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## **CULTURAL ELEMENT IN TEACHING BAND OF VIETNAMESE DIALECT SPECIALIZED IN VIETNAMESE LANGUAGE AND VIETNAMESE CULTURE AT BAC LIEU UNIVERSITY**

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### **ABSTRACT**

The article explores the factor culture in teaching Vietnamese Dialect and the scope is the subject of Vietnamese Dialect in the major of Vietnamese language and Vietnamese culture at Bac Lieu University. The article uses the method of synthesizing materials combined with practical teaching experience to help learners grasp the basic characteristics of dialect regions in terms of phonetics, vocabulary and grammar. At the same time, it helps learners to understand the culture of the community in each region through daily activities, culture, society, communication... Learners will know how to use words and expressions to suit each specific context as well as understand the cultural characteristics of each region.

**KEYWORDS:** Teaching, culture, Vietnamese Dialect, community, region, knowledge

### **1. STATEMENT OF THE PROBLEM**

Bac Lieu University is a public university established in 2006 with the function of multi-disciplinary training in order to contribute to reviving the intellectual workforce in the Mekong Delta region in general as well as meeting knowledge human resources for the Ca Mau peninsula in particular. After more than ten years of training, at present, Bac Lieu University is organizing 4 training forms of Regular, Part-time and Transfer in the form of part-time, Full-time Second Degree and Distance Learning. Up to now, the university has been licensed to train 13 undergraduate majors and 12 college majors, including the Vietnamese language and Vietnamese culture. Vietnamese Language and Vietnamese Culture major is a university system, belonging to the social field in order to equip learners with knowledge about the Vietnamese language, culture, society and people, thereby contributing to the conservation and development of the cultural heritage of the nation. Vietnamese Dialect is one of the subjects in the major of Vietnamese Language and Vietnamese Culture. This subject is intended to help students grasp the basic concepts of dialect and its history, understand different conceptions of dialect zoning of Vietnamese as well as the characteristics of Vietnamese dialect regions. Moreover, this subject also helps learners to discover dialect issues in literary works, understand local words in literary and artistic texts, and at the same time grasp current research orientations. However, besides

the content of knowledge about regional dialects, students also have to understand the cultural factors associated with the dialects of each region because culture and language are always closely linked, in which language is a means of preserving and transmitting culture, whereas culture acts to make language develop.

Culture is a broad issue and is mentioned in many fields of research, so each field has different definitions for this concept. However, in general, culture is a product of human. It includes material and spiritual values that are specific to each nation. That culture is passed from generation to generation through the process of socialization. Culture is reproduced and developed in the process of human action and social interaction.

Language and culture are two factors that have a close relationship as two sides of a paper. Therefore, in the process of language teaching, teachers need to pay attention to cultural factors because they will be the basis to help learners have a deeper understanding of the language and vice versa.

## **2. RESEARCH METHODS**

The author uses the method of synthesizing documents which relies on sources of information to learn the concepts of language and culture, as well as find the close relationship between language and culture. At the same time, the author studies the close relationship between the Vietnamese dialect and the cultural characteristics of each region. Besides, the author also uses the comparison and contrast method to clarify the similarities and differences between the dialects of the three regions in terms of phonetics, vocabulary and grammar. However, due to the limited scope of the article, the author mainly focuses on the Southern dialect to clarify the phonetic, lexical and grammatical aspects associated with the culture of the Southern region, thereby to compare with the Central and Northern dialects. At the same time, the author also orients how to organize teaching for the subject of Vietnamese Dialect with cultural factors to help students discover the attachment between dialects and cultures of regions.

## **3. RESEARCH RESULTS AND DISCUSSION**

### **3.1. Research results**

#### **3.1.1. Cultural factors in Vietnamese Dialect**

##### **3.1.1.1. Cultural factors in phonetics**

Phonetics is a system of sounds of a language. When it comes to pronunciation, each region has a different pronunciation compared to the whole community's phonetics, also known as phonetic variation. Phonetic variation is "the difference in a single syllable of a word compared with the corresponding common phonology of that word" [3]. Therefore, in the process of pronunciation, the resident communities of each region have different pronunciations with their own characteristics, that is, there are variations compared to the phonetics of the whole community. However, it is not by chance that the dialects of each region have such phonetic variations but are associated with the cultural characteristics of each community in each region.

**Comparison of phonetic differences between Vietnamese Dialects**

Differences	Northern Dialect	Central Dialect	Southern Dialect
First syllables <i>tr, s, r</i>	–	+	+
Thyme <i>uu, uou</i>	–	+	+
First syllable <i>v</i>	+	+	–
Ending syllables <i>t, n</i>	+	+	–
Semi-vowels <i>u, y</i>	+	+	–
6 marks	+	–	–

From the above comparison, it can be seen that each region has a different pronunciation in terms of first, rhyme, ending, and tone. For Southern Dialect, the first syllable *v*, the ending syllable *t, n* and 6 marks are more different than those of Northern and Central Dialects. This is also known as slurred speech. For example, with the first syllable *v*, Southern people pronounce *vào* as *dào*, pronounce *vô* as *dô*... With the ending syllables *t* and *n*, Southern people pronounce *đát* as *đác*, pronounce *mặt* as *mặc*, pronounce *niềm tin* as *niềm tinh*, pronounce *thìn thít* as *thinh thích*. In terms of the marks of *o?* and *~*, Southern people pronounce *đã* as *đả*, *ngõ* as *ngỏ*. Besides, Southern people's pronunciation is deviated from the correct sound. For example, they pronounce *chính* as *chánh*, *nhân* as *nhơn*, *sinh* as *sanh*, *hoàn* as *hườn*, *đàn* as *đờn*, *vũ* as *vỗ*, *thời* as *thì*, *quí* as *quói*, *phù* as *phò*, *chu* as *châu*, *thu* as *thâu*, *phúc* as *phước*, *thư* as *thơ*, *thái* as *thối*, *bản* as *bỏn*, *cảnh* as *kiêng*, *hoa* as *huê*, *chân* as *chơn*...

The cause leading to the phonetic variation of Southern Dialect is “different changes in terms of history, geography, customs, practices, habits ... of each region” [3]. Specifically, researchers have attributed the country's historical conditions: “In the seventeenth century, Lord Nguyen Phuoc Nguyen (1613-1635) married princess Ngoc Van to King Chan Lap Chu Chetta II in 1620 and married princess Ngoc Khoa to Champa king Po Rome in 1631, so the territory of Vietnam at that time expanded to Ba Ria, Dat Do and Vietnamese people from Dang Trong came to live, trade, make crafts, settle down to Ben Ca, Cu Lao Pho, My Tho, Ha Tien”... [4], “From 1698, under Lord Nguyen Phuoc Chu (1691 - 1725), Nguyen Huu Canh entered the South to organize administrative activities, set up towns and expand their territory. The crowds from the central provinces to the South became more and more numerous, brought with them their own language, combined with words and methods of pronunciation of the local people and spent a long time retaining, changing or discarding to form a Southern language system. Therefore, Southern Dialect is the result of a continuous and powerful process of change in pronunciation as well as words during the historical period of its creation” [1]. In terms of history, the phonetic variation of Southern Dialect has another reason. “It may be due to the habit of abstaining from the names of kings, mandarins, people of high status, or change due to courtesy or other reasons”. In addition to historical reasons, the geographical features of the Southern region also contribute to the phonetic variation of Southern Dialect. Specifically, due to the fact that the topography of the South is “relatively flat with many rivers and canals. Because the terrain is not obstructed by hills and mountains as fierce as the Central region, and is not surrounded by mountains and hills like the

Northern Delta. When communicating with each other, residents of the Southern region do not need to speak loudly. They don't have to scream like residents in the Central region. The voices of the inhabitants of this area are not echoed by the obstacles of the mountains and forests, nor are they drowned out by the waves, so they emit sounds just enough to hear. Perhaps from this base, over time, the voice of Southern people is softer and clearer than the voice of the residents of the North and Central regions" [10]. Besides, in terms of history and geography, social conditions also contribute to the phonetic variation of Southern Dialect such as "two communities of North and Central people migrated to the South starting around the second half of the 17th century... Through the process of interlacing, the communication between them has created favorable conditions for interference and contact in terms of language (vocabulary and phonetics). Phonetically, the contact between the North and Central communities and the indigenous people has made the Central community's voices lighter, reducing the weight and turbidity in pronunciation. Meanwhile, the degree of attachment of the fricative consonants of the Northern community also changed" [10]. Another reason for the phonetic variation of Southern Dialect is because of the liberal and comfortable character of the people. Because nature has given them everything, residents do not need to worry about saving or thrift like people in the countryside living all year round in extremely harsh natural conditions. Since then, the pronunciation of Southern people has also become comfortable and there are many variations compared to the phonetics of the whole people.

In general, in the process of writing, teaching, or public speaking, etc., writers and speakers need to follow the common phonology of the entire community so that everyone in different regions can understand, and avoid using phonetic variations. However, in daily communication in the locality, or the family, it is not necessary to force everyone to use the common phonetic language of the entire community. We can freely use the phonetic dialect because it is associated with the cultural characteristics of the region, which should be preserved in order to contribute to making the phonetics of the whole people richer and more diverse.

### **3.1.1.2. Cultural factors in vocabulary**

Vocabulary is the sum total of words of a language. Each dialect has its own class of vocabulary, creating a variety of colors for the national vocabulary.

**Comparison of the vocabulary class of the three dialects across genres**

<b>Genres</b>	<b>Northern Dialect</b>	<b>Central Dialect</b>	<b>Southern Dialect</b>
Animal	ngan	ngan, vịt Xiêm (Hue)	vịt Xiêm
	lợn	lợn (Thanh Nghe), heo (Bình Trị Thiên)	heo
	hồ	hồ, cợn	cợn, ông ba mươi
	...	...	...
Plant	dọc mùng	Môn ngọt	Bạc hà
	lạc	lạc (Thanh Nghe Tĩnh), đậu phộng (Quang Tri, Hue, Da Nang)	đậu phộng
	hồng xiêm	hồng xiêm (Thanh Nghe Tĩnh), sabôchê (Quang Tri, Hue)	sabôchê
	...	...	...

In the context of migrating to a new land, people have created a vocabulary class for communication that is always suitable to their living conditions and circumstances. For example, Southern people call the first son in the family the second son, not the eldest son like the Northern or the Central people. This has many different explanations, one of which is that it comes from “the time of the Tien lord, Nguyen Hoang, along with soldiers, entourage and people in some localities from the North migrated to exploit the southern land, so it can be hypothesized that the name “anh Hai” comes from this period. History books record that in the southern army at that time, almost no one was “anh Cả”, because it was determined that the work of “bringing the sword to open the realm” was “life and death”. Therefore, families had to let the eldest son stay at home to take care of his parents and take care of his ancestors’ graves. Those who died were all second children, even Nguyen Hoang was the second son” [6]. This explanation can be considered the most reasonable because they believe that the eldest child must stay at home to take care of his parents and of course enjoy the inheritance, while the younger children had to go far away to work and suffer a lot of bitterness, hardship, and even had to die. Since then, the second children don’t like the eldest child. Therefore, when they give birth, they don’t call the eldest child, but instead the second child. At the same time, they change the concept that the youngest child will be the one to take care of the parents and enjoy the legacy. In addition, due to living inland conditions with characteristics of rivers,

Southern people have created a vocabulary for rivers to serve the process of living and communicating such as *bàu, lung, lảng, rạch, xẻo, lạch...* even words that refer to human parts are also associated with rivers: *trán cá dồ, mũi dọc dừa, mắt lươn, râu cá chột, lung tôm, đùi ếch...* Or, relationships and activities: *anh em cột chèo, chân ướt chân ráo, chơi xả lảng, nhậu say quắc cần câu...* which Northern and Central Dialects cannot have. Moreover, in the process of coexisting with ethnic groups, most of which are the Chinese and Khmer, Southern people have borrowed a lot of words from these ethnic

groups to create their own class of abundant words. Specifically, Southern people have borrowed a number of words from the Chinese, such as Bạc Liêu, xá bầu, ché, hia, số... They borrowed words from the Khmer, such as Cần Thơ, Cà Mau, Sóc Trăng, sim lo, bò hóc, cà ràng... It can be said that the creation and borrowing of words from ethnic groups living in the same community have contributed to making the vocabulary of Southern people rich, diverse and meaningful, which is always associated with the cultural characteristics of the region.

### 3.1.1.3. Cultural factors in grammar

Grammar is the main rule in language structure. In Vietnamese, grammar is a general rule which must be followed by regional dialects. However, in each region, people have their own way of expression. Thus, it can be said that the Vietnamese grammar of Southern Dialect is also the grammar of the whole people. However, in the process of concordance, it has mixed with the languages of other ethnic groups, making the expression of Southern people different from the language of the whole people.

Comparison between three dialects of word systems

#### 1) Demonstrative and interrogative pronouns

Northern Dialect	Central Dialect	Southern Dialect
này	ni	này
thế này	ri	vầy
ấy	nớ	đó
...	...	...

#### 2) Pronouns

Northern Dialect	Central Dialect	Southern Dialect
tôi	tui	tui
tao	tau	tao, qua
chúng tôi	bầy tui	tụi tao
...	...	...

**3) Pronouns turning into nouns**

Southern Dialect often adds question marks to turn nouns into pronouns, such as *ông, bà, cô, chị, anh, em...* In addition, Southern Dialect also uses spatial pronouns: *trông* (in there), *ngoài* (out there), pronouns of time: *hôm* (that day), *năm* (that year)... All create their own uniqueness.

**4) Derivative words**

In Northern Dialect, only the word *nhều* (many) has derivative words, such as *bao nhiêu, bấy nhiêu* whereas Southern Dialect has a whole system of derivative words like that, such as *lớn* (large): *bao lớn, bấy lớn*; *to* (big): *bao to, bấy to*; *dài* (long): *dài bao dài, dài bấy dài...* In Northern Dialect, the word *từ rày* means “*từ rày trở đi*” (from now on) while in Southern Dialect, it can also be “*hôm rày*”... which means “*từ hôm ấy đến nay*” (from that day to now).

**5) Variety of adverbs**

While Northern and Central people say a simple sentence: “*Hôm nay tôi ăn cơm rất no*” (Today I ate a lot of rice), Southern people say: “*Hôm nay tôi ăn cơm no quá xá, hay quá chừng, no bở bụng*”... (Today I ate too much rice, or my stomach was full).

**6) Attitude of the language user plays an important role in determining dialect**

The attitude of the language user is used to complement with intonation to create distinct local nuances of each region. Each dialect region has created its own intonation in the expression:

<b>Northern Dialect</b>	<b>Central Dialect</b>	<b>Southern Dialect</b>
Ở đây vui quá nhỉ	Ở đây vui quá hỉ	Ở đây vui quá hén
Cho cháu ông nhé	Cho cháu ông nha	Cho con hén nộ
Người ta cũng làm được chứ lị	Người ta cũng làm được ri	Người ta cũng làm được chớ bộ
...	...	...

In addition, Southern people are also influenced by Western thought, so they have a straight-forward thinking. They tend to speak briefly and do not express themselves at length. Therefore, in communication, they often talk flatly and often abbreviate the subject and object. For example, a man goes to his neighbor’s house to borrow a hoe. When he meets the neighbor, he immediately starts the topic of borrowing a hoe, not as lengthy as Northern people. In the same situation, when Northern people meet the neighbor, they ask all about everything, then borrow the hoe... As for the short case, Southern people often use it. For example, Northern people often ask “*Anh đi đâu vậy?*” but Southern people only ask “*Đâu vậy?*” or “*Đâu?*”. To that question, instead of having to answer fully: “*Tôi đi chợ*” or “*Tôi đi đâu chơi*”... the listener only briefly answers: “*đi chợ*” or “*đi chơi*”... Or it should be



called “Chị bán gà oi!”, or “Dì bán gà oi!”, but Southern people often call it “chị gà oi!”, or “dì gà oi!”. Or, “bà Năm bán hột vịt đầu xóm” is often called “bà Năm hột vịt”... In addition, in daily conversation and communication, Southern people often have additional words such as không, không hà, tới... lận... to create a very personal expression. For example, “Tôi chỉ có đây thùng và đây lòi tới không hà” or “Đạ không, nhà tui thờ phật, thờ ông bà không hà, chứ không có thờ tiên”. Southern people often use the word tới... lận to create novelty as well as emphasize the meaning, such as: “Tụi cháu đi tới hai đũa lận”, “Nhà của ông còn xa lắm, tới 10 cây số lận”... Not only that, Southern people also use the word “có” in negative sentences, such as không có, chưa có, đâu có... creating a very simple and sincere way of speaking, and at the same time to affirm their affirmative personality. For example, “Con tôi đâu có biết gì” or “Thôi tao không có ăn đâu, mày đem về đi”... It is worth noting that in communication, Southern people also use many idiomatic expressions to create questions, such as không (hông, hôn), chưa, hả, há, hén (hen), à, vậy, bộ, bớ... For example, “Bữa nay không có máy bay ném bom hen chị sui?” or “Sao tao bảo mày rang hai con mà mày đem có một con hả?” or “Chèn oi, bò nó có thì nó đem sang nộp”...

It can be said that the grammatical structure of the Southern dialect is simple and flexible with a slight difference, which reflects Southern personality in speaking. They express very sincerely, rustic, not fussy, or too elaborate, which brings a different characteristic from other regions.

### **3.1.2. Organization of teaching Vietnamese Dialect associated with cultural factors**

#### **3.1.2.1. In-class time**

In addition to the group’s presentation activities or the lecturer’s talk..., Vietnamese Dialect lesson also has a number of activities to help students discover the relationship between Vietnamese Dialect with cultural elements of each region.

a) Explanation and comparison: This is an activity to help students understand the dialect associated with the culture of the region. Therefore, the lecturer must be the person who has a firm grasp of the subject knowledge as well as the regional culture to introduce and explain as well as compare to clarify the similarities and differences between the cultures of each region through pronunciation, use of words and expressions. For example, Northern people call it “xà phòng bột” for a cleaning ingredient but Southern people call it “bột giặt” for simplicity and easy understanding. Or, Southern people call an additive in food “bột ngọt” because it has a sweet taste, rather than calling it “mì chính” in the national language... Southern people like to use words that are very real and true to the nature of each thing and phenomenon to make it easy for listeners to understand, thereby reflecting their personality that is not fussy, stylish but always frank.

b) Group discussion: In order to help students discover dialects associated with culture, the lecturer needs to give situations to ask students to solve. From the situations, each student comes up with their own solution as well as exchanges ideas with the group before answering. Then, the group representative briefly presents a specific topic or idea about the difference between regional dialects



and cultures. For example: Is the Southern accent a mix of the Northern and Central accents? What formed that voice? Through such situations, the lecturer asks students to discuss with each other to clarify the accent, or phonetic, of Southern people associated with the history, geography and culture and compare with the phonetics of other regions. Clarifying this issue will help them understand the origin of the Southern accent in particular, the Vietnamese accent in general.

#### c) Language storytelling

In the process of learning Vietnamese Dialect, the lecturer asks each group of students to collect some funny stories related to dialects of each region to tell in front of the class. For example, a story related to Northern dialect “Có “buồn” không?” (Are you “sad?”): “The second son went to work and then married a Northern wife. They have just given birth to a grandchild, so the grandmother had to come from the South to look after the grandchild for the couple. Having free time all day, just looking after the grandchild, then going in and out, the grandmother had free time so she started to pay attention to the couple. One day when the son came home from work, the grandmother asked: “How are you doing these days? I hear your wife ask you every night: “Có “buồn” không? Có “buồn” không?” but you laughed loudly. The son was embarrassed. It turns out that in the South, people use the word: “nhột”, but in the North, the word “buồn” is used, so there is such a misunderstanding.

Or, a story related to Central dialect: A wife in Ha Tinh visited her husband who worked in Hanoi. In order to communicate with people well, the husband taught his wife how to use the local language in Hanoi, like mô, tê, răng... in Ha Tinh would be đầu, kia, sao...in Hanoi.

During an outing, due to sitting a lot, the wife had numbness in her legs. When she returned home, she remembered the advice, so she told her husband: “Anh ơi chân em bị kia kia”.

Or, a story related to Southern dialect: There was a man from the South to the North to establish a career. “Before boarding the plane, he remembered that it was called “trái thom” in the South, but “dứa” in the North. One day he invited his girlfriend to the park to express his love. At the climax, he said: - Anh có thể “dứa” em một cái được không?”

Through the activity of collecting and retelling funny stories about dialects of each region, students will both demonstrate their ability to tell stories in front of a crowd, and at the same time deepen their knowledge of the lesson about language and culture through stories. Moreover, this activity also avoids the boredom and dryness of studying Vietnamese Dialect in particular and language subjects in general. Since then, the ability to perceive language and culture through phonetics, vocabulary and grammar can be promoted for Northern, Central and Southern dialects.

#### d) Language games

Language games are very lively and attractive activities to help students have the ability to quickly recognize languages, especially the vocabulary of regional dialects. Specifically, the lecturer can

divide the board into three parts and asks the representative of each group to write on the board within 5 minutes according to the suggested topic. The group that quickly scored more words would win. For example:

In terms of everyday objects:

Northern Dialect	Central Dialect	Southern Dialect
muôi	môi muôi (Da Nang)	dá
...	...	...

In terms of title:

Northern Dialect	Central Dialect	Southern Dialect
chị dâu	chị dâu	số
...	...	...

In terms of food:

Northern Dialect	Central Dialect	Southern Dialect
mì chính	vị tinh (Hue)	bột ngọt
...	...	...

In terms of action:

Northern Dialect	Central Dialect	Southern Dialect
ngã	bổ	té
...	...	...

It can be said that language games about the above dialects will help students have fun while learning, thereby creating excitement as well as deepening and expanding their knowledge of the vocabulary of each dialect. At the same time, this activity also develops learners' ability to cooperate, support each other and create dynamism and agility in thinking as well as flexibility in the movement to help teammates complete the requirements of the game.

### 3.1.2.2. After-class time

a) Group exercises on pronunciation, word use and expression of Northern, Central and Southern dialects

After school, lecturers need to organize for students to participate in field trips to collect words, voices, and expressions associated with the culture of each region. For example, the majority of students at

Bac Lieu University were born and raised in the South, so for the Southern dialect, a field trip is a very convenient activity for the collection of local words that people in the countryside are familiar with. Even now it is rarely used by people such as mình ên (một mình); mát trời ông địa (thoải mái, dễ chịu); thừa rình thừa rảng (lừa thừa, lừa đặc); chì (giỏi giang, xuất sắc)... The voices and expressions of the people here always have their own unique characteristics compared to Central and Northern dialects. As for Central and Northern dialects in remote areas, the children often have little contact and don't understand well, so the lecturer asks individuals or groups to collect words, voices, and expressions through mass media such as newspapers, books, television, internet... to learn and record the pronunciation, use of words and expressions of these dialects to compare with Southern language that they themselves know very well. In addition, the lecturer also requires learners to read literary works in order to understand the characteristics of dialects associated with the culture of each region. This activity will help students have the ability to listen and understand the words, voices and expressions of dialects as well as develop their own communication competencies and behavioral culture in everyday life.

b) Sightseeing tours to learn about places, the world of flora and fauna, the lifestyle, cuisine, etc. of people in each region

In the training program specialized in Vietnamese language and Vietnamese culture, there are practical subjects outside the school. Therefore, the university annually organizes for students to visit the central coastal provinces. Therefore, when the students participate, the lecturer takes advantage of combining suggestions of outlines to collect about geography, climate, landscapes, people's lifestyles, languages, cuisine... to help students to understand more about the language and culture of the Central region. From there, students can compare with Southern dialect to see the similarities and differences. In addition, the lecturer asks students to use audio-visual media, such as film, video, television, etc. to acquire and perceive dialects that are always associated with culture vividly, in order to help students connect language and culture together. This medium is also very useful in teaching culture related to non-verbal forms of communication such as gestures, attitudes, facial expressions... in the culture of each region.

Thus, with the teaching solutions for Vietnamese Dialect associated with cultural factors, we realize that there are more advantages than the old way of learning before. Specifically, for the old way of teaching, learners are often passive and only listen to the explanations of the lecturers in class with academic knowledge far from reality. As for the organization of teaching associated with the regional culture, it will be more practical because learners will actively discover knowledge from practice that is very rich and interesting. Moreover, the knowledge associated with practical life will be very vivid and attractive, avoiding dryness and abstraction. Doing this will help learners no longer rely on the lecturer, but develop their own personal and cooperative competencies to explore and be creative in learning in order to capture the content of knowledge as well as know how to apply knowledge in real life.

### 3.2. Discussion

In the process of language teaching in general and Vietnamese Dialect in particular, lecturers need to pay attention to different cultural factors, which are very necessary and important, because cultural factors will help learners easily acquire language and vice versa. Moreover, it also helps them deeply understand the culture of each region. Therefore, the teaching of Vietnamese Dialect associated with regional cultural factors in three aspects of phonetics, vocabulary and grammar should be boldly applied to help students discover and understand cultural values associated with the dialect for them to use appropriately while protecting and preserving the dialect and culture of their local community. However, the combination of cultural factors into teaching Vietnamese Dialect is not easy, requiring the lecturers to invest a lot of time and effort to equip themselves with knowledge and skills. Organizing teaching activities must be elaborate to help students grasp both the elements of language and culture of each region.

### 4. CONCLUSION

Language and culture are two factors that are always closely linked. Teaching Vietnamese Dialect associated with culture helps students understand and grasp the close relationship between dialects and cultures of each region. Therefore, in order for the lesson to be effective, it requires the lecturers to invest a lot in expertise and specificity. First, lecturers must master knowledge about the relationship between dialects and cultures of each region in order to suggest and orient students to explore and dominate. Second, when explaining dialects in terms of phonetics, vocabulary and grammar, lecturers can compare the similarities and differences between the Southern culture and the North and Central culture. From there, it will help students to understand and grasp the characteristics, similarities and differences between Southern, Central and Northern cultures as well as use them appropriately. Third, lecturers must dedicate themselves to organizing both in-class and after-class hours to help students understand both the elements of the language and culture of each region.

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