

# Some Issues of Research and Intercultural Communication Curriculum Development at Sai Gon University in the Integration Period

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## Abstract

With the opening and integration of our country, we have attracted many investors from various fields all around the world such as economy, society and so on, leading to the development of many changes in life, language and culture in Vietnamese communication. So "some issues of research and intercultural communication development curriculum at Sai Gon University in the integration period" is a topic that has important value in communication and this topic is worthy to be paid attention for carrying out a research. However, due to the limitation of the article, we only discuss the issues of research and develop an intercultural communication curriculum in the training of the Master's program in Linguistics at Sai Gon University, Viet Nam. To accomplish this topic, a mix of methods will be employed, including surveying, listing and describing to clarify the issues of communication and intercultural communication in the conditions of the current country. Since then, we offer applications in teaching activities and curriculum development on issues that are closely related to communication, intercultural communication and linguistic in the development and integration period in Viet Nam.

**Keywords:** culture, communication, intercultural communication, the relationship between intercultural communication and linguistics

## 1. Introduction

This is the first research topic on the characteristics of intercultural communication and communication on subject curriculum development as well as the prescribed output standards and application results in teaching and learning activities in the period. Period of opening and joining of the country. Since then, we have contributed to affirming the linguistic-cultural characteristics of communication, intercultural communication, as well as the understanding of the diversity and richness of communication studies and intercultural communication, in language and foreign language teaching in Viet Nam and around the world.

By the end of the twentieth century, the term Intercultural Communication was mentioned in the United States with a drawing of scientists from different fields such as linguistics, anthropology, psychology, etc. Foreign Service Institute is led by linguist E. Hall: "Every culture has its own system of cultural values, unique behavioral patterns, so the description, their interpretation and evaluation should be done from a relative cultural perspective" (quoted by Hoa, 2011). In 1953, E. Hall and B. Trager (1953) completed the book *The Analysis of Culture*. They wrote "Culture is communication and communication is culture" to assert more about the relationship between culture and communication. The culture has a close relationship with each other, which is clearly shown in Viet Nam. Viet Nam with the situation of global integration and internationalization has created favorable conditions for attracting cooperation and exchanges between Viet Nam and other countries. This has been changing quite a lot in Viet Nam's socio-economic development, so intercultural communication is a part of the system inseparable from social life today and is the field of interest of many sciences such as culture, historical anthropology, sociology, psychology learn, especially linguistics.

## 2. Literature Review

### 2.1 Research Purposes

Our paper deals with intercultural communication and issues such as interpersonal communication, communication attitudes, meanings and communication content, etc. of the characters involved in interpersonal communication in different regions and countries, thereby supplementing linguistic and cultural research.

The aim of the research is to determine the content of the subject program as well as the output standards issues of Intercultural Communication in Linguistics.

in addition to point out the linguistic - cultural characteristics in intercultural communication and intercourse as well as the content of this subject in language.

The research results contribute to confirming the linguistic - cultural characteristics of ethnic groups in the study and in the day-learning activities on intercultural communication in the languages of ethnic groups in Viet Nam as well as in the world.

## 2.2 Research Method

### 2.2.1 Survey and Classification Methods

We survey and classify issues related to intercultural communication in each language, thereby classifying them into groups and sub-groups to draw general comments.

### 2.2.2 Discourse Analysis Method

Based on the cultural traits that we have collected based on the discourse method, we make descriptions based on semantic characteristics, specific content of intercultural communication. In addition, we dive in to analyze and explain the relationship between language and psychology, culture and society in order to build the content of the curriculum for more effective day-learning activities.

In addition, the author also use methods to describe the characteristics and ways of using languages, gestures, gestures of different ethnic groups in different regions, different countries to draw problems. The author need to preserve and promote the Vietnamese people in a selective and good way in intercultural communication and communication.

Simultaneously, our paper also uses a number of other tactics such as systematizing communication issues, intercultural communication of the ethnic groups in different regions, different countries around the world, combining both qualitative and quantitative methods to get results with comments and recommendations so that they are more suitable for teaching and learning activities in the open era of and Viet Nam's integration nowadays.

## 3. Research Results

### 3.1 Rationale

#### 3.1.1 Concept of Communication

There are many ways to talk about communication, according to Phe H. (1998) wrote in *Vietnamese Dictionary*, "Communication is exchanging and interacting with each other". As the author Diep Quang Ban (2009) wrote, "Communication is a common phenomenon in different types of society, it is the contact between individuals in a community to convey a certain content. Communication is one of the characteristics of society, helping to distinguish society from non-social populations". Thus, among the media such as: by the sound of language (mouth), whistling, blowing horns, and beating gongs, so on; with light such as fire, smoke, traffic lights, so on; by physical action such as elbow elbow, shoulder soft, and so on. Language is the most effective and most convenient means of communication. In addition, the author Diep Quang Ban (2009) made a further assertion: "Communication is a process of communicating at least between two communicators (communicators) exchanging with each other, only the collaboration of the side of the second communicator, if the second person does not collaborate then communication cannot take place, the first one will be abandoned. This communication is always associated with a given situation and context".

Therefore, in our opinion, communication is an activity of communication, interaction between emotions, ideals to develop and complete human personality, which is a process of exchanging information between two or more people in a relationship. certain situations and contexts. In other words, communication is an activity of conveying, exchanging emotions, thoughts, thoughts from one person to another and vice versa in order to preserve and develop human society by many different means such as speech language, gestures, gestures, types of signs, signals (traffic signals, warnings, etc.), music. In particular, language means are a very important means in communication, while other means only complement and support it. Communication is governed by factors such as role of communication, content of communication, purpose of communication, context of communication and attitude of communication. In particular, in communication activities, vocative words such as personal pronouns, vocative nouns or expressions used for vocative are used for making calls between characters.

#### 3.1.2 Some Cultural Features

Culture is a concept understood in many different meanings based on different perspectives, it expresses the process and level of human awareness in a certain period of historical development.

According to author Margaret Mead, "Culture is the whole range of behaviors that an individual group is united by a common tradition, passed on to their descendants ..." (quoted by Hoa, 2011). Phe H. (1998) affirmed in *Vietnamese Dictionary* that the culture has the following meanings:

- a. Overall, the material and spiritual values created by man in the historical process: Treasure of national culture, Eastern culture, ancient culture.
- b. Human activities to satisfy the spiritual life (in general): Economic and cultural development, mass cultural work.
- c) Knowledge, scientific knowledge (in general): Studying culture, cultural level.
- d. High level in social activities, manifestations of civilization: Cultural living, speaking without culture.
- e. The group of relics from ancient time (from ancient history period), has the same characteristics: Ax shoulder culture, ceramic culture.

According to Minh (1995): "culture is the combination of all modes of life and the manifestations that man has produced to adapt to the life needs and the demands of survival".

Ngoc (1994) claimed that, "There is no such thing as culture and vice versa, anything has a cultural face. Culture is a relationship, it is the relationship between the symbolic world and the real world. That relationship turns into a particular kind of choice of one ethnic group, an individual compared to another race, another individual. The distinction of different types of choices makes them different, which is the degree of refraction".

And Dat (2007) defined that "Culture is a phenomenon belonging to human society, in contrast to phenomena of natural phenomena such as wind, rain, thunder, lightning, river, sea, etc. Culture always brings a very important characteristic: natural transformation through the conscious activity of man".

In addition, the concept of culture has been mentioned by other authors such as Them (1997) and Ngoc (1999) etc.

In short, culture is a process of formation and long-term development, in each historical period, about the material and spiritual achievements of people and society.

### 3.2 Refer to the Outline of the Intercultural Communication Course

In order to meet the current urgent needs of the country in the period of opening and integration of communication, learning, research, etc. intercultural communication is one of the issues of great concern. In activities of communication, teaching Vietnamese, languages and foreign languages in Viet Nam nowadays. In 2008, Quang made very interesting issues and notes with the book *Culture, cross-cultural and foreign language teaching*. In 2011, Hoa wrote the article "Analysis of intercultural communication". And Thu (2015) also wrote the article "Intercultural communication: Opportunities and challenges" and so on. Most recently, the Draft of the Master's program of Linguistics in Sai Gon University (updated in 2019) has also introduced the subject "Intercultural communication" into the curriculum with The objective is to help students better understand the culture and intercultural communication between languages, ethnic groups in communication in accordance with the output standards prescribed by the Ministry of Education and Training.

Part 1, introduction of the subject: The module name is Intercultural communication. This course provides background knowledge of the basic cultural traits of interpersonal communication around the world, including basic communication principles, effective and appropriate methods of communication. schools and situations with the basic theories of communicative culture to be able to recognize the value of the self, to improve personal communication skills, build a sense of international community integration, and create a solid foundation sure, civilized in international communication.

Part 2, set out the subject objectives:

*Regarding knowledge*, understanding the object, purpose, task, role, method, and meaning of the study comparing languages, dimensions, research trends, grasping the basic characteristics of the comparative linguistics, its differences and inheritance with respect to other linguistic disciplines, grasping its significance for the phenomenon of language-cultural exposure and interference; the process of learning and acquiring a second language/ foreign language; student error in the process; understand its practical applications in translation and cultural communication.

*About skills*, know how to apply the tricks, approaches, type characteristics, structure of the languages to put into comparison and explain the related language phenomena, know how to detect, program methods and conducting reconciling tactics on cross-cultural and intercultural issues, improving teamwork skills on study tasks, studying related subjects.

*Regarding attitudes*, being aware of the important role and significance of learning, studying subjects, awareness of the cultural and intercultural needs of peoples in the world, respect and preserve and promoting the cultural characteristics and cultural intersection of peoples, training attitudes and thinking to work seriously, scientific.

Part 3, subject matter:

a. The outline of culture and cultural identity includes the concept of culture, the basic elements of culture, the levels of cultural space, civilization and the issue of cultural and cultural identity in globalization, study of intercultural communication.

b Language communication includes concepts of language communication and language, models of language communication, conditions, skills and effectiveness of language communication and the advantages and limitations of Vietnamese people in communication. Linguistic language - characteristics of language type and thinking.

c Models of cultural exposure and language exposure including foreign culture and languages and understanding of foreign languages and cultures cultural exposure and language exposure models, tools, subjects and the type of contact, motive of cultural and linguistic exposure, characteristics of intercultural communication standards, social networks and its role in intercultural communication and the role of intellectuals in cultural and linguistic exposure.

d. Cultural symbiosis and cultural conflicts such as perspectives on cultural/ civilization characteristics, multicultural society and democracy, East-West cultural conflict, cultural conflict issue between regions of Viet Nam (North - Central - South), cultural and political conflicts, economic conflicts, and the possibility of peaceful coexistence among cultures.

e, Multiculturalism and intercultural communication, multi ethnic characteristics of Vietnamese society and culture, the exposure of Vietnamese culture to Southeast Asia in the history and exposure of Vietnamese culture to China in history, the contact of Vietnamese culture with the West in history, acculturation of Vietnamese culture in the process of globalization.

f. Cultural communication in TOAOFN era of globalization, characteristics of globalization and globalization, the role of today's media technology in intercultural communication, the role of English and foreign languages Other common terms in intercultural communication, the opportunities and challenges of today's intercultural communication for each individual, the opportunities and challenges of today's intercultural communication for cultural diversity.

g. Finally, review and presentation of the writing guide group.

### 3.3 The Subject Learning Requirements of Intercultural Communication, Situation and Proposed Solutions

#### 3.3.1 Requirements for Learning Intercultural Communication Standards

a. Students remember, understand and present concepts of culture, basic elements of culture, levels of cultural space, civilization, issues of cultural identity and culture in globalization and research. research on intercultural communication.

b. Students remember, understand and present concepts of linguistic communication and communication, linguistic communication models, conditions, skills and effectiveness of linguistic communication, advantages and limitations of Vietnamese. Male in linguistic communication - characteristics of linguistic type and thinking.

c. Students understand and apply models of cultural exposure and exposure to foreign languages, cultures and languages, and an understanding of foreign languages and cultures, tools, subjects, and types of exposure and dynamics. cultural and linguistic contacts, characteristics of intercultural communication standards, social networks and its role for intercultural communication, the role of intellectuals for cultural and linguistic contact.

d. Students understand and present cultural symbiosis and cultural conflicts, perspectives on the characteristics of cultural type/ civilization, multicultural society and democracy, Eastern cultural conflict issues - Western issues, cultural conflicts between regions in Viet Nam (North - Central - South), cultural conflicts and political, economic conflicts, the possibility of peaceful coexistence between cultures.

e. Students analyze and apply research into multiculturalism and intercultural communication in Viet Nam, the multi-ethnic characteristics of Vietnamese society and culture, the exposure of Vietnamese culture to Southeast Asia in history, exposure of Vietnamese culture to China in history, exposure of Vietnamese culture to the West in history, cultural acculturation in Viet Nam during the process of globalization.

f. Students understand, present and make recommendations in intercultural communication in an era of globalization, the characteristics of globalization and globalization, the role of today's media technology. in intercultural communication, the role of English and other common foreign languages with Vietnamese in intercultural communication, opportunities and challenges of today's intercultural communication for each individual and opportunity and the challenge of today's intercultural communication to cultural diversity.

#### 3.3.2 Cultural Situation in Behavioral Communication

In the teaching and learning activities of any language, it is always associated with the cultural features of that language and ethnic group, which is clearly shown in the communication and conduct activities. Whether or not the communication is successful depends on the cultural understanding of the characters involved in the communication.

Example (Ex) 1: In communication between Vietnamese, there are also many cultural differences in behavior between regions like sons or daughters in the South often use the kinship noun such as *ba, cha, t ú, etc* to call their father and call their mother: *mẹ* (the whole/ common Vietnamese use), *m á d ú* (for children who are difficult to raise, children often suffer from illness, the mother often teaches her child to call her by *d ú etc*. While sons or daughters in the Central and North often call their fathers *thầy, bố, etc.* and call their mothers *mẹ, u, bu, bầm, etc.* as the author To Huu (Northerner of Viet Nam) (2019) called the strenuous mother, wholeheartedly in love your children through the poem “Bầm ơi”:

“...**Bầm** ơi có rét không bầm!  
Heo heo gió núi, lâm thâm mưa phùn  
Bầm ra ruộng cấy **bầm** run  
Chân lội dưới bùn, tay cấy mạ non  
Mạ non **bầm** cấy mấy đon  
Ruột gan **bầm** lại thương con mấy lần.  
Mưa phùn ướt áo tứ thân  
Mưa bao nhiêu hạt, thương **bầm** bấy nhiêu!...”  
(Tố Hữu)

The author Dien Vi (Southerner of Viet Nam) expressed his love to his gentle mother through the poem “Má” in *Giao hạ nhớ Má* (quoted by Ho Ga-li-ê (2016):

“...**Má** yêu ơi! Lòng con khe khẽ gọi  
Tiếng “**Má**” ngọt ngào, vọng mãi không thôi  
Con gọi **m á** khi thuyền con nghiêng ngả

Giữa biển đời cuộn cuộn những buồn vui.  
 Chiều nay chợt mơ về bên **má**  
 Để lòng vui như sóng biển rì rào  
 Để được nghe lời nguyện cầu của **má**  
 Cho vai gầy vơi nhẹ gánh lao đao!  
 Ngày ngày con nhớ **má** dịu hiền  
 Lòng thầm nguyện **má** sống trên trăm tuổi  
 Yêu thương trong **má** bao la hơn biển  
 Con muốn gọi hoài hai tiếng: **Má** ơi!...”  
 (Diên Vĩ)

In Singapore, France, England, USA, etc. Sons and daughters often call their father and their mother (the second person - listener) by kinship noun *papa, Dad, Daddy, etc.* and *Mama, Mom, Mommy, etc.* and use the third personal pronouns (the person who mentioned) *he, she* or positive adjectives + kinship *my Papa, my Mom, my father, my mother, etc.* as in the song "Papa" by author Paul Anka (1974, and quoted by Thanh, 2015), has recorded the image of a diligent, loving, respectable father, a faithful husband with his mother or father who can teach his children and guide them:

“...Every night **my Papa** would take me  
 Tuck me in my bed  
 Kiss me on my head  
 After all my prayers were said.  
  
 There were years  
 Of sadness and of tears.  
 Through it all  
 Together we were strong  
 We were strong!  
  
 The times were rough  
 But **Papa he** was tough,  
 And **Mama,**  
**She** stood beside **him** all along...”  
 (Paul Anka)

There are also many differences in British-American culture and other ethnic groups in different countries around the world compared to Vietnamese in communication such as:

Ex 2: In Vietnamese communication, there are many questions to show interest with close, intimate attitude “Cháu bao nhiêu tuổi?/ Cháu có gia đình chưa?/ Cháu kiếm được bao nhiêu tiền mỗi tháng? etc.” While in British, American communication, questions “How old are you?/ Are you married?/ How much do you earn per month? etc.” is curious, embarrassing questions and especially, this is cause of "cultural shock" so we should avoid using them in communication.

Ex 3: In giving and receiving cards from colleagues and business partners in any country, we must always be happy, handing the card with both hands to show respect, courtesy and when Receiving a business card from another person should also be received by two hands, the eyes should focus attention on the content printed on the card and then put in a pocket or purse, not immediately put in place or folded or wrinkled show interest in, disrespect, and respect for the person giving the business card.

Ex 4: In communication, meeting colleagues, business partners, whether new or close, the hug, the kiss on the cheek when greeting each other is to express joy, joy, sincere goodwill with other expressions. Like in the US, UK or Northern Europe, you often kiss and kiss your cheek once, but in France and Spain, you like to hug and kiss your cheeks, especially in Germany, Belgium, and Arab three times on both cheeks. In Viet Nam, this is a problem with many limitations and apprehensions in communication.

There are many issues about intercultural communication and communication, but due to the limitations of the article, we would like to make an appointment to discuss more in the next articles. Here, we propose the solutions to build and develop inter-cultural day-learning activities.

#### 4. Discussion

For students:

- Always raise students' awareness about the importance of a separate culture in the communication of each language, each ethnic group in Viet Nam and the world.
- Always research and learn about the cultural traits of the characters involved in communication to be more confident in communicating, behaving and limiting cultural errors that should not be available for easy successful communication.
- Always coordinate with the instructor so that the implementation of the teaching objectives is effective at every lessons in intercultural communication.

For teachers:

- Constantly improve, learn professional experience, apply a variety of appropriate teaching methods, always give students suggestions on topics related to culture and language.
- Teachers should give students presentations about lesson content so that students can develop more comprehensively and gain deeper insights into the issues they are studying, as well as the next issues.
- Regularly update and adjust the content of intercultural communication in each language suitable for each target audience from basic to advanced.
- Always help students find similar and different issues, issues that need to be maintained and promoted, issues to avoid and limited in intercultural communication and communication.
- Teachers always create a happy environment during class hours and students must be more proactive and confident, giving the room an open, comfortable learning atmosphere, easy to absorb content about communication and intercultural communication.
- Regularly fostering self-improvement of professional skills, regularly updating knowledge, programs and appropriate teaching content.
- Boldly propose as well as participate in cultural exchange and exchange programs among countries.
- Appreciate learning capacity, effort of students in learning.
- Encourage participants to participate and provide input at the presentations etc.
- Proficient use of modern equipment, successful application of information technology tips in teaching and learning activities.

## 5. Conclusion

Overall, in developing syllabus, intercultural curriculum, we are particularly concerned about the content and appropriate output standards. We always learn, record and update related issues in the spirit of cooperation and learning to achieve the effective goal of the curriculum.

Besides, we can affirm that intercultural communication is always an issue of great attraction and interest in the renovation period in Viet Nam as well as in the world today. For many reasons, but I think the most important reason is how to make our communication, especially international communication easier to succeed from these similarities and differences.

Last but not least, in intercultural communication, we must not only understand the language, culture and people of our own country ourselves, but also understand the language, culture and people of neighboring countries in the region and the world, which make communication more convenient, especially in expanding investment cooperation or building a full house among couples from different localities, different regions, as well as countries in the development and integration period in Viet Nam.

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