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## **The role of cultural factors in language reception and some suggestions for teaching and learning English at the university**

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### **ABSTRACT:**

Language and culture have a close and mutually supportive relationship. Language contains cultural elements, and learners of a language cannot excel without understanding the culture of the country where that language is spoken. Therefore, in order to acquire a foreign language in general and English in particular, cultural factors need to be integrated and conveyed in the teaching and learning process. The article focuses on cultural factors and their role in the process of teaching and learning English. Thus, English teachers and learners can jointly achieve the set teaching and learning goals. The article also emphasizes clarifying the differences between the English-Vietnamese cultural background for English learners and the impact of these differences on the effectiveness of English communication in specific communication contexts. Drawing from studies on the influence of cultural factors, cultural differences on the goal of enhancing English proficiency, as well as from teaching practice, the author proposes some suggestions in the teaching and learning process to help learners recognize the cultural shocks between English and Vietnamese cultures. Thus, teaching and learning foreign languages in general and English in particular at the university level can achieve high effectiveness.

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**Keywords:** Culture, language, perception, influence, teaching and learning

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### **Introduction :**

The process of teaching and learning a language in general, and English in particular, always requires the integration of cultural knowledge to effectively facilitate communication. In reality, every language contains cultural elements, and each country has its own distinct cultural and linguistic characteristics. This becomes a barrier to the process of language perception. Therefore, many cultural and linguistic experts, educators, and learners have studied the relationship between cultural factors and language, or even between culture, language, and perception.

As analyzed above, cultural factors and linguistic elements constitute the essence of each nation. The culture of a country cannot be fully reflected without its language, and a nation cannot exist without its own language. Through language, people express their perceptions of cultural aspects and pass them on to future generations, thereby enriching cultural identity.

Learning a language requires learners to perceive the culture from which it originates. Despite the influence of globalization affecting almost every corner of the planet, there are still distinct cultures for each country and region. Therefore, teaching and learning any language, including English, undoubtedly benefit from incorporating cultural elements into lesson content, which helps learners quickly master the language. Language perception goes beyond understanding meanings and content contained in words; more importantly, it involves grasping the profound significance of that information. Even if someone has a strong grasp of grammar and a rich vocabulary, lacking understanding of the native culture would result in their communication being limited to merely expressing their thoughts clumsily in their own language and imposing the native culture into the language they are learning. In other words, linguistic competence alone is insufficient for language learners to become proficient in that language.

Therefore, the author chose the topic "The Role of Cultural Factors in Language Reception and Some Suggestions for Teaching and Learning English at the University" to clarify the role of cultural factors in language reception in general. Additionally, it also highlights the inevitable differences in English-Vietnamese cultures, leading to cultural shocks during the use of English. Consequently, the thesis provides some suggestions for integrating cultural factors and addressing English-Vietnamese cultural shocks in the process of teaching and learning English for students at the university. This aims to help students understand the role of cultural factors and avoid cultural shocks when using foreign languages in general, and English in particular.

## **Cultural Factors and the Role of Cultural Factors in the Language Reception Process :**

### **2.1. What is Culture?**

Culture is an abstract, multidimensional, and complex concept as it reflects the distinct characteristics of each nation and ethnic group. There are various definitions of culture. In the Vietnamese Dictionary published by the Language and Culture Center of Vietnam - Ministry of Education and Training (Y, 1998), culture is defined as "the material and spiritual values created by humans throughout history."

In the Vietnamese Dictionary of the Institute of Linguistics, (Da Nang, 2004), various notions of culture are presented:

*Culture is the general aggregate of material and spiritual values created by humans throughout history.*

*Culture is an organic system of material and spiritual values created and accumulated by humans through practical activities, in the interaction between humans and the natural and social environment.*

*Culture is human activities aimed at satisfying spiritual needs (in general).*

*Culture is knowledge, scientific knowledge (in general).*

*Culture is a high level of social activity, an expression of civilization.*

Culture also refers to a set of terms to denote a culture of an ancient historical period, determined based on a collection of artifacts with similar characteristics.

According to UNESCO, "Culture is the dynamic whole of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It encompasses, in addition to art and literature, lifestyles, ways of living together, value systems, traditions, and beliefs." This definition emphasizes the creative activities of communities closely linked to the historical development process of each community over a long period, creating universal humanistic values as well as the uniqueness of each community, the identity of each nation. President Ho Chi Minh also emphasized the cultural aspect: "For survival and life purposes, humans create and innovate languages, writing, ethics, laws, sciences, religions, literature, arts, and everyday tools for clothing, food, shelter, and usage methods. All these creations and innovations constitute culture." This definition helps us understand culture more specifically and comprehensively. Ultimately, all human activities are primarily "for survival and life purposes," and these activities, through practice and time, become habits, customs, refined into standards, material and spiritual values accumulated and transmitted from one generation to another, forming the precious cultural heritage of humanity as a whole.

From another perspective, culture is seen as a system of material and spiritual values created and accumulated by humans through practical activities in the interaction between humans and nature, society, and themselves. Culture belongs to humans, created by humans, and for the benefit of humans. Culture is preserved and utilized by humans to serve human life and transmitted from one generation to another.

Therefore, culture can be understood as all the material values created by humans on the basis of the natural world. Culture is a concept with broad connotations, relating to all aspects of human material and spiritual life. Culture encompasses all human products, thus including both non-material aspects of society such as language, thoughts, values, and material aspects such as houses, clothing, vehicles, etc. Both aspects are necessary to produce products and are part of culture. In anthropology and sociology, the concept of culture is referred to in its broadest sense, encompassing everything that is a part of human life. Therefore, culture is not only related to the spiritual but also includes the material. This can be explained by the fact that the human capacity for creativity in shaping the world is boundless. Humans have the ability to shape culture, and as members of society, they absorb and preserve culture while passing it on from one generation to another.

In summary, culture includes all human products, created and developed through the interaction between humans and society. Thus, culture includes both non-material aspects of society such as language, thoughts, values, and material aspects such as houses, clothing, vehicles, etc. Both aspects are necessary to produce products and are part of culture. However, culture also contributes to shaping humans and maintaining social sustainability and order. Culture is transmitted from one generation to another through the process of socialization. Culture is recreated and developed through human actions and social interactions. Culture is the level of development of humans and society expressed in the forms and forms of organization of human life and actions, as well as in the material and spiritual values created by humans.

### **2.2. Types of Culture**

*Culture is expressed in various forms and includes the following main types:*

#### ***Non-material culture:***

Non-material culture refers to spiritual products with historical, cultural, and scientific value, preserved through memory, writing, oral tradition, craftsmanship, performances, and other forms of preservation. It includes language, thoughts, literary works, arts, sciences, oral literature, folklore, lifestyles, customs, festivals, traditional craftsmanship secrets, knowledge of medicine, traditional cuisine, traditional costumes, and other folk knowledge.

#### ***Spiritual culture:***

Spiritual culture, also known as non-material culture, encompasses ideas, beliefs, customs, traditions, values, standards, etc., forming a system. This system is governed by the level of values, sometimes distinguishing essential values. These values provide culture with unity and its inherent evolutionary capacity.

**Material culture:**

In addition to non-material factors such as values, standards, etc., material culture includes all tangible creations of humans, commonly referred to in sociology as artifacts. Roads, skyscrapers, temples, means of transportation, machinery, equipment, etc., are all artifacts. Material culture and non-material culture are closely related. A survey of a culture may reveal that material culture reflects the cultural values deemed important by that culture. In Islamic countries, the most beautiful and grand architectural structures are usually mosques, while in the United States, it might be commercial centers. Material culture also reflects technology, understood in sociology as the application of cultural knowledge to activities in the natural environment. The Eiffel Tower reflects higher technology than the Hanoi Television Tower. Conversely, material culture also influences non-material cultural components.

Language is a symbol of culture, intimately connected to culture. For humans, knowing a language is not just about having an essential communication tool in daily life but also a step towards entering a culture and beginning to understand that culture.

**2.3. Characteristics of Culture****Cultural Diversity:**

In any culture, differences in age, living conditions, social classes, etc., have shaped various cultural patterns different from the dominant culture, also known as subcultures. For example, rural people may consider urbanites "deceptive" while urbanites may see them as "country bumpkins." Young people passionate about Hip Hop music have lifestyles and beliefs vastly different from elderly professors. In most modern societies, subcultures based on ethnicity exist. Vietnamese society is composed of subcultures from over 50 ethnic groups. Cultural diversity sometimes leads to conflicts, which have occurred in many countries. For example, Canada is a society with two main cultural groups: those of British ancestry and those of French ancestry, with the majority speaking English and the minority speaking French or both. The French-speaking minority faces some disadvantages in a society where the culture of English speakers predominates. Although the Canadian government officially recognizes both languages as national languages, conflicts between English and French speakers persist, as evidenced by referendums on Quebec's separation from Canada. Despite diversity, cultures have certain common practices and shared beliefs, known as common cultural characteristics or cultural universals.

**Culture Reflects the Dominant Ideology of a Nation or Ethnic Group:**

Culture and society are interrelated, and to maintain stability, they must have strong central values and common standards. On another level, these central values and standards may be used to maintain the privileges and interests of a group within society. The dominant ideology is a set of cultural beliefs and practices that help maintain powerful economic, social, and political interests. This concept was first introduced by Marxist scholars George Lukacs (from Hungary) and Antonio Gramsci (from Italy) in the 1920s. It became popular in sociology in the 1950s but only gained traction in the United States in the early 1970s. According to Karl Marx's perspective, capitalist society has a systematic dominant consciousness that serves the interests of the ruling classes. The most powerful groups and institutions in society not only control wealth and property but also control the meaning of creating beliefs about reality through religion, education, and mass media.

**Culture is Dynamic:****Culture is constantly changing, and this process occurs rapidly due to several main reasons:**

*Innovation:* This involves creating new cultural elements. Innovations like electric light bulbs, radios, telephones, airplanes, computers, etc., have had a significant impact on culture and changed human life. The process of innovation is continuous in all cultures and leads to cultural change.

*Exploration:* This is the process of discovering and understanding something existing, such as a planet or a plant species. Exploration can be accidental, like discovering fire, but it's often the result of scientific research.

*Diffusion:* Both material and non-material culture are diffused (or spread) from one culture to another. A rapid innovation adopted worldwide, jazz music from African Americans spreading to other cultures, the hippie movement from the United States quickly spreading to Europe, Canada, Australia, McDonald's restaurants existing all over the world, or missionaries reaching remote corners of the world to spread their faith... Cultural diffusion is facilitated by technology, leading to the globalization of culture. Many societies are trying to protect themselves from the "invasion" of too many cultures from other societies and are emphasizing cultural authenticity.

However, not all cultural elements change at the same rate. Although material and non-material culture influence each other, material culture tends to change more quickly. The unevenness in this change is known as cultural lag. Therefore, based on cultural factors, one can assess the level of development of a language as well as the nation that harbors that language.

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**The Role of Cultural Factors in the Language Learning Process :**

To understand the role of cultural factors, we need to address two key questions:

### ***Cultural Factors and Language Relationship:***

Language isn't merely sound or writing; it carries meaning. However, this meaning isn't abstract; it's always contextual. Context, broadly understood, is culture. Culture encompasses all material and spiritual products created by humans throughout their development and existence. This understanding of culture is widely used in various fields like literature, linguistics, history, philosophy, etc. Language and culture are inherently connected. This relationship can be externalized through specific material means, but it can also manifest internally. This internal relationship stems from one of the most critical functions of language: the function of thought. Without language, humans cannot think. In other words, all human thought activities take place on the material of language.

### ***Why Cultural Factors are Important in Teaching and Learning Language in General and English in Particular:***

Culture is an essential part of language instruction. Teaching a language means teaching the culture it expresses. Peterson & Coltrane argue that culture is naturally transmitted and acquired through language teaching and learning because the form and use of a particular language reflect the cultural values of the society using that language. Therefore, recognizing cultural factors underlying language forms and usage is essential in language teaching and learning. Additionally, teaching culture plays a crucial role in achieving the goal of "communicative competence" for learners in foreign language education. Successful communication requires language to be used with appropriate cultural behavior. Understanding culture is considered part of communicative competence, and unless culture is seen as the focus of foreign language education, learners will not achieve complete communicative proficiency. Moreover, learning culture brings many benefits to learners. Studying culture makes language learning more meaningful. Cultural content also increases learners' interest: "Studying culture not only stimulates curiosity about the country of the language but also stimulates the learning motivation." Understanding these cultural factors helps communicators as well as teachers and learners effectively absorb language since the meaning of a word, the content of dialogue in any language can change according to the context.

In conclusion, cultural factors play a crucial role in the language learning process, influencing both the understanding and effective use of language. Therefore, integrating cultural aspects into language teaching and learning is vital for achieving communicative competence and making language learning more meaningful and engaging for learners.

According to Claire Kramsch, any communication with someone who speaks a different language is also a cultural act. Learning a language, therefore, is essentially learning culture. If we only teach language without teaching culture, we are teaching signs that are either meaningless or so vague that students will completely misunderstand.

That is why the concept of "language teaching" is often referred to as "intercultural language teaching" lately, where the concept of "communicative competence" is expressed and evaluated through an intercultural or cross-cultural lens. Thus, communication is no longer an act of using pure language but becomes an effort to engage with macro factors such as the culture, civilization of the country containing the target language. This explains why it's not uncommon for Vietnamese people to have a relatively good grasp of English but still can't communicate effectively with native speakers simply due to a habit inherent to Vietnamese people. For example, in communication, they often ask for personal information such as age, occupation, salary, or delve deeper into religion, political affiliation. These are inherently private information, prohibited in Western communication etiquette.

In this situation, according to Vietnamese culture, such questions demonstrate care and affection, but for Western culture, they feel offended and lead to a negative impression of Vietnamese people because they consider asking for personal information as impolite. This mentality leads to unsuccessful communication processes and ineffective communication purposes. In both cases, the issue does not belong to linguistic skills but to intercultural communicative competence: Vietnamese people do not know Western culture while Westerners learning Vietnamese do not know Vietnamese culture. Therefore, comprehensive language acquisition requires a certain understanding of the culture of the country containing that language, so teaching as well as learning languages in general and English in particular can achieve the set goals.

### ***Some Cultural Barriers to Consider in Teaching and Learning Foreign Languages in General and English in Particular***

Cultural barriers are a challenging issue to avoid in the interaction between different cultures, especially in the increasingly open era of globalization. This issue needs to be noted by both teachers and students in the process of teaching and learning languages in general and English in particular to help learners avoid "cultural shocks" when using English in real-life situations. This is not something that can be achieved in a short period, but rather a long-term process that requires research, understanding, and integration of cultural factors into each lesson or English interaction between teachers and learners. This process should be based on the principle of absorbing the cultural beauties of other countries while gradually overcoming weaknesses but still preserving the cultural traits and traditions of the Vietnamese people and nation.

Therefore, understanding and identifying cultural barriers related to cultural factors are extremely important to help English learners navigate easily and actively in every communication situation. In the scope of this seminar paper, the author addresses cultural barriers in terms of differences between the English and Vietnamese language cultures that create "cultural shocks," leading to ineffective English communication as expected.

In reality, cultural differences can occur in every aspect of social life and all have the potential to lead to communication failures between Vietnamese people and those from English-speaking countries. However, within the limits of a seminar paper, the author only discusses some typical instances of "cultural shocks" that the author has researched through relevant documents and studies related to "cultural shocks," as well as the experiences of English communicators in real-life situations. Specifically, typical instances of "cultural shocks" include:

### ***Differences in greeting etiquette - shaking hands***

While in Western countries, greeting etiquette is often performed through gestures such as shaking hands, hugging, nodding, etc., Vietnamese people often use verbal greetings combined with pronouns and honorifics such as "Cháu chào bác ạ!" (I greet you, uncle!), "Em chào thầy ạ" (I greet you, teacher!), or shortened versions like "Chào bác" (Hello, uncle!), "Chào thầy" (Hello, teacher!) in formal conversations, clearly indicating hierarchy, distance, and social status within the family and society. However, in informal communication, which is more relaxed, one might use rhetorical questions (asking without expecting a response) instead of greetings, such as "Bác đi đâu đấy ạ?" (Where are you going, uncle?) or "Bác ăn cơm chưa?" (Have you eaten, uncle?), combined with non-verbal means: posture, eye contact, smile, friendly gestures. The person being asked may respond ambiguously, not directly answering the question, or reply with non-verbal expressions: smiling, nodding.

Characteristic of Vietnamese greetings often lack time orientation and do not differentiate between meeting times. For English speakers and countries using English, there is usually a clear distinction regarding the timing of greetings. For example, "Good morning" is used in the morning, "Good afternoon" for midday, "Good evening" for the evening, and "Good night" before going to bed or when parting ways after dark. Additionally, greetings differ between initial encounters and subsequent meetings. Therefore, English has a variety of greeting words such as "Hi," "Hello," "Nice to meet you," "How do you do," etc.

In this situation, Vietnamese individuals may not be accustomed to the Western practice of greeting with hugs since Vietnamese culture tends to limit physical contact due to traditional thinking regarding gender interaction. Meanwhile, Westerners may not understand the purpose of Vietnamese greetings in informal communication and may confuse the transition between different communicative subjects using the "I-You" pronouns in Vietnamese.

### ***Differences in Questioning Style:***

This difference is quite common and has been discussed on many forums. The manner and content of questioning between Vietnamese people and those from English-speaking countries are completely different, sometimes creating gaps and even ending communication. Specifically, Vietnamese people often ask questions related to age (How old are you?), salary (how much money do you earn a month?), marital status (Are you married? Or Do you have a boyfriend/girlfriend?), etc. These questions demonstrate Vietnamese people's openness and interest in communication, but for Westerners, they are considered impolite and lacking manners.

### ***Gestures "Touch" and Personal Space in Communication:***

Vietnamese people are influenced by Buddhism and Confucianism, so in communication with people of the opposite gender, there is usually a certain distance that cannot be breached. Therefore, behaviors such as hugging and physical contact are often rare among people of different genders and in public places, but are quite common and considered appropriate between people of the same gender. It can be said that the Confucian ideology with the belief of "men and women should not be overly familiar" has deeply influenced the perceptions and behavior styles of Vietnamese people for generations. However, this is completely opposite to Western culture. Hugging and expressing affection between genders are considered normal, even in public places. These "touch" gestures are considered unusual if performed between people of the same gender. In fact, people may base their assessment of the level of familiarity, distance, and social status of those involved in communication on the communication distance between two individuals.

### ***Expression of Personal Opinions and Problem Solving in Communication:***

Most English speakers from Western countries value honesty and straightforwardness, so they detest lying, considering it worse than stealing. They also believe that people who are hesitant and not straightforward in communication are not trustworthy.

Vietnamese people value modesty and gentleness, being careful in communication, emphasizing etiquette when solving problems, accepting compromises, and avoiding conflicts.

### ***Attitude towards Saying "No":***

Saying "no" is a common attitude among Westerners when they do not want to participate or be involved in something. This behavior, our counterpart's response, is difficult to accept because it can cause hurt feelings, offense, and a lack of "friendship" with close friends. In contrast, Vietnamese people tend to expect a "yes" answer or show maximum support and assistance when asked for help by others.

### ***Lifestyle and Communication Style:***

In terms of lifestyle, most Vietnamese people value social integration among individuals, communal living, and community love. In communication, Vietnamese people highly regard modesty; they tend to downplay themselves to demonstrate that they are not overly confident or arrogant.

On the other hand, people from English-speaking countries like the UK, the US, value competence and personality traits, and their own "self" is something they always care about and protect. Their lifestyle often emphasizes spirit: freedom and independence. Therefore, in communication, they tend to value the self and express confidence in themselves strongly.

***Behavior in Public Places:***

While Vietnamese people have a tendency to enjoy liveliness and may be inconsiderate in public behavior, people from English-speaking countries like the United States dislike causing disturbances in non-private places, especially in solemn places such as museums, memorials, or churches, as well as in places like restaurants or eateries where they always adhere to the principle of 'eat lightly, speak softly.' When they need to call a waiter, they often demonstrate delicacy and politeness in communication using gestures or eye contact to avoid disturbing those around them.

***Some Cultural Differences in Specific Situations:******Dining Culture:***

Firstly, foreigners do not have the habit of inviting everyone to eat together as in Vietnam. In Vietnamese culture, "inviting to eat" demonstrates respect and courtesy from younger people to older people. However, Westerners only invite others when they have prepared everything and want the other person to enjoy it. For example, inviting for coffee, inviting to attend a concert, inviting to a party, inviting to watch a movie... so they find the "inviting to eat" culture of Vietnam quite strange.

Secondly, there is a difference in eating manners between Vietnamese people and Westerners. Vietnamese people eat quite naturally, they may laugh and talk during the meal, chew without closing their mouths, and may produce sounds. However, this is considered rude in Western culture. Westerners usually close their mouths when chewing, do not make noise, and maintain order while eating. They may exchange a few stories but do not loudly laugh and absolutely do not talk while eating.

***Dining Culture at Restaurants:***

Another difference between Vietnamese culture and that of most English-speaking Westerners is the respect for privacy. Vietnamese waitstaff often stand next to the guest's table after handing them the menu, waiting to take the order. Vietnamese people perceive this as dedication and enthusiasm in service. However, foreigners feel that they lose their naturalness and personal space to make choices freely. In this situation, we only need to hand them the menu and say "I will give you a minute to decide. Whenever you want to order, just call for me." They will appreciate the professionalism and feel satisfied with the service style.

***Gift-Giving Culture:***

Vietnamese people value giving gifts and often have the mentality of "give and take." For example, if given a gift, the recipient tends to find a corresponding gift to give back at an appropriate time. For Westerners, they value the practicality and meaning of gift-giving as a gesture of affection and appreciation. Therefore, instead of choosing an expensive gift, it is better to choose a practical gift such as a good bottle of wine.

Conversely, in the UK, Australia, and Europe in general, there is no implication of "give and take" in gift-giving, and therefore they accept gifts but do not care about giving back. In communication with them, if we do not understand this cultural trait, we may feel "awkward" or "offended" due to the "indifferent" attitude of Westerners.

Furthermore, when Vietnamese people receive gifts, they have to wait for the guest to leave before opening the gift because opening it immediately is considered impolite and uncultured. In contrast, according to cultural norms, when given an item, English people open it immediately in front of the giver. For them, doing so is genuine and shows concern for the giver's goodwill. If they quietly put it away and open it later after the guest has left, it may be perceived by the English as clumsy, rude, and even uncultured.

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**Some suggestions in teaching to help English learners recognize cultural "shocks" :**

Cultural differences inevitably lead to conflicts in everyday communication in any language. Recognizing culture in the language learning process is essential and imperative. Therefore, to effectively communicate in English, educators need to introduce and help learners identify to limit cultural "shocks." Specifically, during the English teaching process, teachers can pay attention to the following issues:

Firstly, it is necessary to integrate and convey cultural aspects to English learners. At the University, students majoring in English language have studied some modules such as English-American culture, English-American literature, and intercultural communication. Through this, language majors gain certain understanding of both English and Vietnamese cultures, limiting differences in communication. For non-major students, cultural knowledge can be integrated into listening-speaking-reading-writing exercises, allowing students to grasp basic differences in English-Vietnamese culture, thereby avoiding cultural "shocks" and achieving more effective communication.

Secondly, using authentic sources in teaching to give learners the opportunity to truly understand the culture of the English and English-speaking countries. This is also an effective measure to motivate English learners and increase their love for the English language they are learning.

Thirdly, using some teaching methods in the process of integrating culture, such as:

**Creating cultural scenarios:** Instructors can ask students to practice common communication situations that reflect the culture of English-speaking countries.

**Presenting cultural topics:** Students are required to research a specific aspect of the culture of English-speaking countries to present, thereby comparing it with Vietnamese culture.

**Learning culture through idioms and proverbs:** Culture is often expressed through idioms and proverbs. Therefore, in the teaching and learning process, educators can introduce and explain the meanings to students so that they can better understand the culture of the language they are learning.

*Introducing culture through films:* Watching movies is also a way to understand the specific cultural characteristics of a country. Therefore, it is necessary to choose suitable films for students to watch and analyze cultural factors, comparing English-Vietnamese cultural elements portrayed in the films.

Additionally, students can be encouraged to participate in English clubs or join English communication forums through social networks to have the opportunity to communicate in English and gradually become familiar with different cultural characteristics. This is also an opportunity for students to enhance their effective English communication skills in specific situations.

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## Conclusion :

Culture is closely tied to language; therefore, to achieve effectiveness in learning English in general and English communication in particular, integrating cultural elements into the teaching process is of utmost importance for both educators and learners. Understanding the cultures of English-speaking countries will help learners avoid cultural "shocks" and achieve the goal of English communication in real-life situations. Therefore, in the process of teaching foreign languages in general and English in particular, educators need to introduce cultural knowledge of both English and Vietnamese languages, helping learners realize the role of cultural factors of English-speaking countries in mastering the English language. Furthermore, this process helps learners easily overcome cultural "shocks" between English and Vietnamese cultures, creating opportunities to use English effectively in all forms of information exchange. Hopefully, the information in the paper will contribute to making the process of teaching and learning English at Hanoi Law University more effective.

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