quyen chose to be present with him by having daily conversation with him. She believed that sharing stories would help her son express his negative feelings and reduce his stress. Quyen shared:

When we moved here, he became more quiet and closed himself in his room. He kept looking back at the photo album of his old high school friends and teachers in Vietnam. I

knew he missed them and he wanted to go back home. What my son went through was

invisible to the school actors. I myself found it hard to help him out of his shell. I had

never had to deal with this problem before. However, with a heart of a mother, I was

always there for him, listened to him, cried and laughed with his old beautiful memories,

and always tried to find a solution to all of his problems. I had to keep telling him

optimistic stories about people living far away from their homeland, being successful and

coming back to financially support the people and the country.

Quyen further affirmed that "being a good friend with my son is the best way to help him out of

his shock." She believed in this method as it did improve her son's situation. According to

Quyen, her son finally got adapted to his new life in Canada, started hanging out with some new

friends, smiled more often, and focused on his study.

In addition, Quyen tried her best to create an effective learning environment for him at home.

She said:

My son had his own room with a large desk and all the learning supplies he needed, such

as a small whiteboard, a globe, a dictionary, etc. I also allow him to study in the school

library after class with his friends and am willing to pick him up whenever he is done.

Furthermore, Quyen celebrated her son's birthdays in a special way every year to remind him of

the great values he brought to the family and how much he was loved.

In Thu's case, Thu adopted varied methods to be "both a mother and a friend, from being

strict to being soft" to her daughter at home. She always talked to her when the girl was back

from school. She said:

My daughter always shares with me stories about their friends, and about their teachers,

and about herself at school. Through her tone, through her voice, and through her eyes, I

can tell if she is happy or not. I carefully listened to her stories, reacted to some

distinctive details, asked her questions, and laughed with her. It was like I was watching a

movie in which she was the main characters and at the end leaving a comment. That's

how I learn about my daughter's life. She did ask for my opinions about her friends,

about her teachers and about her behaviors at school. I shared with her my thoughts and

sometimes gave her advice.

Moreover, Thu collaborated with her husband to co-educate their child. Thu said

Whenever I am angry at my daughter, I tend to scold her continuously. My husband is

usually the one who rescues her away from me during that period. He usually takes her

out of my sight, such as driving her to the nearby park or to McDonald's, gives her

emotional support and explains her mistakes in a gentler way. This method really works

for our girl. At the end of the day, she understands why I am angry at her and what she

did that upset me. I know my anger scares her to some degree, but it will prevent her

from repeating the mistakes in the future. On the other hand, my daughter shares with my

husband her deepest reasons for the things she did. I usually take that information from

my husband into consideration and adjust the way I teach and communicate with her.

In summary, besides what Epstein's (2001) described in the Parenting type, I found the

participants cared more about their children's mental and emotional development, especially

when these children were newcomers to Saskatoon. Additionally, all of the participants

mentioned that they maintain daily conversation with their children to learn about their lives,

listen to their problems and offered them appropriate advice.

Learning at home.

The Learning at Home was considered as all home-based academic activities in which parents help children with homework, supervise children's learning, give advice on academic decisions or discuss with them curriculum-related activities (Epstein, 2001). As for Linh, she had her own rules at home to supervise the daughter's learning. She said:

> I have to make sure my daughter does not participate in any activities after school that might affect the academic performance. No games, no computer, no TV and no hanging out with friends are allowed until her homework is done.

Linh had an aspiration that her child would be an academically strong student, well-behaved person in the society and useful resident of the country. She also showed it clearly to the daughter by regularly sharing with the girl her expectations. After three years in Canada, the great enhancement in the daughter's learning outcomes proved that Linh's methods worked effectively; hence, she asserted that she would keep all the rules at home until her daughter graduated high school. In addition, despite the language barrier, Linh tried to assist her daughter's learning at home. She shared:

> Although I can't understand the instructions written in English, I helped my daughter with homework by giving out ideas on some essay topics… I and my daughter discussed all schoolwork and school activities as well as planning the school schedule together at home… I also encouraged her whenever she felt demotivated and gave her advice to shoot the trouble. We sometimes talk about her future plans, such as which university she wanted to enter and which major she would love to pursue. I told her that if she wanted to go to a university in another city or province, her dad and I would definitely support and follow, as she is our only child.

As for Quyen, during the first year in Canada when her son went through his emotional and cultural shock, she tried different ways to shift his focus to study. She said:

I was afraid that his negative emotions would affect his learning in Canada, especially when his English was not good and he kept holding on the idea of coming back home. So I gave him a conditional promise. I assured him that after he graduates high school in Canada, our family will come back to Vietnam for a visit. From then to his graduation, he has to study hard and improve his learning outcomes. I told him that if he graduates with good outcomes, he can show his teachers in Vietnam how successful he is in a new country and makes them proud of him. He was completely persuaded and started pulling himself to the study desk.

After her son fully recovered from his shock, Quyen started to be strict on his study. She restricted the boy's time of using the computer, did not allow him to own a smartphone, and oftentimes reminded him to do homework. Similar to Linh, Quyen discussed with her son all the school programs and schedules as well as the future career path that he wanted to pursue. She shared with him her experience in finding her own voice and knowing her identity in the society. Quyen also admitted that sometimes she failed when they had an argument because her son skipped classes and did not prioritize his study. After each argument, Quyen reflected on her words and actions and tried to find a better approach to dealing with the matter. Quyen affirmed that supporting her son's learning at home was not always easy, especially when he rejected it, but she would never give up.

As for Le, she took a similar pathway as Linh and Quyen in supporting her daughter's learning at home. Le did not have any rules at home for her daughter, but she had awards and penalties. Le said:

Whenever my daughter gets high scores or compliments from teachers, I will take her out for a meal, cook her favorite food, or buy her something she wants. In contrast, when the girl gets low scores, especially those below average, or complaints from teachers, I will cut off her allowance or simply shorten her computer time.

According to Le, this method worked effectively because she could see the improvement in her daughter's learning habits and outcomes. Even with the penalties, Le said it was not physically or mentally harmful to her daughter. Instead, it worked like a reminder that the girl should focus more on her study and do better the following time. Consequently, Le kept using the award and penalty method to motivate and supervise the girl's study. In addition, as the girl was moving to her senior year at high school, Le talked to her about different career paths in the future and discussed with her the pros and cons of each. Le recalled:

I shared with my daughter my own experience as a nurse. I told her all of my responsibilities to the patients, the pressure of the job, the stress of the working environment, and also the rewarding feelings of successfully consoling, caring, and saving a patient. I let her know that I wanted her to be a nurse because this job is suitable for her, is well paid and has many employment opportunities.

Le believed that her daughter was being fully supported and had all the chances possible to achieve the best she could in her learning.

In Thu's case, she had been involved in her daughter's learning before the girl went to school. In Canada, Thu trained the daughter's mind that she needed to be progressive all the time. Thu shared:

I told my daughter that if she was not moving forward, she was moving backward. I

taught her to always aim for the top position and not to let anyone look down on her… I

know I am a strict mom.

Thu did not mention any rules, awards or penalties for the girl at home. Instead, she kept

reminding the girl that she should never stop learning. Thu said:

When in Canada, my daughter had less homework compared to what she had in Vietnam.

Sometimes she had nothing to learn at home after school, so I asked her to watch some

instructional programs either on TV or on YouTube. I also helped build their awareness

that self-study is a must-have skill, and I trained her how to effectively study

independently, without supervision.

In addition, Thu promoted her daughter's independence in study by encouraging the girl herself

to talk with the teachers about her opinions on the learning experience, like whether it was too

hard or too easy. Though strict, Thu had her mother-and-daughter time when she listened to the

girl's daily stories at school, gave her some opinions on certain school issues, and discussed and

planned school programs together with her girl. Similar to other participants, Thu discussed with

her daughter about the future study plan. She said:

I want her to go to the University of Toronto because it is the top university in Canada. I

think my daughter wants to become a doctor and I fully support her decision. We have

talked about this plan several times. The only concern is that my daughter doesn't want to

live far away from her family. I told her that we will visit her regularly. Also, we have

many relatives living in Toronto, so my daughter can live with them or easily seek help

from them when she needs.

Home-based communication.

In this study, I divided communication into school-based and home-based interaction. Both in Vietnam and Canada, all the participants said they received most of the information about their children's learning progress from home. Means of communication included newsletters, monthly report cards, scores from school assignments or tests, and daily conversations with their children. Oftentimes, they received permission slips with messages asking for their permission to allow the children to participate in a school performance, a school activity or a school field trip. Signing the slips meant they were fully aware of the activity their children were about to attend and granted them permission.

In Canada, Le found the school program information sent home useful. She said it allowed her to get updated on what her daughter would be learning the next semester. She shared:

> The school actors even sent home a school program of the following semester so that my daughter could decide which subjects she wants to take. Usually the girl and I worked on this together. After that I will sign in the school program before my daughter submits it. This allowed

As for Linh, she said in Canada sometimes she received teachers' phone calls which informed her of the daughter's extra-curricular activities at school. She gave an example when her daughter was in the school's volleyball team. Whenever her daughter had extra practice at school in preparation for any competitions, besides sending home informational letters, the teacher herself phoned Linh to inform that her daughter was with the team and would be taken good care of. The teacher also let Linh know how long the practice would take and that her daughter would be safely taken home at a certain time. Linh said:

If the teacher had not called, I would not have let my daughter practice volleyball late

after class. If she had not called, my daughter would not have played in any volleyball

competitions. Thanks to those phone calls, I knew my daughter was happy to practice and

play with her team.

In addition, what made Linh appreciate the teachers' phone calls was the way the teachers spoke

English to her. Linh said "I guessed the teachers understood that my English was not good, so

they talked to me very slowly and clearly. They used simple words and were willing to repeat

and clarify the messages whenever I was confused". Based on her tone and expression in the

interview, I sensed that Linh really enjoyed talking with Canadian teachers on the phone. She

asserted that verbal communication made she feel respected and closer to the school.

In Quyen's case, she appreciated that the teachers in Canada sent her emails to update her

son's learning progress at school. She was not confident enough to respond to the teachers'

emails at the beginning, but when she did after a while, she received positive feedback. Quyen

said:

One day I received an email from my son's Biology teacher saying that my son had a

new assignment that week and his last one hadn't been completed yet. As a mother, I was

upset. Then I decided to write her a reply with the help of a dictionary and Google

Translation. I told her that Biology used to be my son's favorite and strong subject in

Vietnam. I shared with her a brief story about my son's cultural shock when we moved to

Canada and I am doing my best to support his learning from home. I didn't ask her for

help, but I hoped she would give him positive encouragement at school. A day later she

replied to my email with a very positive attitude. She said my information was very

helpful and she promised to give my son more support at school… It worked. My son

completed his old assignment and finished the new one on time… So I decided to communicate with other teachers through emails like this.

From this positive experience, Quyen learned that collaboration with the teachers provided better and more effective support to her son. In our second interview, Quyen shared with me a poem her son wrote in his English class (see Appendix F). She was so proud of his work and surprised at his progression. Quyen explained:

> My son is more into Math and Biology rather than Literature. He had never written any poems in Vietnamese. When he first came to Canada, he had to bring a dictionary to class… I was really surprised when he showed me a poem that he wrote in English. It was not simply a piece of writing in its ordinary form, but a poem using assonance, comparison and imagery. His feelings were sincerely and freely expressed. I assumed that because I let the teacher know about my son's emotional situation, she inspired him and gave him the motivation to share his feelings. She was successful. My son trusted her, so he showed her his deepest emotions in this English poem to her.

> As for Thu, besides visiting the school in Canada and talking to the teachers in person, she sometimes wrote them a note and her daughter would bring it to school. In the note, Thu often asked if the teacher could make an extra copy of the lesson in the class for her, so she could keep track of what her daughter was learning and review the lessons with her at home. In addition, Thu got updates on her daughter's learning activities through a parent portal. She said:

> A parent portal is basically a school's website that provides parents access to a variety of online tools where they could monitor their children's attendance, view grades and assignments, as well as leaving comments or feedback for the teachers from home. I'm especially interested in this means of communication. It was convenient and time-saving.

Making child-related decisions.

All participants reported making decisions on their children's activities. In Canada, the school sent home permission slips for field trips or school-activities for parents to sign. Whether parents decided to sign or not only affected their children's activities, not the schools'. Thu shared her opinion:

I didn't sign a permission slip for an overnight camping trip organized by the school because I found it unfair for parents to agree not to hold the school responsible if the child got injured. My daughter was upset, but I explained to her the reason. I also asked my daughter to reveal the reason to her teacher so the teacher knew why I made this decision… However, my decision could not cancel the trip nor making the school change the condition written on the permission form, but only preventing my daughter from joining it.

Likewise, Quyen, Le and Linh said in Canada they could decide which programs their children would study the next semester, but their decisions exclusively had an impact on the children, not the organization or contents of school programs.

Collaborating with community.

Since parents' collaborating with the community took place outside of the school, I considered it as home-based involvement. Collaborating with community allowed parents to get access to health, cultural, recreational, or social programs that helped strengthen the children's learning skills and talents (Epstein, 2001). In this sense, three participants reported improving their children social skills, boosting their confidence and shaping their good behaviors through local community activities.

In Quyen's and Linh's cases, these two participants were attending English classes at two different local organizations that supported refugees and immigrants in Saskatchewan. From these organizations, the two participants had a chance to learn about the benefits and opportunities of volunteering in the community. However, both participants shared this information with their children and wanted the children to join the volunteering programs. As for Quyen, she was attending English classes at Global Gathering Place (GGP). Quyen said

> When I learned English at GGP, I saw a student as a volunteer in my class. She helped us while we were doing our exercises and participated in some classroom activities. I thought my son could do the same thing, so I asked if he would like to volunteer like that at GGP. He was hesitant at first, but finally decided to volunteer there this summer. From this volunteer work, I could see my son become more and more confident, especially in his interpersonal skills.

In a similar vein, Linh attended English classes at Saskatoon Open Door Society (SODS). Through this organization, she got access to different volunteering programs in the city. She shared:

> I went to English classes at SODS every Tuesday and Thursday evening. In one lesson, the teacher told us about the benefits of volunteer work in Canada, especially for newcomers. For example, we can learn about the Canadian culture in real context, or improve our social skills, or even gain some Canadian work experience. When I learned about this, I immediately thought of my daughter. I wanted her to benefit from the volunteer work here. The teacher provided some websites that were offering volunteer work. When I came home, I shared that information with my daughter and asked her to have a look at those websites. This summer she started volunteering at Lutheran special

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care home three days a week. Now she is still going there every Sunday morning… This

volunteer work really shapes her behaviors at home when she started preparing supper for

the whole family without me asking her to do. I also feel like she is becoming more

responsible for her health as she doesn`t want to have much trouble when she gets old;

and she is getting more mature when communicating with the senior.

Additionally, Linh sometimes involved the daughter in the charitable work in the community.

Linh said:

At the end of each school year, I ask my daughter to go through all of her clothes and sort

them out. Those which she no longer wants but still wearable will be to local charities. I

also encourage her to have a small saving on her allowance and donate a part of that

saving to the Vietnamese Buddhist temple. Through these activities, I want to teach my

daughter about the value of sharing and kindness.

In Le's case, she and her daughter were members of the Vietnamese Immigrant

Association of Saskatoon (VIAS). Le explained that the curriculum in Canadian education was

very light and her daughter had less homework to do at home. Thus, she was willing to let her

join many activities and events at the VIAS. For example, even though Le had a busy working

schedule, she managed to drive her daughter to the VIAS every day from early April to August

to practice singing and dancing in preparation for Saskatoon's Folk Fest performances.

As for Thu, she was not involved with any local community organizations, so she did not

know of many community-based programs that would benefit her child. However, Thu allowed

her daughter to join some non-academic activities at school. The girl improved her soft skills

through her position as a senior member of the school's student association.

School involvement.

I considered school involvement as all activities that the participant did at school with the purpose of making contributions to the school improvement. Responses from the participants showed that they had limited school involvement in Canada. Specifically, they only got involved in school-based communication through the parent-teacher interview. Apart from that, none of them had any experience in volunteering at school.

School-based communication.

In Canada, the participants visited the schools when they received the invitation for the parent-teacher interviews. All participants said they appreciated having a chance to meet with teachers of all subjects, listen to detailed updates on their children's learning, and respond to the teachers' comments in person at the parent-teacher interview. According to Quyen, the one-on-one interview helped "maintain the confidentiality of the information about students and showed respect to parents." She really enjoyed the conversations between her and the teacher which mainly focused on her child's development and learning progress. Thanks to the "so-called private meeting," she had more courage to ask about her child's learning problems and felt less pressure of comparing her child's ability with others'. However, Quyen considered English as a barrier to parent-teacher face-to-face communication as it limited the information she wanted to share with them. Specifically, in the parent-teacher interviews, Quyen had her son as the interpreter because she did not want any third party to know about her son's information. Quyen said:

> When having my son in the parent-teacher interviews, it was hard for me to share some
>
> secrets between parents and teachers, such as the unseen cultural shock that my son was

going through and asking for the teacher's discreet support at school. But I could not share that thought and make that suggestion to any teachers.

As for Le, due to a low level of English, Le found it hard to freely communicate with school actors. The school helped solve this problem by providing Le an interpreter to facilitate her conversation with school actors. Le recalled:

When I first came to the school, I was nervous because I couldn't speak any English. However, people at the school smiled at me and made me feel comfortable. They even arranged an interpreter for my visit and tried to make me feel as confident as I could...

This is a sign showing that they wanted to connect with immigrant parents.

However, Le conceded that the five minutes assigned for her to talk with the teacher about her daughter's progress was not enough, especially when the interpreting process took half of the meeting time. She gave an example of when she ran short of time while discussing with the Chemistry teacher about her daughter losing her interest in the subject although she used to love it. If her English had been good enough to directly communicate with the teachers, Le could have been able to share with the teacher many more of her concerns.

In Linh's case, with the assistance of her daughter as an interpreter, she admitted that she enjoyed communicating with each of her daughter's teachers. She said through the parent-teacher interview, she received a lot of precise and useful information of her daughter's learning at school. Linh recalled:

I was surprised when most of the teachers comment that my daughter was perseverant in her study, but she was a little bit stubborn. They said she would try as much as she could to solve the subject's problem. At the same time, she would never ask for help, until a teacher approached and offered help to her. They said that this characteristic is good, but

she also needed to learn how to seek for help from others. This is so true about the girl: perseverant and stubborn. I am happy that the teacher recognized this from her. It showed they did care about the learning habit of my daughter in their classes.

However, besides these school interviews, Le, Linh and Quyen had never deliberately visited the schools for any other purposes. Thu was the exception owing to her advantage of speaking fluent English. In Thu's case, when she found that her daughter got low scores at school, she would either talk through it with her daughter or meet up with the teacher to seek for an optimal solution. Thu said:

When my child first came to high school in Canada, she was not familiar with the academic language used in the instructions. I came to school and talked to the teachers that my girl needed more homework to familiarize herself with the academic language and different types of exercises. They did explain to me the disadvantages of having too much homework. I appreciated that they cared about my daughter's mental health and were worried that she might be put under pressure, but I knew what I was asking for. I told them that I would provide support to my daughter at home and make sure she had enough time to relax from academic work. They agreed; and more homework was exactly what helped my girl keep up with the level of English used in class.

Volunteering.

Epstein (2001) considered the Volunteering type as the practices of parents attending school events with children (such as field trips, sports activities, concerts, student performances, etc.) and sharing their time and talents to assist school actors, students or other parents at different programs and locations (such as classroom, the library, the computer room, the

playground, the lunchroom, etc.) In this study, the participants reported having no experience in volunteering at school in Canada.

In Linh's case, she was invited to join a field trip to learn about the First Nations' traditions with her daughter's class. She did not go because she could not communicate with neither other parents nor the teacher. Linh shared:

I didn't want my daughter to be my interpreter during the trip. I wanted her to enjoy the trip with her friends and learn as much as she could, rather than worrying about me. I thought my being there would be a burden to my daughter. That's why I decided not to join any field trips with her.

In Thu's case, she shared that the teacher invited her to the class's fundraising campaign in which students and parents baked chocolate muffins at school on a Saturday afternoon and sold them at a mall on the following Sunday morning. Although Thu did not have to work at the weekend, she did not participate. She expressed her firm viewpoint: "I don't care about any school activities. They are a waste of time".

Only Linh and Thu reported that they were invited to participate in school-based activities. As for Quyen and Le, they said they had not received any invitations for volunteering from school actors so far. In short, none of the participants had experience in this type of parental involvement.

The Differences between the Practices in Canada and in Vietnam

Results of this study revealed two major differences between immigrants' practices of parental involvement with school leadership in Vietnam and in Canada. The differences lay in the levels of communication with school actors, parents' financial support to schools, and the opportunity for parents to make school-related decisions. Apart from that, the immigrant parents

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were found to retain many of their parental involvement practices in Vietnam when moving to Canada.

Communication.

Whether home-based or school-based communication, most participants admitted that they communicated with school actors in Canada more frequently than in Vietnam. There were three reasons for such higher levels of communication in Canada, namely the organization of parent-teacher interview, stimuli from Canadian schools, and hierarchy of authority in Vietnamese culture.

The organization of parent-teacher interviews.

With regard to the school-based communication, the one-on-one parent-teacher interviews in Canada gave the participants more opportunities to interact with teachers of every subject and get updated on their children's learning progress in detail. Meanwhile, parent-teacher meetings in Vietnam made it hard for the participants to communicate with teachers directly.

In Vietnam, all the participants communicated with school actors, mostly teachers, through parent-teacher meetings. They said they only met with the home room teacher in the meeting which took place three times a year, and not with any other teachers in charge of other subjects. During the meeting, they received general information about the learning progress of the whole class and school fees that parents needed to pay. Then the teacher gave parents the students' report books in which she wrote comments on students' overall academic performance and behaviors at school. Providing that parents had any questions or feedback, they could ask in front of the class or meet with the teacher in person after the meeting. According to the participants, it was inconvenient for parents to ask any personal questions, such as those concerning their children's situations or the delay in paying school fees, in front of the class.

As for Quyen, she sometimes waited until the end of the parent-teacher meeting to see the home room teacher in person and exchange with her some important information of her son. However, there was a line of parents waiting to talk to the teacher after an hour of parent-teacher meeting. Quyen concluded:

If I really wanted to see the teacher, I would line up. Otherwise, I went home. Most parents went home because they didn't have the motivation to line up and wait. Furthermore, many parents thought comments in the report books were enough and talking to the home room teacher in person was unnecessary. If parents did have any questions, they would ask their children.

In Linh's case, her daughter's academic performance and behaviors were generally good and the girl always shared with Linh all information about her learning activities at school. Therefore, Linh seldom waited in the line to talk with the home room teacher in person.

As for Thu, she shared that sometimes she did not stay after the meeting because she did not want to take more time from the teacher. She explained:

After one or two hours presenting in the meeting, the teacher was tired. On top of that, the teacher only had approximately an hour left before rushing to another meeting with teachers in the same grade level, so she could only give parents a brief answer to each of their inquiries. Therefore, I decided not to queue up to ask questions unless there was something important I needed to know.

Similarly, Le thought that if her daughter has any serious learning or behavioral problems, Le would be invited to a one-on-one meeting with the home room teacher to discuss

the possible solutions that helped the girl. Otherwise, she would not mind if she had a chance to talk with teacher in person or not.

Stimuli from Canadian school culture.

Besides the difference between the organizations of parent-teacher interviews in Vietnam and in Canada, the participants reported that their school-based and home-based communication was better facilitated in Canadian school culture. With regard to school-based communication, the participants acknowledged the positive behaviors and attitudes of school actors in Canada towards immigrant parents. Le shared:

> The school atmosphere in Canada was friendlier than that in Vietnam. In Canada, teachers and school staff usually smile at me and ask if I need help. Although I can't communicate much with them, I feel welcome whenever I visit the school … They even arranged an interpreter for my visit and tried to make me feel as confident as I could…

As for Thu, she was content with the way teachers in Canada were open to discussion, listened to parents' suggestions and came up with solutions. When her older daughter first came to high school in Canada, the girl was put into a low-level study group. After the first test, her daughter scored 96% and said that level was too easy for her. Thu came to the school and communicated directly with the teacher.

> It was a long discussion. The teacher was very friendly and he cared about my daughter. He said my daughter's overall English was good, but her listening skill was low compared to other friends. If he put her in a higher level, it would be hard for her to understand the lesson in English and in a whole new learning culture she might have pressure… I explained that it would not take her too long to understand the lesson and she needed a challenging learning environment to better herself. I also promised to

support her at home. He said he would let me know of his decision in two business days.

I thought he would reject. You know, in Vietnam, parents are not allowed to bargain like

this with teachers. However, he agreed to move my daughter to a higher-level group.

The teacher seriously considered her suggestion, and this experience made her believe that it was worth communicating with teachers. Another time, in another class, her daughter felt bored at schoolwork as it was not challenging enough to motivate her to study. Thu took another day off from work to visit the school and talked to the teacher. This time, the teacher suggested that if her daughter scored higher than 90% in a general test, she could take the class of a higher grade. Thu was astonished that students were allowed to advance their study a semester ahead to learn at a higher-grade level at their own speed. More importantly, she was delighted that the teacher offered her a very practical solution. Thu affirmed that "teachers in Canada are incredibly communicative."

In terms of home-based communication, the participants reported that teachers in Canada proactively contacted them. In Linh's case, teachers contacted her by phone and used simple English with her. Linh felt respected and enjoyed the phone conversations. She admitted that "even though I could not remember some of the teachers' faces I was talking with, being in touch with them through phone calls made me feel closer to the school."

As for Quyen, teachers sent her emails to let her know if her son had not completed his homework or assignment. She explained that because her English was not good enough for a phone conversation, email communication was the perfect form of communication for her. Although Quyen needed to rely on different translation tools, she appreciated the chance to be able to communicate directly with teachers. Quyen further admitted that

The emails allowed me to understand more about my son's learning situation, especially

when he went through a cultural shock after moving to Canada. Provided that the teacher

had not sent me those emails, I would not have been able to know what my son did at

school until the next parent-teacher interview.

In Thu's situation, because she has a good level of English, she had no difficulty

interacting with teachers. She enjoyed communicating with teachers and getting updated on her

daughter's learning through a parent portal. She said:

At the beginning, I thought the only benefit of this parent portal was to get access to my

daughter's learning progress anytime and anywhere. I didn't pay attention to the message

section of the website because I thought this way of communication was not effective.

However, I tried sending a message to one of my daughter's teacher. To my surprise, he

replied me the following day. It means that this parent portal let me leave a comment, a

thank-you note, or an inquiry to teachers and receive their feedback in a fast and easy

way. I think this channel helped to increase my level of communication with the teachers.

Hierarchy of authority in Vietnamese culture.

The result generated from the participant responses revealed that the hierarchy of

authority in Vietnamese culture hindered parent-teacher communication in Vietnam. All

participants asserted that school actors had more power than parents in Vietnam. This unequal

distribution of power between parents and school actors formed a definite boundary between

parents' zone and school actors' zone in the participant's mind. Therefore, the participants

insisted that they could not interfere with the teaching and learning activities at school in

Vietnam and their roles are limited to the home. As a result, the participants found it hard to

effectively communicate with school actors even at school or from home.

In a question about the relationship between parents and Vietnamese school actors, Linh said she was usually apprehensive when communicating with them.

> I didn't know how to communicate with them the most appropriately. I had to adjust myself to make a happy conversation; otherwise, it would be hard to continue the talk in a positive way, especially when my opinion was different from theirs. That's why I only visited the school and talked to teachers when necessary, like attending parent-teacher meetings… Everybody working at school always looked pettish, grumpy, and unfriendly.

With school actors, Linh was hesitant to share what was on her mind, and only said what they wanted to hear. She even had to ask her daughter in advance what kind of person the teacher was, in order to prepare for the meeting. Such preparation and the feeling of nervousness discouraged her from visiting the school. She did not feel comfortable as she could not be herself.

Quyen described the relationship between parents and school actors as an "ask and permit mechanism" (*cơ chế xin-cho*). She explained that when parents talked to teachers, it was assumed that they were asking for something, usually understood as asking for a favor. If teachers agreed with parents, it meant they were giving out their permission or they were doing a favor to parents.

> In Vietnam, when you enroll your child in a school, you have to fill out a "school attending request form" while in Canada it is called "school application form." The form in Vietnam literally means parents have to seek for the school principal's permission to enroll their children in the school. This makes parents feel that they should save their chance to talk to school actors as saving their favors to be granted by school actors. As a result, if there is nothing important, Vietnamese parents will not talk to school actors.

Even though Quyen had a very high academic status in the society (a PhD degree), she admitted that she was not entirely confident when visiting the school or talking with school actors. She emphasized that "school actors have more power than parents at school in Vietnam. Parents can only speak when asked. Also, parents can only visit the school when invited or really necessary." Quyen elaborated that sometimes her daughter invited her to participate in some school-based activities, but she refused because she thought the school was not her place.

Likewise, Thu perceived the relationship between teachers and parents as "mandarins and rabbles in feudal society." She underscored that the power gap between parents and teachers was so obvious that some parents felt under pressure when invited to the school. She further explained:

> Usually when teachers invited parents to school, they complained about the children's low academic performance or bad behaviors. As rabbles, parents rarely talked back to teachers, but took in all the negative feedback. That's why many parents don't feel happy when they receive an invitation to school… It sticks to parents' mind that when it is not a parent-teacher meeting and they are invited to the school, there must be bad news. That's why even if there are fun activities at school, parents don't feel like joining.

Financial support.

Education in Vietnam was not free, and parents had the financial obligations to schools. I considered financial obligations or financial support as a form of school-based involvement in Vietnam because it was a great contribution that parents made for the school improvement. According to Thu, at the beginning of each school year, she had to pay the tuition fee either to register her child to a new school or to maintain the girl's student status in the current one.

Besides the tuition fee, Thu had to pay other required fees, such as "the fee for purified water, health insurance, lunch, cleaning service and uniform."

In Linh's case, she said that sometimes the school principal asked parents for a monetary donation to upgrade a part of the school. She recalled:

[In Vietnam] When my child was in grade 6, the school principal asked parents to donate money to upgrade the school canteen. First he showed us the plan and asked for our input. Then he gave the estimated cost of the plan and asked for a monetary donation. If it was for the sake of the students, almost all parents donated within their budget.

As for Le, she usually volunteered to financially support her daughter's school and classroom activities. She said:

[In Vietnam] When my girl was in grade 5, her school organized a field trip to an amusement park. The teacher said any students planning to go on the field trip had to submit 50.000 VND (equal to $3 CAD) to the school. I gave my daughter the joining fee and I gave extra 100.000 VND (equal to $6 CAD) to the teacher so she could buy some more snack or drink for the class. I believed some other parents did the same thing as long as their finance allowed them to.

In a similar vein, Quyen was willing to financially support the school facilities if it was for the sake of the students' learning. She narrated:

It was the dry season in Vietnam when the average temperature was around 35 degree Celsius and an air conditioner in my son's classroom was broken. During that week, my son usually left the school sweaty and this situation really affected the quality of his learning at school. When parents and the teacher reported the situation to the logistic team of the school, the team sent someone to fix it. However, after a few weeks, the

device stopped working again. As other parents and I understood that this device would keep making trouble and our children would suffer, a group of us decided to pay for the replacement of it.

In Canada, as education prior to college was free, the participants said they did not experience any kinds of financial involvement. In my conversation with Le, she said that schools in Canada did not need parents' financial support, otherwise the schools would have asked for a donation. She highlighted that if schools in Canada needed financial support to any educational activities, she would be willing to donate some money.

Making school-related decisions.

The result of data analysis showed that the participants had the opportunity of making school-related decisions only in Vietnam, not in Canada. There were three reasons for this difference. First, owing to parents' financial obligations and support to school in Vietnam, they could make a suggestion on the school's financial plans. Second, unfamiliarity with educational system in Canada prevented parents from joining the decision-making process and confidently sharing their opinions with school actors in Canada. Finally, two participants reported that they encountered discrimination from some school actors in Canada.

Financial support to schools in Vietnam.

According to the participants, since parents in Vietnam had financial obligations and support to schools, the schools had the responsibility to reveal its financial status and plans to parents at least twice every school year. Therefore, Linh insisted that "theoretically, parents in Vietnam have the right to review and give feedback on the school's financial plans". In Linh's case, she said the majority of parents agreed with the budget plans of the school while some offered minor suggestions. Linh was amongst those who made suggestions. For example, when

her daughter' school asked for parents' monetary donation to upgrade the canteen, Linh suggested that the canteen should change the breakfast menu every day of a week. She shared:

> The canteen at my daughter's school only served two types of breakfast: either bread with omelet or beef noodles. I thought it would be better if the canteen offered 5 different breakfast menus for 5 different weekdays. I said they could add broken rice with grilled pork, wonton soup, and seafood glass noodles to their current options… With the support from both parents and teachers, my suggestion was seriously considered and finally the school agreed to put my idea in the plan and afterwards they put it into practice.

As for Le, she believed that parents rarely investigated the school's financial plans in detail. She said as long as the plan was reasonable, parents entrusted it to the school and did not keep track of it. Le followed the majority because she trusted that the school would make the best use out of the fund they received.

Quyen and Thu shared the same opinion that the school sometimes continued its plans whether parents approved or not. Provided that the majority of parents did not voluntarily donate their money, the school fee would be raised. Thu was in the opinion that "parents' opinions in general had no weight. Only leaders of Parent Associations at grade level and school level, who might have some formal authority, could influence the school's decisions." As a result, these two participants concluded that sometimes parents' opinions did not matter in Vietnam; and "sometimes school principal asking for parents' opinions was just a formality" (Quyen said).

Unfamiliarity with Canada's educational system.

Findings of the study showed that the participants' insufficient knowledge about Canadian schools limited their involvement in the process of making school-related decisions. In

particular, Thu said she knew nothing about the curriculum used in her daughter's school. She explained:

> In Vietnam we had a fixed curriculum and certain textbooks for each grade level. I could easily keep track of the lessons my daughter learned at school and have feedback on her learning activities. However, there was no fixed curriculum in Canada. My child doesn't have any books that she will stick to the whole semester. She only brought home separate handouts and I had no clue what will be taught the following week. Therefore, I did not know anything to give feedback on, make a suggestion on, or question about in the parent-teacher interviews.

Likewise, Quyen shared that during her first year in Canada, she was looking for Canadian textbooks used in high schools. She wanted to know if her son had any knowledge gap that needed filling. Quyen thought if she had identified the gap in her son's knowledge, she could have brought it up to the teachers and they could have better supported her son's learning. However, there was no required textbook used in Canada and Quyen found it hard to make any suggestions or deepen the discussion about her son's learning situation with teachers in the interviews.

In Linh's case, she shared that she did not understand how the school functioned in Canada. Linh admitted that besides supporting her child's learning from home, she was not sure about her parental role at school. Linh said:

> I only visit the school when I receive an invitation for parent-teacher interviews. Otherwise, there is no reason for me to be at school. What else can I do at school? Should I tell teachers the learning style of my daughter and show them the way to teach my daughter better? I think that is inappropriate.

Discrimination in Canadian schools.

Along with the lack of knowledge about the Canadian educational system, the participants also encountered challenges within the school in Canada. Both Thu and Linh said although the school environment in Canada was much more welcoming than that in Vietnam, they still experienced some forms of discrimination. Thu narrated the negative experience with one of the school staff when she first visited the school to enroll her daughter. Judging from her accent, the staff member suggested that Thu should take her daughter to the Newcomer Student Centre. When Thu asked for more information and directions, the staff member stared at Thu and asked her to call her relative in Saskatoon to come over and help. After her relative arrived, the staff member repeated the guidance on how to enroll Thu's daughter in the next semester, explained that the child needed to do language and placement tests at the Newcomer Student Centre, and showed them how to get there. Thu said:

> I did not understand why she didn't simply explain to me why I needed to take my
> daughter to the Newcomer Student Centre and where it was. I guess she thought I was a
> newcomer with a Vietnamese accent, so I might not be worth communicating with. She
> made me look like an idiot there, who couldn't use my English to ask for information.

Her first and bad impression of a school actor made her feel less confident in being an immigrant parent in Canada. During the first few months in Canada, Thu thought that her voice was not heard in Canada, therefore she rarely communicated with school actors here. Fortunately, her anxiety gradually disappeared as she encountered more friendly and supportive teachers and school staff. Eventually, Thu was the one among four participants who made the most suggestions to teachers in Canada concerning her daughter's learning progress.

In Linh's case, she identified that she experienced discrimination from her daughter's English teacher during a parent-teacher interview. The teacher reported that her daughter only scored 68% in her test and she needed to do better in the next test without explaining why she got the low score and how she could improve her performance. Also, the teacher did not ask if Linh had any questions or opinions, but wrapped up the meeting as soon as he could. This incident was then followed by a similar experience where her daughter made all the effort, worked with the EAL teacher on the assignment, but still received a lower score without any explanation or direction regarding the areas of improvement. Linh shared that "after my daughter cried and told me the story, I confirmed to myself that the experience I had with that same English teacher was discrimination." However, Linh and her daughter did not share this story to any other school actors. Though they knew they could report this to the school principal, Linh assumed that it would not change anything as the school principal was supposed to advocate for the teacher. Such experience dismayed Linh and her daughter as well as making them feel like being "second-class citizens" in Canada. Linh said "this negative experience somehow made me doubt whether the voice and the presence of an immigrant really mattered."

Summary

This chapter presented the background information of the four participants and results of the data analysis. The results indicated that the participants had no firm definition to 'parental involvement with school leadership.' However, when asked about making a contribution to the school improvement, the participants' responses revealed that they did get involved in school leadership both from home and at school. With regard to Epstein's (2001) model, five out of six types of parental involvement were found in the participants' practices, namely parenting, learning at home, communication, decision making, and collaborating with community. None of

the participants had the experience of volunteering at school. Amongst the five types of parental involvement that the participants were practicing, this chapter divided communication into home-based and school-based communication. Similarly, the chapter divided decision making into making school-related and making child-related decisions.

Findings of the research also showed that there were three major differences between the participants' parental involvement practices in Vietnam and Canada. The first difference was the participants' higher levels of communication with school actors in Canada compared to those levels in Vietnam. The second difference was the practice of financial support that the participants had in Vietnam. The last difference was the participants' opportunities to make school-related decisions in Vietnam.

Chapter Five: Discussion, Conclusions and Recommendations

The purpose of this study was to examine how culture influences the way Vietnamese immigrants understand parental involvement with school leadership. I used three research questions to guide this study: (1) How do Vietnamese immigrants articulate parental involvement with school leadership? (2) How are they involved in school leadership? and (3) What are the differences between their parental involvement practices in Canada and in Vietnam?

This final chapter covers four sections. The first section has a discussion where findings of the study are situated within the related literature. The second section is the summary and conclusions of the study. The last two sections offer recommendations for specific practices together with a review of the conceptual framework and recommendations for future research.

Discussion of Findings

In this section, I discuss the research findings that answer the three research questions in order of the themes and categories presented in chapter four. Following the discussion, I synthesize the findings using the lens of cultural influence in Canadian and Vietnamese contexts.

Articulation of parental involvement with school leadership.

The results showed that the participants did not have any firm definitions of 'parental involvement with school leadership'. The reason lay in the way they defined 'involvement with school leadership' and how they viewed their parental role at school. According to their definitions, 'involvement with school leadership' was the process in which formal school leaders or those in authority carried out leadership and management tasks such as developing school plans, allocating the school budgets for different activities, making decisions on critical issues, and finally giving directions to their subordinates. All of the participants considered parents as those without authority in the school context or "outsiders" in the school. In particular, the

participants did not see themselves developing school plans, having an idea on the school budgets, making school-related decisions, or giving directions to anyone at school. As a result, they concluded that parents could not get involved in school leadership.

In fact, the participants' definition of 'involvement with school leadership' was similar to 'engagement with school leadership' as defined by Pushor and Ruitenberg (2005) or MacKenna and Millen (2013). As Pushor and Ruitenberg (2005) proposed, if involvement with school leadership only focused on things parents did to support the goal and agendas established by the schools, engagement with school leadership allowed parents to share with the schools their desires and hopes for the development of the children, as well as the power and authority over the children's education. In a similar vein, MacKenna and Millen (2013) posited that engagement with school leadership comprised the parents' voice and presence in the children's education. In this sense, parents' voice and presence included parents' desires for school and classroom activities, parents' ideas in planning the school budgets, parents' goals for every decision made, parents' giving directions to school actors, parents' sharing the power and authority over their children's education, and anything parents did for the enhancement of their children's learning (MacKenna & Millen, 2013). Accordingly, based on the participants' definition of 'involvement with school leadership' and the scholars' definition of 'engagement with school leadership', I came to the conclusion that the two definitions were the same. Furthermore, since the two definitions were similar and the participants denied the idea that parents could get involved in school leadership, I argue that the participants did not have any experience in parental engagement with school leadership.

On the other hand, the ideas of making a contribution to the school improvement existed in their mind. Results of the second research question would elaborate how the participants were

involved in different activities that supported their children's learning to contribute to the school development.

Practices of parental involvement in Canada.

Findings of the research revealed that all participants were involved in both home-based and school-based activities. With regards to home involvement, five practices of involvement were identified, namely parenting, learning at home, home-based communication, making child-related decisions, and collaborating with community. Meanwhile, the participants were found to have limited school involvement. They reported only having school-based communication with school actors primarily through parent-teacher interviews. Otherwise, they had no experience in volunteering in the classroom or participating in the decision-making process at school. Such findings indicated that the parents were more inclined towards home-based involvement, which was consistent with the conclusions in Phan's (2004) and Tu's (2015) studies. Phan concluded in her research on Vietnamese parental involvement that the Vietnamese parents preferred informal home-based involvement rather than formal school-based involvement (2004). Tu's study on school, family, and community partnerships as pathways to support Vietnamese immigrant children's learning showed that much as the Vietnamese immigrant parents cared about their children's learning, they rarely asked teachers about this but actively supporting their children's learning at home (2015).

Home involvement.

This study considered all activities that the participants did outside of the school and with the purpose of contributing to the school improvement as 'home involvement'. The description of this category was similar to other scholars'. Adelman (1994) considered parental involvement at home as parents developing "the child's social and personal skills, basic academic skills, and

advanced skills" (p. 277). Shumow and Miller (2001) described "at-home academic involvement" as "contact between parent and child that is focused on the child's schooling" (p.69). Meanwhile, Barnard (2004) regarded reading, cooking, discussing, and going on outings with children as involvement at home. In this sense, the study identified five out of Epstein's (2001) six types of parental involvement that the Vietnamese immigrant parents were practicing, namely parenting, learning at home, communication, decision making, and collaborating with community. With regard to the Communication type, I modified Epstein's (2001) definition and changed it into Home-based communication and School-based communication. Similarly, I modified Epstein's (2001) definition of the Decision making type and changed it into Making child-related decision and Making school-related decisions.

Parenting.

All participants were found to keep their traditional values and maintain most of their Vietnamese parenting practices after moving to Canada. This finding was consistent with Nguyen's (2008) study on the relationship between Vietnamese immigrant parents' acculturation levels and parenting styles. Results of Nguyen's (2008) study showed that Vietnamese immigrant parents appeared to retain their traditional parenting practices. Epstein (2001) proposed that the parenting practices encompassed providing children with a learning environment at home, having information of children's healthcare, safety and nutrition, understanding children's growth and development, as well as ensuring children's regular school attendance. Some of the participants' practices matched Epstein's description, such as creating a learning environment at home and providing nutritious meals. On the other hand, some of the participants' parenting practices were not clearly described by Epstein (2001).

The first new practice found was parents' building a strong relationship with their children. This practice was demonstrated by the way the participants managed to involve their children in daily activities and spend time communicating with them in order to learn about their lives, listen to their problems, and give them advice. This finding corroborated with that of Chao and Tseng's (2002) study about Asian parenting on which Confucianism exerted a great impact. Their study emphasized the interdependence in Southeast Asian families where the expression of love was shown by fostering a close and enduring parent-child relationship. The study gave an example of the Japanese parents' practices of "co-sleeping and co-bathing" with their babies in order to have "extensive physical closeness" (Chao & Tseng, 2002, p.62). This example was similar to Linh's practices when she involved the daughter in her daily activities, such as cooking and grocery shopping, so that Linh could build a strong relationship with the girl. In addition, Chao and Tseng's (2002) study mentioned a Confucian view which considered a child as a blank paper; hence, parents needed to shape them in the correct direction. This view explained why Southeast Asian parents tended to engaged with their children's daily issues and behaviors at early ages. Similarly, the participants of my study wanted to learn about their children's daily activities, thoughts and feelings as well as listening to their problems in order to have proper interference. Besides the interdependence in Southeast Asian families, Chao and Tseng (2002) noted the importance of the parents' authority and related it to filial piety virtual of Confucian values. On the one hand, the filial piety virtual required the children to treat their parents with respect, obey their orders and always seek for their advice and approval. On the other hand, parents' authority influenced parenting practices in how the parents admonished the children for their behaviors and continuously gave the children advice and guidance throughout their lives (Chao & Tseng, 2002). These values of Confucianism were clearly shown in the participants'

parenting practices when all of them mentioned giving guidance and advice on their children's behavioral and daily problems. For example, Thu considered herself as her daughter's "lifelong teacher" while Linh always tried to make herself a good example of working hard and well behaving for her daughter to follow.

The second new practice found in the participants' parenting was emotional support. All participants reported paying attention to their children's emotions, especially when the children were going through cultural shock, experiencing language barriers and reaching puberty, so as to offer appropriate and timely support to them. As for Quyen, she chose to be present with her son, became a good friend of him, and kept reminding him of how much he was loved. In Thu's case, she collaborated well with her husband to co-educate their daughter using a strict-and-soft method. When Thu was angry and started criticizing the daughter, her husband played the role of a rescuer who took the daughter out of Thu's sight, calmed the daughter down and then explained her mistakes in a gentler way. Thu also mentioned reflecting on her anger and reasons behind her daughter's mistakes to adjust the way she taught and communicated with the girl. This showed that Thu cared about how her daughter felt even though the girl made a mistake and upset Thu. In Linh's case, because she was worried about her daughter's suffering from emotional and cultural shock after moving to Canada during her puberty, she was willing to hold back her high expectation for the girl's academic outcomes. Linh told her daughter not to stress herself out in studying, but making herself happy and finding some good friends at school. As for Le, she provided emotional support to her daughter in a different way. Le was willing to spend more money for the daughter on high-quality clothes and professional music class. Additionally, Le highlighted that she took her daughter to different cities to broaden the girl's experience of Canada. This was a sign showing that Le wanted to boost her child's confidence in her new

home country. From the above responses of the participants, it was clearly seen that they cared about how their children felt. This finding was in line with the one found in Tu's (2015) research when she pointed out that Vietnamese immigrant parents not only cared about their children's physical health, but they also paid close attention to the development of their children's social and emotional aspects.

Learning at home.

Findings from the study showed that the participants strictly supervised their children's homework in accordance with the school's agendas, held high expectations for their children's education and discussed with the children their future study plans. These practices conformed to Epstein's (2001) description of this type of parental involvement. The practices of homework supervision and having high expectations were also observed in earlier research which concluded that Asian parents engaged in stricter home surveillance and had higher educational expectations of their children's academic success compared to parents of other minority groups in North America (Fan, Williams, & Wolters, 2012; Yan & Lin, 2005). The practice of discussing the future study plans with children also reflected the Confucian influence on parents' authority and children's filial piety virtual. As discussed in the parenting section, parents' authority allowed the participants to shape their children in the correct direction while filial piety virtual required their children to always seek for parents' approval or guidance (Chao & Tseng, 2002). This Confucian influence explained why discussing with the children their study plans and future career paths was important to the participants. For example, Linh and her daughter talked about the university and the academic major that the girl wanted to attend. As for Quyen, she shared with her son the experience in listening to her inner voice, how to identify herself in the society and how to see herself in the future. In Le's case, she discussed the pros and cons of becoming a

nurse and clearly showed her daughter that she wanted the girl to follow this career path. In the same vein, Thu and her daughter discussed the girl's future study plans in detail, including which university to study and where to stay during university time.

Another practice found among the participants was restricting the children's entertainment time at home. In particular, Linh and Quyen had the "rules at home" which regulated the time their children had for extra-curricular activities, playing games, using the computer, using the phone, watching TV, or hanging out with friends. This finding concurred with the finding in Lee and Bowen's (2006) study, which examined the level and impact of five types of parental involvement on children's academic achievement by ethnicity, poverty and parent educational attainment. These scholars found that parents of non-dominant groups, such as African American and Hispanic/Latino parents, frequently control the children's activity time and limited their play time at home (Lee & Bowen, 2006).

Besides the aforesaid practices, the participants helped improve their children's soft and academic skills at home in different ways. In Linh's situation, sometimes her daughter asked her for help when writing an essay. Due to her low level of English, Linh asked her daughter to translate the homework instructions, had her daughter brainstorm some initial ideas, gave her daughter some inputs relevant to the essay topic and let the girl find her own way to finish the essay. As for Thu, she had been training the girl to self-study, keep learning and always aim for progression or higher achievement. Thu deliberately asked her daughter to find something to learn on different instructional programs on TV or YouTube when the girl did not have homework. Similar findings could be seen in Tu's (2015) study which revealed that Vietnamese immigrant parents tried to enhance both social and cognitive skills of their children by taking

them to public places or extra-curricular classes and encouraging them to learn both English and Vietnamese at the same time, respectively.

These ways of home involvement received great support from scholars because it had a strong association with the children's academic success for promoting the children's autonomy and avoiding parents' direct interference in their homework (Gonida & Cortina, 2014; Lorenz & Wild, 2007; Núñez et al., 2015).

In contrast, while not directly involving in the children's homework, Le and Quyen had awards and penalties for the children. As for Le, awards or penalties were given based on her daughter's scores and teachers' feedback. Le confirmed that this method worked effectively as the award was a great motivation, such as the daughter's favorite food and items, while the penalties worked like a reminder that the girl had to focus more on the study, such as cutting off her allowances or shortening computer time. In a similar vein, Quyen gave her son a conditional promise as a reward to his study. The promise stated that if the son studied hard and graduated high school with good academic outcomes, their family would come back to Vietnam for a visit. This kind of promise was also considered as a penalty to the son in the sense that if he could not improve his study, he would not be allowed to come back to Vietnam, which his heart belonged to. The practice of having awards and penalties to the children's learning was also confirmed in Hwa-Froelich and Westby's (2003) study. These researchers concluded that Southeast Asian parents offered punishments/penalties and rewards to frame the children's behaviors in the right way. In this sense, "good behaviors are rewarded while inappropriate or undesirable behaviors are punished until the child no longer behaves that way" (Hwa-Froelich & Westby, 2003, p. 312). In this study's situation, the desired behaviors that the participants expected from the children were to prioritize their study and improve their learning outcomes.

Home-based communication.

Epstein (2001) considered communication as the act of exchanging information with teachers about students' learning progress and conduct. Based on the findings of this study, communication could be divided into home-based and school-based interactions. Most participants reported getting involved in home-based more than school-based communication whether in Vietnam or Canada. This home-based communication section focused on the parents getting in touch with teachers from outside of the school. The participants reported that they got updated on their children's learning activities at school through the mainstream means of communication, including newsletters, monthly report cards, school program announcement, scores from school assignments or tests, daily conversations with their children and permission slips for extra-curricular activities.

In addition to the aforementioned traditional home-school communication, the participants appreciated the chance to be informally in direct touch with school actors, such as through phone calls, emails, or parent portals. As for Linh, she had a preference for the teachers' phone calls which informed her of her daughter's extra-curricular activities at school. She said the teachers used simple English and spoke to her slowly. This way of communication made Linh felt respected and closer to the school. A similar result was found in Ladky and Peterson's (2008) research on the opinions of 21 immigrant parents in Canada about their practices of parental involvement. Their research concluded that immigrant parents preferred informal rather than formal interactions with school personnel. Specifically, participants in their research were willing to talk to teacher informally with simplified language rather than being in the traditional parent-teacher conference (Ladky & Peterson, 2008).

In Quyen's case, she was more inclined to exchanging emails with teachers because she could understand the teachers' written communication and freely express her thoughts with the help of different translation tools. As for Thu, she favored the use of the parent portal to communicate with school actors. Thu explained that this channel was a fast and convenient way to contact the teachers. These findings were also supported by earlier research of Sohn and Wang (2006). These scholars investigated Korean immigrant mothers' perspectives on their parental involvement in American schools. Results of Sohn and Wang's (2006) study showed that Korean mothers were more confident when communicating with teachers through emails because they could understand written English better than spoken English. Their study also revealed that the use of the Internet was convenient and effective when it reduced the parents' anxiety and made them feel comfortable to freely express themselves with the teachers.

Making child-related decisions.

I found that Epstein's (2001) definition of decision-making practice merely focused on making school-related decisions. In particular, she considered parents' making decisions as parents' participating in Parent-Teacher association/organization, Parent Advisory Councils, School Community Councils, or School Improvement Committees to learn about school programs, policies, curriculum and budgets and suggest ideas for the development of school. Therefore, in this type of parental involvement, I modified Epstein's (2001) definition by adding the child-related decisions. The finding indicated that the participants only made child-related decisions from home in Canada. The child-related decision making process came in the form of parents deciding on the subjects the children would take the following semester. This process was similar to the parenting practice in which parents gave the children advice and guidance on their academic journey. Such practice was explained by Chao and Tseng (2002) that Southeast

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Asian family roles were structured by age and parents had greater authority than children in a family. Therefore, the parents were expected to be highly responsible for making decisions on important activities of their children throughout their lives, "even after the child becomes an adult and moves out of the household" (Chao & Tseng, 2002, p. 67).

Additionally, the participants reported signing the permission slips for schools' extra-curricular activities. According to Thu, on reviewing the permission slip, she had a negative opinion about the safety level of a school's overnight camping trip. She decided not to sign the permission slip and let the teacher know why she did not agree with the condition written on the form. This practice of involvement not only showed parental authority over and responsibility for their children but also indicated that parents had a chance to express their opinions on their children's extra-curricular activities. In fact, parents' signing permission slips for out-of-school activities was compulsory in Canada; otherwise, the children in grades PreK-12 would not be allowed to participate in the activities (Saskatoon Public Schools, 2009).

Collaborating with community.

Most of the participants were found to be familiar with collaborating with local communities in Canada. Three participants reported that they joined different community-based organizations from which they learned about the opportunity to enhance their children's social skills. This finding highlighted the important role of non-profit organizations for newcomers and immigrants in Saskatoon. These organizations informed immigrant parents of the great benefits that non-academic activities brought to their children, such as volunteering. In particular, Linh and Quyen attended English classes at SODS and GGP, respectively. From the lessons learned in classes, these participants knew about the advantages of being a volunteer in Canada as well as different opportunities to become a volunteer. As the result, they encouraged their children to

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volunteer for varied social organizations in their free time to improve soft skills and gain confidence.

School involvement.

School involvement in this study referred to all school-based activities the participants did that contributed to the school improvement. Earlier literature shared a similar view when describing school involvement as parents attending parent-teacher interviews, volunteering in the children's classroom, joining school events, and taking part in parent-teacher organizations (Benner et al., 2016). Shumow and Miller (2001) posited that "at-school involvement requires parents to initiate, or be available, for contact with school personnel." (p. 69). Unfortunately, parents' initiative to join school-based activities was not clearly seen in this study. The finding showed that the participants only got involved in school-based communication when invited to mandatory parent-teacher interviews. None of them reported having any experience in volunteering or participating in other school activities. Therefore, the participants' school involvement was considered limited, compared to their home involvement. A similar result could be observed in Tran's (1992) research on factors hindering Indochinese parent participation in school activities. This scholar argued that Vietnamese parents did not visualize themselves playing any roles in school activities and tended to entrust their children's learning at school to school actors.

School-based communication.

The participants' school-based communication took place during one-on-one parent-teacher interviews. According to the participants, the one-on-one interviews allowed them to update information about their children's learning progress in detail. It also gave the participants a chance to directly comment on teachers' feedback and ask them questions. The four

participants conceded that they felt respected when teachers in Canada actively listened and responded to their opinions and inquiries. Common topics of the participants' school-based communication were about their children's learning progress, behaviors and academic outcomes. None of the participants reported discussing extra-curricular programs or school events with the teachers. Such limited topics for parent-teacher communication could be explained by the participants' lack of information about school events and their unawareness of the importance of extra-curricular school activities. This finding was in line with Dyson's (2001) study, which investigated the home-school communication pattern of Chinese immigrant families in Canada. Dyson explained that due to language barrier and different cultural values, Chinese immigrant parents were not frequently in touch with the schools. As a result, they were less informed about school programs and events, which led to no discussion on these topics at the parent-teacher meeting (Dyson, 2001).

Finding of this study also pointed out that limited English proficiency was a barrier to the participants' school-based communication. The participants admitted that they could not freely communicate with school actors with their low levels of English. This correlated with their preference for informal communication through emails or phone calls in order to avoid face-to-face interaction with school actors. Even though with the help of interpreters, there were still problems in parent-teacher communication. For example in Quyen's case, on the one hand, she was hesitant to share confidential information of her son to external interpreters, especially those in the same ethnic community with her. On the other hand, having her son as an interpreter prevented her from sharing his sensitive information with teachers. This finding matched the study of Smith, Stern and Shatrova (2008) when its result showed that the parents were reluctant to talk to the teacher or the administrator about certain problems when they used their children as

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interpreters. Furthermore, LaRocque, Kleima and Darling (2011) mentioned in their study the pitfall of using children as interpreters since this practice could upset the balance and authority in the parent-child relationship.

Volunteering.

None of the participants were involved in any volunteering activities at school in Canada. Two of the participants received the volunteering invitation from school actors, but they turned it down. Linh rejected joining her daughter's class field trip due to her low English level and the feeling of alienation from other English-speaking parents. This finding was consistent with other studies concluding that language barrier was one of the most important reasons for low levels of ethnic minority parental school involvement (Denessen, Bakker, & Gierveld, 2007; GarcíaColl et al., 2002; Sohn & Wang, 2006; Turney & Kao, 2009). Hwa-Froelich and Westby (2003) attributed the Southeast Asian parents' confusion about volunteering to lack of translated information. Results from the artifact review of their study indicated that Southeast Asian immigrant parents received significantly fewer parent letters than White parents (Hwa-Froelich & Westby, 2003).

In another situation, though fluent in English, Thu rejected the chance to volunteer in a fundraising campaign at her daughter's school because she thought it was not worth joining. In other words, Thu was unaware of the positive impacts that parental school involvement can have on the child's learning. Finding of Thu's case suggested that due to unawareness of the school involvement benefits, although parents had high levels of English and education, they seldom volunteered or participated in any activities or parent-related groups at school. Hoover-Dempsey and Sandler (1997) listed parents' personal skills and knowledge on the model of parents'

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motivations for school involvement. This finding added to their model that parents' awareness of

the benefits of school involvement also contributed to such motivation.

Meanwhile, the other two participants, Quyen and Le, had never received any invitations

for volunteering at school. This finding posed a question whether there was miscommunication

between parents and school actors due to parents' low levels of English, or school actors did not

succeed in including immigrant parents in school-based activities. This finding was in line with

research indicating that school invitations for school events were poorly coordinated and school

involvement opportunities were communicated inconsistently amongst parents (Murray et al.,

2014).

The differences between the practices in Canada and in Vietnam.

Findings of the research revealed three major differences between the practices of

parental involvement with school leadership in Canada and in Vietnam. The first difference was

found in the levels of parent-school communication. The second difference was the practice of

financial support which only existed in Vietnam. The final difference was the opportunity for

parents to make school-related decisions in Vietnam.

Communication.

Whether it was home-based or school-based communication, the participants had higher

levels of interaction with school actors in Canada than those in Vietnam. Reasons for such higher

levels lay in the organization of parent-teacher interviews in Canada, stimuli from Canadian

school culture, and the hierarchy of authority in Vietnamese culture.

The organization of parent-teacher interviews.

In Vietnam, during the parent-teacher meeting, the participants received general

information about the learning progress of the whole class from the home room teacher. During

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that collective meeting, the participants said they were hesitant to ask any personal questions relating to their children. Instead, they could learn about their children's academic performance and behavior in the report books, or approach the teacher at the end of the meeting with personal inquiries. In fact, the Vietnam's MOET did mention a new way of organizing parent-teacher meetings in a recent supplementary document of the Regulations on the Evaluation of Elementary School Students. The document, modifying Article 19 of the original Regulations, stated that all teachers had the responsibility to inform individual parents about the evaluation results of individual children's learning and training process (MOET, 2016). The document suggested a change in the organization of parent-teacher meetings from collective forum to private forum. This announcement triggered a public debate over the practicality of the private meeting on the official website of the Ministry of Information and Communications. Teachers from different high schools argued that private meeting was only suitable for small-sized classrooms in Western countries and impractical for 50-student classrooms in Vietnam. In addition, since each elementary-school student in Vietnam studied 9 subjects per semester, the teachers believed that the private meeting would require a lot of time and effort (Hoang, 2016). While the majority of public school teachers were inclined toward collective meeting, many parents showed interest in the new regulations and were hoping it would be put into practice not only at elementary school level, but also at secondary and high school levels (Hoang, 2016).

Meanwhile in Canada, the participants were arranged to meet one-on-one with teachers of all subjects to discuss exclusively their children's learning progress. This kind of interview allowed the participants to be more engaged in the conversation, thus undoubtedly enhancing their levels of communication with school actors. Furthermore, one participant stressed that private meetings with teachers helped maintain her child's confidential information. Maintaining

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an individual's confidential information is a critical issue in Canada. Teachers were required to "divulge confidential information only in the best interests of or with the permission of the students, parents, teachers or other individuals involved" (Saskatchewan Teachers Federation, 2006, p. 26). This ethical practice allowed teachers in Canada to gain trust from parents and reduced parents' hesitancy when sharing their children's information. In contrast, schools in Vietnam did not put an emphasis on the confidential information of students or parents.

Stimuli from Canadian school culture.

Findings of the study showed that the Canadian school culture was more supportive to parental involvement compared to the Vietnamese culture. The first stimulus that encouraged the participants to visit the Canadian school was the friendly and welcoming school atmosphere. The participants perceived such atmosphere through the smiles of school actors and the assistance of interpreters arranged by schools. The second stimulus was the teachers' positive attitudes and behaviors when interacting with parents. The participants were surprised that their voice was listened to and their suggestions were seriously considered. More importantly, the teachers took the initiative to contact the participants in informal contexts. For example, Linh reported receiving phone calls from teachers who informed Linh of her daughter's extra-curricular activities. Those informal phone calls made Linh feel respected and closer to the school. As for Quyen, she enjoyed the informal communication with teachers through emails that updated her son's learning progress at school. Although Quyen needed to use Google Translation and a dictionary to compose an email in English, positive feedback and immediate responses from the teachers gave her confidence to stay in touch with the teachers. Through this positive experience, Quyen learned that collaboration with the teachers provided better and more effective support to her son. Similar results could be found in previous studies related to parents' perceptions of

invitations for involvement (Epstein, 2001; Hornby & Lafaele, 2011; Hoover-Dempsey & Sandler, 1997; LaRocque, Kleiman & Darling, 2011). Epstein's (2001) study concluded that positive and facilitating attitudes of teachers toward parental involvement increased the rate and the effectiveness of parental involvement. LaRocque, Kleiman and Darling (2011) pointed out that teachers' positive attitudes and actions would exert a positive influence on how parents perceived school interest in their families and their relation with the school, thus increasing their parental involvement with school leadership.

Hierarchy of authority in Vietnamese culture.

In contrast to the stimuli from Canadian school culture, the findings indicated that the unfriendly attitudes and behaviors of school actors toward parents and the highly bureaucratic school atmosphere in Vietnam prevented the participants from freely and confidently communicating with school actors. According to the participants, school actors in Vietnam were "pettish, grumpy and unfriendly", which made the parents "apprehensive and unconfident" when interacting with them. The parents' suggestions or opinions were regarded as "asking school actors for favors", which made the parents cautious to share their views, hesitant to speak what they truly thought and consequently left a great power gap between school actors and parents. Tran (1994) elaborated the perception of such power gap in her research on maximizing Vietnamese parent involvement in schools. She explained that the Vietnamese people's characteristics of modesty and humility, together with the existence of a social hierarchy made the Vietnamese parents "defer to authority figures" and become submissive to those in authority (Tran, 1994, p. 77). In the school context where parents' voice did not have any weight, the parents became subordinates to school actors. Tran's (1994) explanation helped clarify why the participants asserted that school actors in Vietnam had more power than parents and the school

was not the place parents belonged to. How the participants felt about the hierarchy of authority in schools negatively influenced the frequency and quality of parent-school communication in Vietnam.

   Financial support.

   All participants reported having financial obligations to schools in Vietnam. According to the Decree on collection and management of tuition fees, every public school has the responsibility to collect tuition fees by months, semesters or academic years (Government of Vietnam, 2015). In addition, every public school has the right to use the collected money in accordance with the government's regulations and the school's needs (Government of Vietnam, 2015). The tuition fee exemption and deduction are applicable to students attending elementary public schools and students with exceptional circumstances, such as disabled students from low-income families, or students from minority ethnic groups (Government of Vietnam, 2015). Besides the mandatory tuition fees, the participants revealed that they made monetary donations to different school activities and construction projects. For example, joining hands with other parents, Quyen donated some money to replace a broken air conditioner with a new one for her son's classroom. In another case, besides the field trip's joining fee, Le decided to give extra money to her daughter's teacher so the teacher could buy food and drink for the whole class. Their donations were a great contribution to the improvement of schools' facilities and activities.

   Meanwhile in Canada, the participants did not have any financial obligations to the schools. Each provincial ministry or department of education has taken on full responsibility for its own education funding (Clemens, Palacios, Loyer, & Fathers, 2014; Herman, 2013). However, Pistiolis (2012) argued that funding from provincial government was insufficient, thus creating a need for schools' fundraising in Canada. Similarly, Winton pointed out the increase in

parents' participating in school fundraising for the sake of their children in Ontario (2018). Many

schools used the funds raised to serve different schools' purposes, such as purchasing school

supplies, books, sports equipment, or upgrading schools' playgrounds, athletic and academic

programs, and extra-curricular activities (Froese-Germain et al., 2006 ; Pistiolis, 2012; Winton,

2018). Despite the need and the chance for parents to make financial support to schools in

Canada, the participants of this study did not seem to have received any fundraising requests and

were in the opinion that schools did not need their help. Consequently, they did not have the

experience or the feeling of materially contributing to the school improvement.

Making school-related decisions.

Finding of the study indicated that the participants had the chance to make school-related

decisions in Vietnam, while they could not do that in Canada. Three reasons found relating to

this difference were parents' financial support to schools in Vietnam, parents' unfamiliarity with

Canada's educational system, and parents' encountering discrimination in Canadian schools.

Financial support to schools in Vietnam.

When in Vietnam, because all parents had the financial obligations to school, the school

had to disclose its financial status to parents in September and June every year (MOET, 2009).

Accordingly, parents could make a suggestion on how the school used the money. In addition,

the participants said that school principals occasionally asked parents for a monetary donation to

certain schools' plans; therefore, those who donated money could have their opinions and

suggestions for the plans. These were considered as opportunities for parents to contribute their

voice to some school-related decisions. For instance, Linh made a suggestion on the school's

canteen menu and her idea was put into practice. Nonetheless, according to Le, as parents trusted

the school, they rarely checked and gave feedback on the school's financial plans. Furthermore,

Quyen and Thu posited that sometimes parents' opinions and suggestions did not really matter to the school. They said if no parents donated money to school's plans, the school fees might be higher in the following semester. This finding corroborated with the study of Truong and Hallinger (2015), which claimed that participative school leadership practice in Vietnam allowed parents to get involved in the school decision-making process; however, such leadership practice was usually viewed as a formality when parents' suggestions did not matter to the school and the majority of parents forsook the right to share their opinions.

Unfamiliarity with Canada's educational system.

Inadequate knowledge of Canadian curriculum and how schools in Canada operated was found to be a challenge for the participants to make school-related decisions. Two participants of this study, Quyen and Thu, said without standard textbooks they did not understand the curriculum used in schools and could not make any suggestions or further the discussion with school actors on school-based teaching and learning activities. Previous literature also asserted that immigrant parents' unfamiliarity with North American school system pulled them away from all school-related activities and deprived them of chances to voice their opinions (GarcíaColl et al., 2002; Golan & Peterson, 2002; Johnson, 2003; Potter, 2001; Qin & Han, 2014, Tu, 2015). For example, not understanding how the school in Canada functioned made Linh unsure about her role as a parent. Besides supporting her daughter's learning at home, she did not know what else she could do for the school and did not know that she could give teachers some advice on how to effectively teach her daughter. This finding suggested that the participants were not aware of how their unique and valuable inputs to school leadership could positively affect their children's education. A similar result could be observed in Tran's (1994)

study, which highlighted that Vietnamese immigrant parents did not understand their

responsibility and right to participate in the school-based decision-making process.

Discrimination in Canadian schools.

Although most of the participants had positive experience with Canadian school culture,

some reported encountering discrimination when school actors treated them with disrespect. For

instance, in the parent-teacher interview, Linh was upset when the teacher did not ask for her

opinions or questions concerning her daughter's low score. Linh felt that she was discriminated

and such experience later on discouraged Linh from sharing with school actors her opinions.

However, Linh did not report the incident to the school principal as she thought the principal

would advocate the teacher. This finding was similar to Jone's (2002) study when it stated that

parental school involvement was negatively affected when school actors had low expectations

for parents, did not talk with them about their children's education, and did not try to

communicate with them. The finding also indicated that immigrant parents were not confident in

school leadership when they were not willing to point out what was wrong in the system. In this

particular case, Linh's reaction to the discrimination could be explained by her confusion about

the right of a parent at school, her unawareness of the importance of her constructive inputs to

school leadership, and the influence of her past experience of avoiding disagreement with school

actors in Vietnam. Furthermore, despite a general welcoming school atmosphere, Linh's doubt

about whether the voice and the presence of an immigrant really mattered at school reinforced

Pushor's (2007) call for educators being guest hosts on school landscapes. In her article, Pushor

(2007) shared a story of a parent's feeling as "an intruder in someone else's space" when taking

his/her child to a public school (p.7). Pushor pointed out that a positive school atmosphere with

school actors' bright smiles was inadequate to eliminate parents' uncertainty of their roles and values at school (2007).

Another participant reported experiencing discrimination at school when she received negative attitude from a school staff member towards her English accent and lack of Saskatoon's educational system knowledge. Her first and bad impression of a school actor made her feel less confident in her language capability and knowledge of Canada in the first few months. Consequently, she did not feel comfortable to communicate and share her views with any school actors during that period for fear of being looked down on again. Discrimination was found to be the factor that inhibited parents' school involvement a long time ago (Lareau & Horvat, 1999). This finding supported Sibley and Dearing's (2014) argument that parents' previous experiences of discrimination and educators' reluctance to trust minority parents as educational partners were major barriers to parents' school involvement. Other literature also pointed out the unconscious discrimination against immigrant parents in North America (Dyson, 2001; Sohn & Wang, 2006). Dyson (2001) said it was "naïve" to assume that racism disappeared from everyday life and asserted that racism "might appear to be invisible in Canadian society, but are evident to minority groups" (p. 491).

The influence of culture.

After discussing the findings of three research questions, this section focuses on the influence of Vietnamese and Canadian school cultures on the participants' articulation and practices of parental involvement with school leadership.

With regard to the influence of Canadian school culture, school leadership practices and school's shared knowledge and language had a great impact on the quality and frequency of parental involvement. On the one hand, insufficient knowledge of Canadian curriculum and

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school system as well as limited English proficiency was considered as challenge to immigrants' parental school involvement. On the other hand, illustrating the aiding deliberation function of democratic leadership practice, the welcoming school atmosphere and positive school actors' attitudes and behaviors successfully enhanced the immigrants' levels of parent-school communication. Specifically, those school stimuli allowed teachers and parents to get involved in an information exchange process in which teachers encouraged constructive participation from the parents, facilitated free discussions, and maintained a positive relationship between each other.

However, within democratic leadership practice, the distributing responsibility function which allows parents to participate in school-related decision making and school governance, as well as the empowering the membership function which lets school leaders create opportunities and provide support for parents to take responsibilities and become leaders, was invisible in the immigrant parents' perceptions. Similarly, there was no evidence of distributed leadership practice, which requires formal leaders to renounce some of their power and allow parents to take it based on their expertise and skills, facilitating immigrant parental involvement.

Concerning the influence of Vietnamese culture, the findings confirmed that the influence of autocratic leadership fostered by Confucian and Communist values made the participants perceive that school actors were those in authority and parents were subordinates. Consequently, the participants affirmed that parents could never get involved in the school leadership process. Additionally, the unwelcoming and highly bureaucratic school atmosphere as well as unfriendly school actors' attitudes and behaviors demotivated the parents from freely communicating with schools and participating in school-based activities. As a result, Vietnamese parents had limited school involvement. These findings were in line with Truong's (2013) study when it asserted that

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autocratic leadership directed people towards the importance of hierarchy instead of equality, and submission instead of assertiveness. Furthermore, while other literature suggested that autocratic leadership practiced in Vietnamese schools affected the relationship between school leaders and teachers (Hallinger, Walker & Trung, 2015; Truong, 2013; Truong & Hallinger, 2015), this study added that it also affected the relationship between school actors and parents.

Meanwhile, there was no obvious evidence of the influence of moral leadership practice on the participants' understanding of parental involvement. Moral leadership requires school actors to be good role models and follow a high standard of morality in order to gain trust from the parents (Trương, 2013). However, the participants said they respected the school actors mostly for their behaviors and attitudes toward parents, without mentioning anything about their ethical values or moral lives. Therefore, the influence of moral leadership on the frequency and quality of the Vietnamese immigrant parental involvement was inconclusive.

Summary and Conclusions

Parental involvement with school leadership has been found to have a strong relationship with the improvement of children's learning (Dearing, Kreider, Simpkins & Weiss, 2006; Hands, 2013; Seginer, 2006; Wilder, 2014). As a culturally diverse country that advocates inclusive education to accommodate the needs of students from different backgrounds, Canada has been promoting close partnerships between schools and families (Manitoba Education, Citizenship and Youth, 2005; Ontario Ministry of Education, 2010; Saskatchewan Education, 1999). However, the level of immigrants' parental involvement with school leadership is reported to be lower than that of parents of the majority (Fleischmann & de Haas, 2016; Lee & Bowen, 2006; Pearce & Lin, 2007; Turney & Kao, 2009). Cultural difference is one of the reasons for such lower level of involvement (Fleischmann & de Haas, 2016; Huntsinger & Jose, 2009; Lopez,

Scribner & Mahitivanichcha, 2001; Tinkler, 2002; William and Sanchez, 2012). This study aimed to examine how culture influences the Vietnamese immigrants' understanding of parental involvement with school leadership by investigating their articulation and practices of parental involvement, as well as identifying if there are differences between their practices in Canada and in Vietnam.

Findings from within-case and cross-case analyses fully answered the three research questions. In response to the first one, the participants did not have any firm definition of parental involvement with school leadership. The results showed that the way the participants defined involvement with school leadership was similar to how Pushor and Ruitenberg (2005) or MacKenna and Millen (2013) defined engagement with school leadership. Consequently, when the participants concluded that parents could never get involved in the leadership process, it further indicated that they had never engaged with school leadership whether in Vietnam or in Canada. However, the idea of making a contribution to the school improvement existed in their mind. How the participants got involved in different activities that supported their children's learning and the development of schools were detailed in the response to the second research question.

In response to the second research question, two themes emerged from data analysis: home involvement and school involvement. Concerning home involvement, the participants' practices were found similar to five out of six types of parental involvement featured in Epstein's (2001) model, namely parenting, learning at home, communication, decision making, and collaborating with community. None of them had experienced school-based volunteering in Canada.

(1) With regard to parenting, the participants maintained their Vietnamese parenting practices after moving to Canada. Most of their parenting practices, including providing a safe shelter to their children, giving them daily nutritious meals, and providing them space and quiet time to learn at home, were similar to Epstein's (2001) description. The research pointed out two new parenting practices, namely building a strong relationship with children and providing emotional support to the children.

(2) With regard to learning at home, the participants were found to strictly supervise their children's homework, hold high expectations for their children's education, and discuss with their children's future study plans. Those practices matched how Epstein's (2001) depicted the Learning at home type of parental involvement. New practices found from this study were having rules at home, training the children's study skills, and offering awards and penalties to reinforce the children's desirable learning habits.

(3) In terms of home-based communication, the participants received information from school through traditional channels, such as newsletters, monthly report cards, school program announcement, daily conversations with their children and permission slips for extra-curricular activities. In addition, the participants shared that they appreciated the chance to be in touch with school actors from home through phone calls, emails, and the parent portal.

(4) Concerning the practices of decision making, the participants mostly made child-related decisions from home, such as deciding on the subjects the children would take the following semester or on the field trip the children would join.

(5) Finally in respect of collaborating with community, the participants were found joining different local community organizations from which they learned how to improve their children's social skills. This finding highlighted the benefit that non-profit organizations brought to newcomers and immigrants of Saskatoon.

With regard to the second theme, school involvement, the participants were only involved in school-based communication when invited to the mandatory parent-teacher interviews. The topics of conversation during the interview were primarily about their children's learning progress, behaviors and academic outcomes, while discussions about school events or extra-curricular activities were not included. This could be explained by the participants' lack of information about school events and unawareness of the importance of extra-curricular school activities. In addition, limited English proficiency was found to be a formidable barrier to parent-school communication though with the assistance of interpreters. Besides school-based communication, there were no other school-based activities that the participants joined. None of them had ever volunteered in the classroom's activities or schools' field trips. Reasons for such limited school involvement lay in the participants' unawareness of the importance of school involvement, miscommunication between parents and school actors, and school actors' lack of success in including immigrant parents in school-based activities.

In response to the third research question, the findings revealed three major differences between the participants' parental involvement practices in Canada and in Vietnam. The differences lay in the levels of parent-school communication, the financial support parents made to schools, and the opportunity for parents to make school-related decisions

(1) As for the first difference, immigrant parents were found to have higher levels of communication with school actors in Canada, compared to those in Vietnam. Reasons

for such higher levels were the difference in the organization of parent-teacher interviews between Vietnam and Canada, stimuli from Canadian school culture, and hierarchy of authority in Vietnamese culture. (a) Concerning the organization of parent-teacher interview, the participants preferred the private interview in Canada. The private form of interview offered the participants more detailed information of their children's learning progress, and helped maintain confidential information of their children's learning situations. Meanwhile during the collective parent-teacher meeting in Vietnam, the participants found it hard to ask any personal questions pertaining to their children in front of other parents. (b) Concerning the stimuli from Canadian school culture, the welcoming school atmosphere and school actors' positive attitudes and behaviors towards immigrant parents were found to enhance the participants' interaction with schools. (c) Concerning the hierarchy of authority in Vietnamese culture, the unwelcoming and highly bureaucratic school atmosphere as well as school actors' unfriendly attitudes and behaviors limited the parent-school communication.

(2) As for the second difference, only in Vietnam did the participants have financial obligations and make monetary donations to schools. This kind of parental involvement was a great contribution to the development of schools' activities and facilities. Although schools in Canada were said to need the financial support from parents, the participants did not receive any fundraising requests from schools. Therefore, they thought schools in Canada did not need their help. As a result, the participants did not have any experience in offering financial support to schools in Canada.

(3) The final difference was the chance to make school-related decisions. The

participants did not have any opportunities to make school-related decisions in

Canada, while they did in Vietnam. There were three reasons for this difference:

parents' financial support to schools in Vietnam, parents' unfamiliarity with Canada's

educational system, and parents' encountering discrimination at schools in Canada.

(a) With regard to the first reason, since the participants invested their money to the

schools, the schools had the responsibility to disclose their annual financial status and

plans for using the budgets. The participants then had the right to review the schools'

plans and give feedback. This was a chance to make school-related decisions whether

the participants actually did or not. (b) As for the second reason, the participants

found it hard to discuss or make any suggestions to school-related issues in Canada

when they did not know the curriculum used in the classroom. In addition, their

willingness to make school-related decisions was hindered by the confusion about

their parental role at school and the unawareness of how important their constructive

inputs were to the school development. (c) Concerning the final reason, two

participants reported encountering discrimination in Canadian schools. The

experience of being discriminated prevented them from communicating and sharing

their opinions with school actors.

Finally, the findings confirmed that culture influences the way Vietnamese immigrants

understand parental involvement with school leadership. As for Canadian school culture, the

school's shared knowledge and language and the school leadership practice greatly affected the

participants' frequency and quality of parental involvement. Specifically, this study asserted that

the participants' insufficient knowledge of Canadian educational system and low levels of

English limited their school involvement. On the other hand, the aiding deliberation function of democratic leadership, which created a welcoming school atmosphere and positive school actors' attitudes and behaviors, considerably enhanced the levels of parental involvement with school leadership. Apart from that, the distributing responsibility and the empowering the membership functions of democratic leadership, as well as evidence of distributed leadership, were invisible to the perceptions of Vietnamese immigrants. In respect of the Vietnamese culture, the study confirmed that autocratic leadership practice in Vietnamese schools, fostered by Confucian and Communist values, significantly influenced how the participants articulated and practiced parental involvement with school leadership. The impact could be observed in the way the participants considered parents as those without authority at schools and could never get involved in the leadership process. Such perception of parents being subordinates at schools was further reinforced by the unwelcoming school atmosphere and unfriendly attitudes and behaviors of school actors towards parents. As a result, the participants had limited experience of school involvement and low levels of parent-school communication. Meanwhile, the influence of moral leadership on the frequency and quality of the Vietnamese immigrant parental involvement was not evident in the participants' practices.

Recommendations for Practices

This study, situated in Canada, is essential because it adds insights to the current understanding of parental involvement with school leadership from the perspectives of Vietnamese immigrants. It brings into light the factors that enhance or limit immigrant parental involvement with school leadership. The following recommendations for practices are discussed in order of the study's findings. With regard to the parents' articulation, the findings suggested that immigrant parents did not view themselves as a part of school leadership, were not sure

about their parental role at school and were unaware of the value of their constructive inputs to

the school development. Therefore, they focused more on home-based involvement and tended

to avoid school-based activities. In this case, I recommend the following:

(1) School leaders should inform the immigrant parents of the positive and strong

     association between parental school involvement and the children's achievements.

     Such association has been proved by other researchers, such as Hill and Tyson

     (2009), Han (2017), or Sibley and Dearing (2014). I suggest that school leaders

     organize an orientation workshop for immigrant parents at the beginning of the school

     year. This is a good chance for school leaders to inform immigrant parents of the

     importance and benefits of school-based involvement. Through facilitating these

     workshops, school leaders are enhancing immigrant parents' confidence and

     providing them with knowledge and skills that they need to contribute meaningfully

     to the process of school leadership. Ultimately, school leaders are performing the

     empowering membership function of democratic school leadership (Gastil, 1994).

(2) Social organizations that support and work with newcomers or immigrants and

     Vietnamese immigrant associations are also effective channels through which the

     parents learn more about school involvement. Therefore, I recommend that leaders of

     these organizations collaborate with school leaders to offer workshops that introduce

     the concept of parental engagement with school leadership as well as its benefits to

     Vietnamese immigrants.

(3) Leaders of the Vietnamese immigrant communities can collaborate with school

     leaders to create networks that advocate Vietnamese immigrants' parental

     engagement so that the members can have the resources and the motivation to get

engaged with school leadership. The partnership between school and community in creating such networks can also be considered as a way of promoting the empowering membership function of democratic school leadership.

With regard to Home Involvement, the findings indicated that Vietnamese immigrant parents were more inclined toward home involvement than school involvement. In this case, I recommend the following:

(1) School leaders give immigrant parents advice on some effective ways of supporting their children's development and learning from home. For example, school leaders can show the parents how to maintain a positive and non-pressured learning environment at home, considering that adolescents are in a stage that seeks independence and that even younger children benefit from encouragement rather than demands.

(2) Parents in return openly share with school leaders their home involvement practices and what they expect school leaders to do to facilitate their home involvement. For example, parents can share with teachers their expectations for their children's future career path and ask teachers for advice and further support from school.

(3) Since Vietnamese immigrant parents pay much attention to the emotional development of their children, school leaders should obviously show the parents that the schools also care about it and include the topic in parent-school communication.

With regard to parent-school Communication, the study revealed that Vietnamese immigrant parents preferred informal home-based communication than more traditional formal connections. In addition, the study pointed out that although the assistance of interpreters could facilitate school-based communication by enhancing the welcoming environment and alleviating the language barrier, it could not solve the communication problems relating to different values

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and beliefs, children's sensitive information, and parents' perceptions of their values at school. The study also mentioned the time constraints of parent-teacher interviews due to the interpreting process. In these cases, I recommend the following:

(1) School leaders focus their relationship building on the type of communication that the parents feel comfortable with. Specifically, school leaders should take the initiative to contact parents in informal situations, such as through phone calls, home visits, or email exchange.

(2) Immigrant parents show school leaders that the parents are willing to be in touch with the schools. Also, the parents should take the initiative to contact school leaders through the channel they feel most comfortable with, whether it is through phone calls, emails, or school visits.

(3) Interpreters for school interviews receive some training for professionalism. The interpreters must be aware of maintaining confidential information of their clients and they should confirm this with the parents before every interview. Furthermore, the interpreters should receive some basic training in school-family partnership or the benefits of parental involvement with school leadership, so that they understand the importance of their role which is not only a connector but also a cultural broker.

(4) Immigrant parents should meet with their interpreters before the interviews to go over the topics that parents want to discuss with teachers. The interpreters then can mention these topics with the teachers at the beginning of the interviews so that the three stakeholders can flexibly manage their meeting time.

With regard to Volunteering, the findings showed that the Vietnamese immigrant parents' unfamiliarity with volunteering at school was due to their miscommunication with school leaders

and the schools' failure to include them in volunteering activities. In these situations, I want to put forward these suggestions:

(1) Miscommunication can happen when parents are not aware that invitation for school involvement in Canada is not just a formality, but an official request for further support from the school. To make the invitation sincere to immigrant parents, besides sending home a general written invitation I suggest school leaders should invite the parents in person, such as through phone calls or home visits. This recommendation is line with Pushor's (2007) call for educators creating more opportunities for parental engagement by sending parents personal invitations multiple times and in different ways.

(2) However, due to the parents' unfamiliarity with Canadian educational system and limited English proficiency, some parents may reject the invitation. In this case, I suggest that school actors should walk them from the first step to school involvement by giving clear and direct requests or instructions. For example, instead of sending out a general invitation for volunteering in the classroom, school leaders can ask immigrant parents to perform a particular task within their capabilities, such as helping out with serving the food to students in a class party. Parents definitely have the right to decline these requests, but at least those who want to participate will be given a chance. By this way, school leaders are helping the immigrant parents to get familiar with participating and volunteering in classroom's or school's activities. In fact, through raising the parents' awareness of their values at school and the benefits of school involvement, school leaders will give parents more motivation to get involved in school leadership.

(3) In return, Vietnamese immigrant parents should be more open to new school-based experience by taking up the school invitation for school-based volunteering and accepting

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school leaders' guidance on school involvement. The parents should try volunteering in school-based activities and experience more school-based involvement before concluding that they prefer home involvement to school involvement in Canada.

(4) Concerning a participant's feeling of alienation and thus rejecting an invitation for volunteering, I wholeheartedly concur with Pushor's (2007) suggestions in her article about educators as guest hosts on school landscapes. She explained why educators should view a refusal of an invitation as a need for fostering and strengthening parent-educator relationships, rather than as parents' lack of interest in school involvement (Pushor, 2007). In agreement with Pushor (2007), I recommend that school actors take an effort in building a harmonious relationship with parents and help connect parents with one another so that parents feel comfortable together. When parents feel confident in their presence at school, there is a higher possibility that they will participate in different school activities.

With regard to Decision Making, the Vietnamese immigrant parents were only involved in the process of making child-related decisions, not school-related ones.

(1) The parents' unfamiliarity with Canadian educational system significantly inhibited them from discussing, giving feedback, and making suggestions on school-related issues. To help the parents overcome this challenge, I recommend that the orientation workshops organized for immigrant parents at the beginning of the school year should include information about school policies. The workshop facilitator can explain to the parents the right to have their voice in schools' issues and assure them that their constructive inputs to teaching and learning activities as well as the school operations are important to the school development. In fact, parents have profound knowledge about the children, which

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definitely brings benefits to school actors (Pushor, 2015). Such knowledge is what school actors need in order to interpret the children's behavior and modify their teaching to meet the needs of the students (Pushor, 2007). Providing that schools leaders succeed in empowering immigrant parents to have their voice in organizing and managing schools' activities or to share their knowledge of the children to improve teaching and learning activities, school leaders are successfully performing the distributing responsibility function of democratic school leadership.

(2) Vietnamese immigrant parents are accustomed to a fixed curriculum for each grade level and the use of textbooks at school. Therefore, I suggest that school actors should send the parents a list of lessons their children will be learning within a week or a month, together with a list of reference books used for these lessons. If the parents want to keep track of what their children are learning at school to be able to join the process of making school-related decisions, they will follow the curriculum guidelines of school actors. As for Vietnamese immigrant parents, they need to show school actors their interest in learning about the school curriculum and collaborate with school actors to create a meaningful curriculum and develop an appropriate list of reference books that will benefit their children's learning. Such effective collaboration between school actors and immigrant parents in sharing the leadership and the power over the children's education is an obvious demonstration of distributed school leadership.

(3) Besides the parents' unfamiliarity with Canadian educational system, discrimination at school was found to be another challenge that prevented the parents from making school-related decisions. Discrimination is hard to measure. Immigrant parents may feel

discriminated while school leaders are not aware that their behaviors or attitudes are perceived as discriminatory.

a. In this case, I recommend that all school actors should receive training on discrimination at school. The training should inform school actors about situations which are considered as discriminatory and raise their awareness of cultural sensitivity. In addition, school actors should be aware that parents of different cultural backgrounds articulate and practice parental involvement with school leadership differently. This knowledge helps them avoid misunderstanding of immigrant parents' limited school involvement, thus reducing unintentional discriminatory attitudes and behaviors.

b. As for Vietnamese immigrant parents, I recommend they report any discriminatory situations to those in authority at school, such as school principals, so that these people can help solve the problems or explain the misunderstanding.

c. As for leaders of Vietnamese communities in Canada, on the one hand, I recommend that they collaborate with schools and non-profit organizations to organize cultural events/workshops that introduce the Vietnamese cultural identities, values and customs. These events/workshops should be designed exclusively for school leaders, social workers or those working with Vietnamese immigrants. Information gained from these events/workshops can help the attendees develop better strategies for working with these immigrants. On the other hand, I suggest leaders of Vietnamese communities in Canada collaborate with schools to organize workshops or talk shows that cover the overview of Canadian school culture, what is considered as discrimination at schools and how

to avoid it. These activities should be in Vietnamese and exclusively designed for Vietnamese immigrant parents.

(4) Apart from minimizing the challenge for the parents' making school-related decisions, I suggest that school leaders should guide immigrant parents how to join this process. For example, school leaders can ask immigrant parents for their inputs or opinions about a specific school's activity during parent-teacher interviews. In case language is a major barrier, I recommend that school leaders send the parents some short postcard surveys or questionnaires to work on at home. Those who want to contribute their opinions will find a way to respond, even with the help of Google Translation, dictionaries or children as translators. This is also an informal way of involvement relating to making school-related decisions and family-school communication which many immigrant parents prefer.

Finally, with regard to the positive influence of Canadian school culture on Vietnamese immigrants' parental involvement, I recommend that school leaders keep promoting the welcoming school atmosphere and the positive attitudes and behaviors of school actors toward immigrant parents so as to enhance immigrants' levels of parental involvement with school leadership. Additionally, to further enhance the levels of immigrants' parental involvement, I recommend that school leaders develop their knowledge of immigrant parents and learn how to engage them in teaching and learning activities. For example, teachers can learn about immigrant parents through the students or home visits. Formal school leaders can facilitate school actors' professional development by inviting experts in this field to give a speech at the school conference, or create favorable conditions for school actors to take some courses offered by the university.

A review of the conceptual framework.

The findings and conclusions of the study prompted the need to review the initial conceptual framework which illustrated the interconnections amongst culture, parental involvement, school leadership and school improvement (see figure 4). Based on the findings I pointed out factors belonging to the Vietnamese culture and Canadian school culture that either negatively or positively influenced the four Vietnamese immigrant parents' understanding of parental involvement with school leadership. The framework also revealed how the four parents practiced parental involvement and what needed to be done to enrich their knowledge of parental involvement/engagement. Finally, the framework put forward some suggestions for school leadership practices concerning how to promote immigrant parental involvement/engagement. These suggestions contributed to Pushor's (2007) recommendations for moving beyond parental involvement. A closer look at each major concept of this conceptual framework can be found in appendix G.
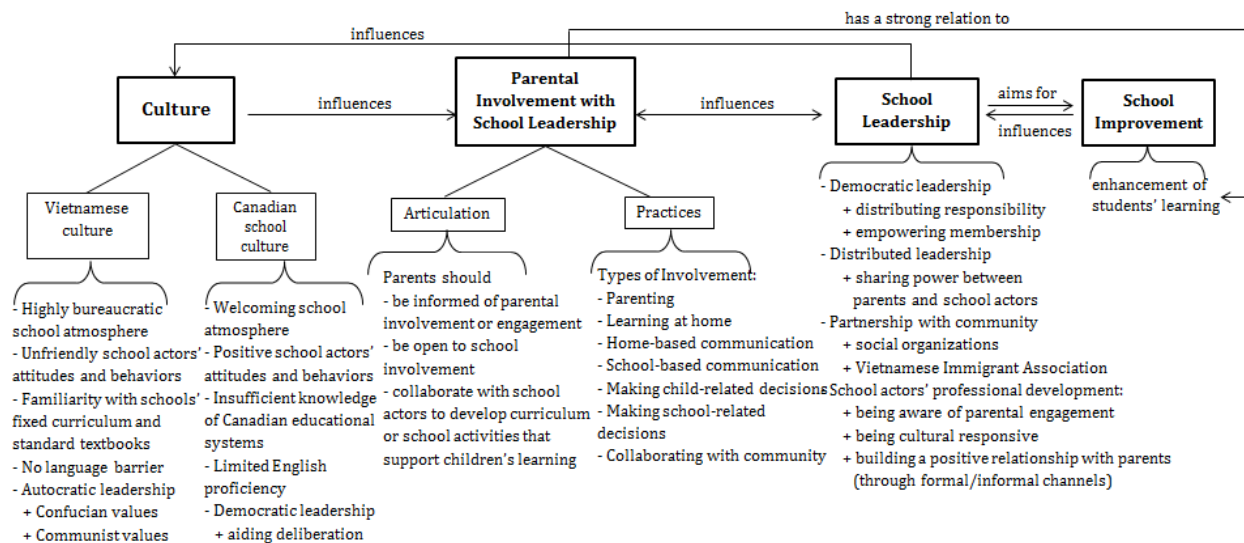
Figure 4. The interconnections amongst culture, parental involvement with school leadership, school leadership and school improvement.

Recommendations for Future Research

Considering the purpose of the study and the nature of the research method, this study covered a small sample size. Future study on a similar topic with a larger sample size can help confirm the research findings. In addition, this study only interviewed immigrant parents without using additional methods such as observations at school or gathering information from school leaders. Future research can use different data collection methods to investigate other actors' viewpoints on the Vietnamese immigrant parental involvement. Other types of research beyond case studies should also be considered.

Moreover, this study examined parents of secondary school students who had the parental involvement experience in both Vietnam and Canada. Thus, the results of the study may not be applicable to parents of kindergarten or primary school children, and those who did not have any experience of parental involvement in Vietnam. Future research can focus on these cases, from which similarities and differences of the parents' understanding about parental involvement with school leadership can be drawn to demonstrate other influential factors. Regarding other influential factors, future research can investigate whether parents' education, socio-economic status, gender, or time spent in Canada affect the frequency and quality of their parental involvement.

Finally, similar research can be carried out with immigrant parents from other Confucian societies where autocratic leadership is practiced in schools, such as Singapore, Japan, Korea, Hong Kong, Taiwan and China. Findings of future research can compare with findings of this study to see if the influence of Confucian values and autocratic school leadership do affect parental involvement with school leadership in Western countries on a broad scale.

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Letter of Invitation

Dear _____,

My name is Tram Nguyen. I am a master's student from the Educational Administration Department at the University of Saskatchewan. I am conducting a research project entitled "Parental Involvement with School Leadership: The Experience of Vietnamese Immigrants in Saskatoon". Based on the selection criteria, I am writing this letter to invite you to participate in the research.

The research focuses on Vietnamese immigrants' parental involvement with school leadership. The purposes of the study are to examine how cultural difference influences Vietnamese immigrants' articulation of parental involvement with school leadership. To achieve this purpose, I will investigate Vietnamese immigrants' understanding and practices of parental involvement with school leadership to identify if there are any differences between their parental involvement in Canada and in Vietnam.

The study will be guided by the following questions:
(1) How do Vietnamese immigrants articulate parental involvement with school leadership?
(2) How are they involved in school leadership?
(3) What are the differences between their parental involvement practices in Canada and in Vietnam?

The selection criteria of the research require the participants to be:
(1) Vietnamese immigrants with children who had attended the equivalence of grades K-12 in Vietnam and were attending (at the time of the data collection process) different secondary schools in Saskatoon, Canada.
(2) Vietnamese immigrant parents who were involved in schools through supporting secondary school-age children in some way.

If you agree to take part in the study, you will be guided through an informed consent process. The process will provide you with information about the voluntary nature of your participation and your rights as a participant. You will then be required to sign the informed consent form and participate in two interviews. Each interview will take about ninety (90) minutes and will be audio recorded with your permission. The interviews will be carried out at a safe and convenient place for both you and me (the researcher).

This research will be beneficial to the Canadian society, the Vietnamese immigrant community, and the advancement of knowledge. To be more specific, the results of this study will:

(1) add more information to the current understanding of parental involvement in Canada, especially from the perspectives of Vietnamese immigrants,
(2) help schools with designing programs that foster Vietnamese immigrant parental involvement,
(3) help school leaders and policy makers in Saskatchewan and Canada understand how Vietnamese immigrant parents get involved in school leadership to develop better strategies when working with Vietnamese immigrants, and
(4) inform the design of school leadership preparation programs.

If you are willing to participate or would like additional information about this study, please send an email to qtram.nguyen@usask.ca.

I would also like to seek your assistance in recruiting participants for the study. If you know of any other Vietnamese parents that meet the study criteria and would be interested in the study, please pass on this letter to them for consideration.

Thank you for considering this research opportunity.

Regards,

Tram Nguyen

Appendix B

Participant Consent Form

You are invited to participate in a research study entitled:

Parental Involvement with School Leadership: The Experience of Vietnamese Immigrants in Saskatoon

Researcher:	Tram Thi Quynh Nguyen
	Master's Student at Educational Administration Department
	University of Saskatchewan
	Email: qtram.nguyen@usask.ca

Supervisor:	Dr. Janet Okoko
	Assistant Professor at Educational Administration Department
	University of Saskatchewan
	Email: janet.okoko@usask.ca

Purposes of the Research:

This study aimed to examine how culture influences the Vietnamese immigrants' articulation of parental involvement with school leadership. To achieve this purpose, I investigated the Vietnamese immigrants' understanding and practices of parental involvement with school leadership, as well as identifying if there are differences between their practices in Canada and in Vietnam.

Procedures:

The participant will go through two interviews, each of which will last no more than ninety (90) minutes. During the interview, the researcher will ask the participant some questions related to his/her experience, understanding, and practices of parental involvement with school leadership in Vietnam and Canada. The interview will be conducted in either English or Vietnamese and audio recorded. The researcher will also use the interview protocol to keep track of the interview and take notes of the participant's answer. The interview will take place at a safe and convenient place for both the participant and the researcher. The study will have four participants who will be interviewed separately.

Please feel free to ask any questions regarding the procedures and goals of the study or your role.

Potential Risks:

There are no known risks to participating in the research.

Potential Benefits:

   The potential benefits of this research are primarily to the Canadian society, the Vietnamese immigrant community and the advancement of knowledge. More specifically, the results of this study will (1) add more information to the current understanding of parental involvement in Canada, especially from the perspectives of Vietnamese immigrants, (2) help schools with designing programs that foster Vietnamese immigrant parental involvement, (3) help school leaders and policy maker in Saskatchewan and Canada understand how Vietnamese immigrant parents get involved in school leadership to develop better strategies when working with Vietnamese immigrants, and (4) inform the design of school leadership preparation programs.

Confidentiality:

   Data collected from the participant will be used in the master's thesis research. Only the researcher and the supervisor of the research will have access to the original data. However, there are limits to confidentiality in this research due to the small size of sample (four participants) and the recruiting procedures (participants are invited to the study by another person/participant).

   To minimize the breach of confidentiality, during the recruiting process, the researcher herself will select the prospective participant from the list of collected Vietnamese immigrant parents' contact information. The person who provide parents' names and contact information will not know which parent is selected.

   Furthermore, during the data collection process, the contact list with parents' names and contact information used in the recruiting process as well as the consent forms will be securely stored separately from the data collected, so that it will not be possible to associate a name with any given set of responses. After data collection is complete, the contact list will be shredded. When reporting the research, the participant will be given a pseudonym. I will make sure that all identifying information will be removed from the report. The audio files will be stored securely stored in a password-protected computer. Hard copies of the research material (the consent forms and the transcripts) will be kept securely in two different locked filing cabinets at an office in the University of Saskatchewan. After six years of storage, all data will be permanently deleted and erased beyond recovery.

The Participant's Rights:

   After agreeing to participate in the study, the participant can ask questions about the study at any time. During the interview, the participant can refuse to answer any question they are uncomfortable with, and request that the audio-recorder be turned off at any time. After audio data is transcribed, the transcriptions will be sent to the participant in person to review and

confirm the accuracy. This is an opportunity for the participant to remove any part of the interview which they might feel inappropriate or sensitive. Throughout the data analysis process, some parts of the description and interpretation will be sent back to the participant for review and feedback. However, the participant can decline to review the transcripts.

The participation in this study is voluntary and the participant is free to withdraw from the research at any time, for any reason, and without explanation and penalty. If the participant wishes to withdraw from the study, they will have to do as followed: (1) During the data collection process, all participants have the right to withdraw at any time. When the participant withdraws, his/her data will be deleted form the research and destroyed, if requested; (2) During the data analysis and prior to the data being included in the final report, the participant will be given the opportunity to review the transcript of their interviews, and add, alter, or delete information from the transcripts if they feel it is inappropriate or sensitive; (3) After results have been disseminated or data has been pooled, it may not be possible for the participant to withdraw their data.

Follow up:
A summary of the research results will be sent to the participant at his/her request.

Questions or Concerns:
If the participant has any question relating to the study and/or their participation, please contact the research using the information provided in page 1.

This research project has been approved on ethical grounds by the University of Saskatchewan Research Ethics Board on September 27th, 2017. Any questions regarding the participant's rights may be addressed to the committee through the Research Services and Ethics Office at ethics.office@usask.ca or (306) 966-2975.

The Participant:
- ☐ I have read and understand the description provided.
- ☐ I have had an opportunity to ask questions and my/ our questions have been answered.
- ☐ I consent to participate in the research project.
- ☐ A copy of this Consent Form has been given to me for my records.

_____   _____   _____
Name of Participant   Signature   Date (dd/mm/yyyy)

_____   _____   _____
Name of Researcher   Signature   Date (dd/mm/yyyy)

Appendix C

TRANSCRIPT RELEASE FORM

Project Title: **Parental Involvement with School Leadership: Experience of Vietnamese Immigrants in Saskatoon**

Please select one appropriate statement:

I, _____,

☐ have reviewed the complete transcript of my personal interview in this study, and have been provided with the opportunity to add, alter, and delete information from the transcript as appropriate. I acknowledge that the transcript accurately reflects what I said in my personal interview with Tram Nguyen. I hereby authorize the release of this transcript to Tram Nguyen to be used in the manner described in the Consent Form. I have received a copy of this Data/Transcript Release Form for my own records.

☐ decline to review the transcript.

_____   _____   _____

Name of Participant   Signature   Date

_____   _____   _____

Name of Researcher   Signature   Date

Interview Protocol Form

Interviewee (Title and Name): _____

Parental Involvement with school leadership: Experience of Vietnamese Immigrant Parents in Saskatoon

Introduction to Interviewees

There are no right or wrong answers. I would like you to feel comfortable sharing with me your opinions, experiences, as well as feelings.

A. **Parents' Background Information:**
- How long have your family been in Canada?
  Gia đình bạn qua đây được bao lâu rồi?

- Which grade did your child was attending in Vietnam when he/she moved to Canada?
  Con của bạn học đến lớp mấy ở Vietnam trước khi qua Canada?

- Which grade is your child in now?
  Hiện nay con bạn học lớp mấy?

- What kinds of school is your child going to? (public, Catholic, French immersion, or private schools)
  Con bạn đang theo học loại trường nào? (trường công, trường tư, trường Công Giáo, hay trường Pháp ngữ?)

B. **Research question 1**: How do Vietnamese immigrant parents understand parental involvement with school leadership?

1. How do you understand "parental involvement with school leadership?
   Bạn hiểu như thế nào về việc phụ huynh tham gia vào công tác lãnh đạo của nhà trường?

2. What is your role as a mother/father in your child's education?
   Với tư cách là một người mẹ/cha, bạn thấy mình có vai trò/ nghĩa vụ gì trong việc giáo dục con cái?

3. What is your role as a parent of a student in school?
   Phụ huynh có nghĩa vụ/ vai trò gì đối với nhà trường?

4. What affects parental involvement with school leadership?
   Yếu tố nào ảnh hưởng đến việc phụ huynh tham gia vào công tác lãnh đạo của nhà trường?

C. Research question 2 & 3: How is their parental involvement with school leadership in Canada different from that in Vietnam? What are the differences between their parental involvement practices in Canada and in Vietnam?

❖ **Opinions about schools and school actors in Vietnam and in Canada**

1. Can you share with me your opinions about schools in Vietnam and in Canada?
   Bạn có thể chia sẻ với tôi quan điểm của bạn về trường học ở Vietnam và ở Canada không?

Probes:

   o What makes you feel welcome or comfortable at school?
     Yếu tố nào khiến bạn cảm thấy được chào đón/ thoải mái ở trường?

2. Can you share with me your opinion about schools actors in Vietnam and in Canada?
   Bạn có thể chia sẻ với tôi quan điểm của bạn về giáo viên, nhân viên nhà trường, hiệu trưởng… ở Vietnam và ở Canada không?

3. What is the relationship between parent and teachers in Vietnam and in Canada?
   Theo bạn thấy, mối quan hệ giữa phụ huynh và giáo viên ở Vietnam là như thế nào? Vậy còn ở Canada thì sao?

❖ **How did you perceive and practice parental involvement with school leadership in Vietnamese school context?**
   Bạn cảm nhận việc tham dự vào công tác lãnh đạo của nhà trường khi ở Vietnam ra sao? Cụ thể thì bạn làm những việc gì để tham dự vào công tác lãnh đạo của nhà trường khi ở Vietnam?

Probes:

   1. Parenting and Home-based Learning
   2. Communication
   3. Volunteering
   4. Decision Making
   5. Collaborating with Community

❖ **How have you perceived and practiced parental involvement with school leadership in Canadian school context?**
Bạn cảm nhận việc tham dự vào công tác lãnh đạo của nhà trường khi ở Canada ra sao? Cụ thể thì bạn làm những việc gì để tham dự vào công tác lãnh đạo của nhà trường khi ở Canada?

Probes:

1. Parenting and Home-based Learning
2. Communication
3. Volunteering
4. Decision Making
5. Collaborating with Community

Appendix E

Table 2

Pre-Established Codes

Codes	Full code names	Descriptions
HS	home support	Things parents do at home to support children's learning. Ex: supervise homework, tutor, provide food and care…
FS	financial support	Things relating to money that parents do to support children's learning. Ex: pay for extra-class, buy books/ learning supplies, or pay for personal tutor…
P-COM	Parents communicate with school actors	Parents take the initiative to contact school actors either in formal or informal contexts.
SUB	parents as subordinates	Parents are susceptible to school actors. Ex: parents follow whatever school actors' suggest without countering; parents are shy of expressing their opinions to school actors…
UNF	unfamiliarity with school activities	Parents have limited experience of getting involved in school-based activities.
ENG	levels of English	Parents' levels of English play a role in parental involvement with school leadership

Table 3

New Codes Created During Data Analysis

Codes	Full code names	Descriptions
AUT	Authority	Parents perceived how authority was distributed in schools Ex: formal school leaders, those with authority, give directions, etc.
VOI	Voice	Activities that allowed parents or school actors to have their voice in Ex: plan school events, make critical decisions, allocate budgets, etc.
DES	Description	How parents viewed themselves in the

		process of school leadership
		Ex: outsiders, subordinates, followers, without authority
DEN	Denial	Parents denied the idea that parents can get involved in school leadership
		Ex: impossible, can never, strange phrase, Western, etc.
ES	Emotional support	Parents provide emotional support to their children.
		Ex: realize children are experiencing difficulties, console, encourage, learn about mental and emotional development, etc.
REL	Build a strong relationship	Parents build a strong and intimate relationship with their children.
		Ex: listen to stories, laugh with, be friends, involve in daily activities, etc.
AP	Awards and Penalties	Parents offer awards and penalties to their children's learning outcomes.
		Ex: conditional promise, cut off allowance, buy favorite food, restrict computer time, etc.
SKL	Enhance the children's study skills	Parents help the children to enhance their study skills from home.
		Ex: parents teach children: self-study skills, always aim for the best, be progressive, etc.
RULE	Rules at home	Parents have rules at home for their children. Ex: restrict time to use computers/phones and hang out with friends, etc.
S-LIS	School actors listen to parents	School actors deliberately listen to parents' opinions and suggestions, and find solutions to their problems.
S-COM	School actors communicate with parents	School actors take the initiative to contact parents either in formal or informal contexts.
ATM	School atmosphere	The way parents perceive about school atmosphere when they visit the school.
PRG	School programs	Anything parents do that relates to school programs.
ACT	Extra-curricular activities	Anything parents do that relates to extra-curricular activities.

ORG	Non-profit organization	Anything parents do that relates to activities of non-profit organizations
INT	Parent-teacher interview	Parents' perception of one-on-one parent-teacher interviews in Canada
VIS	Visit schools	Besides mandatory parent-teacher interviews, parents deliberately visit schools.
REJ	Reject invitations	Parents reject invitations to participate or volunteer in school-based activities.
n.INV	No invitation	Parents do not receive any invitations from school to participate or volunteer in school-based activities.
COL	Collective meeting	Parents' perception of collective parent-teacher meetings in Vietnam
PRV	Private interview	Parents' perception of private parent-teacher interviews in Canada
S-RES	School actors respect parents	School actors respect parents' opinions despite different perspectives.
PG	Power gap	Parents' perception of the power gap between parents and school actors. Ex: teachers have more power than parents, ask-permit mechanism, parents asking for favors, etc.
FO	Financial obligations	Parents have financial obligations to schools in Vietnam.
MD	Monetary donations	Parents donate money to school activities and facilities in Vietnam.
CUR	Parents' limited knowledge in Canadian curriculum	Parents perceive that they have limited knowledge in Canadian curriculum.
ROLE	Parental roles	Parents' perception of their role at school
DIS	Discrimination	Parents perceive that they are discriminated in Canadian schools.

Table 4

Categories and Theme Emerging From Data Analysis for Research Question 1

Themes	Categories	Codes
No definition	Involvement with school leadership	AUTH
	(Parents' definition of involvement with school leadership)	VOI
	Parents cannot get involved	DES
	(How parents viewed themselves in the process school leadership and rejected the idea that parents could get involved in school leadership)	DEN

Table 5

Categories and Themes Emerging From Data Analysis for Research Question 2

Themes	Categories	Codes
Home involvement	Parenting	HS
	(Parent activities include: providing children with a learning environment at home; having information of children's healthcare, safety and nutrition; understanding children's growth and development; and ensuring regular school attendance.)	FS
		ES
		REL
	Learning at Home	HS
	(Parent activities include: helping children with homework, academic decisions or other curriculum-related activities; assisting children to improve skills required in all subjects at each grade; discussing school activities and schoolwork at home with children; and participating in	AP
		SKL

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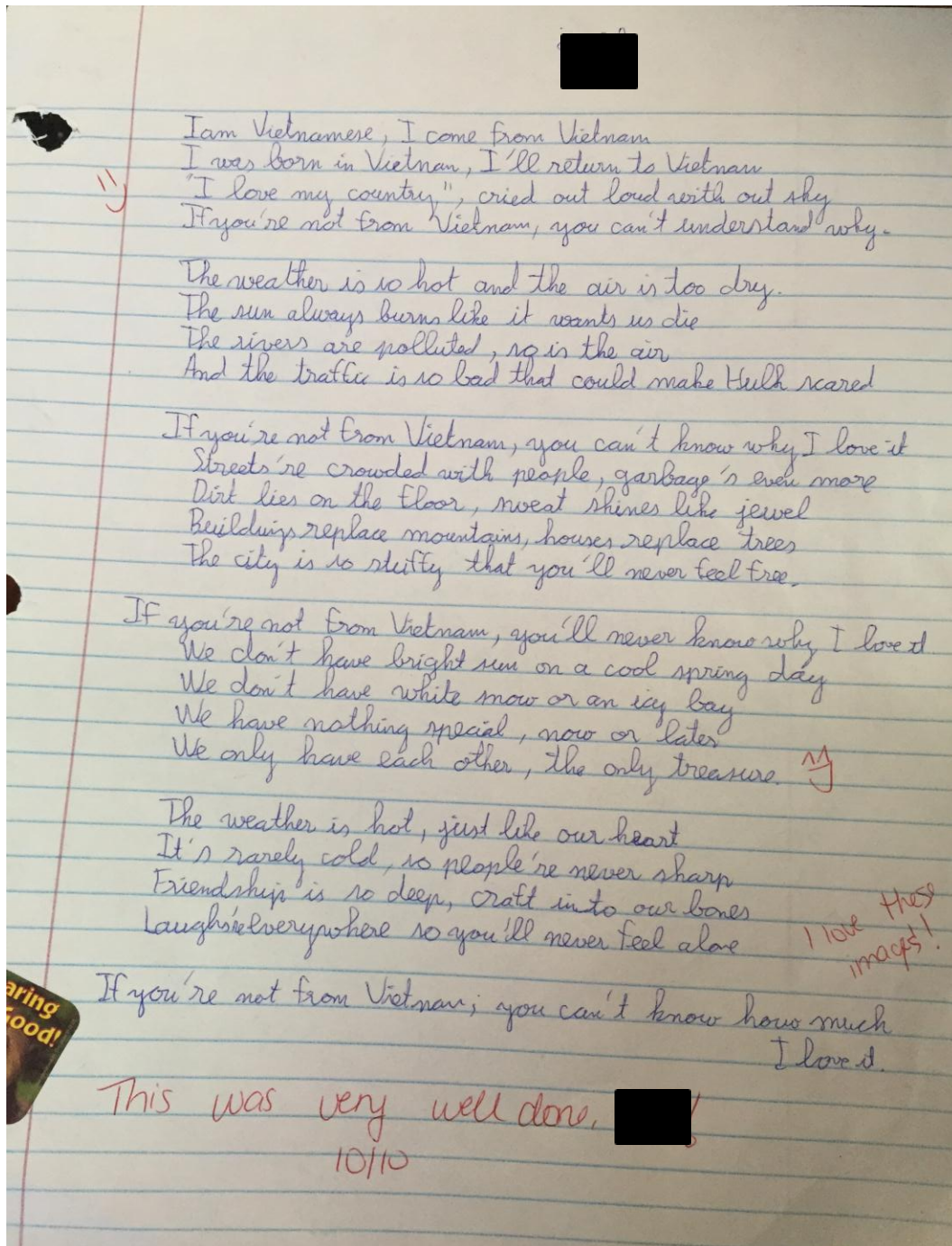|		
	setting educational goals with children, planning school programs, and monitor children's progress towards set goals.)	RULE
	Home-based Communication *(Parents communicating with school actors from home, such as signing children's report cards, telephone conversations, emails, parent portals, etc.)*	S-COM
		P-COM
	Making child-related decisions *(Parents making decisions pertaining to their children, such as signing permission slips, choosing school programs, etc.)*	PRG
		ACT
	Collaborating with Community *(Parents collaborating with the community to access to health, cultural, recreational, and social programs or services that help improve children's learning skills and talents, such as summer program).*	ORG
School involvement	School-based Communication *(Parents communicating with school actors at school, such as visiting schools, attending parent-teacher interviews, etc.)*	INT
		VIS
		ENG
		UNF
	Volunteering *(Parent activities include: attending school events with children (field trips, sports activities, concerts, student performances…), and sharing time and talents to assist the school, teachers, students and other parents at different programs and locations (in classroom, the library, the computer room, the playground, the lunchroom…).*	REJ
		n.INV

Table 6

Categories and Themes Emerging From Data Analysis for Research Question 3

Themes	Categories	Codes
Communication	*Organization of PT Interview* *(The way parent-teacher interview is organized in Vietnam versus in Canada.)*	COL
		PRV
	Stimuli from school culture *(Positive factors from Canadian school culture that helped enhance parent-school communication.)*	ATM
		S-LIS
		S-COM
		S-RES
	Hierarchy of authority *(Parents' perception of how power and authority was distributed in schools)*	PG
		SUB
Financial Support	Financial obligations	FO
	Monetary Donations	MD
Making school-related decisions *Parents making decisions pertaining to school activities, such as participating in Parent-Teacher association/ organization, Parent Advisory Councils, School Community Councils, or school improvement committees… to learn about school programs, policies, curriculum and budgets and express opinions or suggest ideas for school improvement and quality of school programs.*	Financial support	FO
		MD
	Unfamiliarity with educational system	CUR
		ROLE
	Discrimination	DIS

Appendix F

This is the poem written by the son of a participant in this research. The son encountered cultural

and emotional shock in the first year after moving to Canada.

Appendix G

A closer look at the four major concepts in of the conceptual framework (see figure 4)

Parental Involvement with School Leadership

Articulation

Practices

Parents should:
- be informed of parental involvement or engagement
- be open to school involvement
- collaborate with school actors to develop curriculum or school activities that support children's learning

Types of Involvement:
- Parenting
- Learning at home
- Home-based communication
- School-based communication
- Making child-related decisions
- Making school-related decisions
- Collaborating with community

School Leadership

aims for →
← influences

School Improvement

- Democratic leadership
    + distributing responsibility
    + empowering membership
- Distributed leadership
    + sharing power between parents and school actors
- Partnership with community
    + social organizations
    + Vietnamese Immigrant Association
- School actors' professional development:
    + being aware of parental engagement
    + being cultural responsive
    + building a positive relationship with parents (through formal/informal channels)

enhancement of students' learning