

Analysis Methods of Vietnamese Sentence and Culture in Vietnamese Sentences

Nguyen Thi Luyen¹, & Phan Thanh Hoang²

¹ Fudan University, China

² VNU- Tran Nhan Tong Institute, Vietnam

Correspondence: Nguyen Thi Luyen, Fudan University, China.

Received: December 8, 2022

Accepted: April 10, 2023

Online Published: May 12, 2023

doi:10.5430/wjel.v13n5p501

URL: <https://doi.org/10.5430/wjel.v13n5p501>

Abstract

In this article, the researchers will apply Shen Xiaolong's (申小龙) theory of sentence culture and combine accumulated knowledge to analyze Vietnamese sentences with the function of expressing and commenting. The results indicate that using SVO structure to analyze Vietnamese sentences has many disadvantages and no longer appropriate. Hence, it must come from the fact that the characteristics of Vietnamese sentences themselves, based on culture and ideology of Vietnamese people, not from any other nation. The article will introduce a new analysis method on Vietnamese sentences and culture in Vietnamese sentences. We applied Shen Xiaolong's (申小龙) theory of sentence culture and combined Vietnamese grammar and accumulated knowledge to analyze Vietnamese sentences. The results show that using Shen Xiaolong's theory of sentence culture to analyze performance sentences and topic - comment sentences in is completely appropriate. However, within the scope of this article, we have only applied that theoretical framework to analyze the above two types of sentences, but have not tried it with all types of sentences.

Keywords: Vietnamese sentence analysis, Shen Xiaolong, Vietnamese sentence culture, functional grammar

1. Introduction

Language and culture are closely related. Language is both a communication tool and a means of conveying and expressing culture. The study of the relationship between language and culture has been around for a long time (Sharifian, 2016; Abodunrin, 2019; Ani et al., 2021; Yusuf et al., 2023).

Linguist J. Baudouin de Courtenay (1963) emphasized that the study of language must begin "from within itself". From which we can understand that, when studying Vietnamese sentences and culture, we need to start from the very characteristics of Vietnamese language and Vietnamese people's ideology. Edward Sapir (1921) with the theory of "Sapir - Whorf relativity" asserted that language cannot exist outside of culture. In "Sapir - Whorf relativity", it is said that language itself cannot express anything but by culture. Therefore, we need to study culture in the language itself to better understand the culture and ideology of a nation through language. Cultuling is a blend of culture and language, implying that culture can be found in a language. Cultural genes (memes) can be discovered in a language, and can be cured and improved if there is any problem with them. In this study, hate is observed in some languages, which might be rooted in the cultural beliefs of individuals. If we discover the cultulings (in this case, hate), we can improve society by raising individuals consciousness and changing the language (Pishghadam, et al., 2020).

Currently, the most commonly used method of analyzing Vietnamese sentences in schools is still using the Western SVO structure. Sentence structure is described through a system of sentence components such as subject, predicate, complement, adverb... These components are identified by formal signs. Traditional sentence composition grammar has also successfully described and used the subject - predicate pair of concepts. However, studying traditional sentences also encounters many difficulties when dividing sentence. They debated two outstanding issues, which are: (1) the concept of sentence composition and types of sentence components; (2) What are the criteria used to determine sentence components? Regarding (1), it is necessary to distinguish sentence components from phrase components. There are main and sub components within the sentence. Regarding (2), because Vietnamese is an independent language without morphological changes, the most commonly used criteria for determining sentence composition are word order and adverbial words. However, because word order and adjectives perform different functions, using this criterion of determination is less effective. In a sentence with auxiliary components such as prepositions and complements is still hotly debated.

Cao (2001) believes that the SVO sentence analysis method only describes and analyzes those sentence types that are completely similar to French sentences, which is about 30% of the common sentence types in Vietnamese that our people still speak every day. While more than 70% of the remaining sentence types are very common in daily speech, in modern prose and verse as well as in classical poetry and proverbs, which students have never heard of, or learned to analyzed, even in college.

Tran (1940) wrote: "Someone said that: Vietnamese language has a personality and a spirit unlike the languages of Western countries. It's

not right if you follow the Western grammar and make Vietnamese grammar.”

Traditional Vietnamese sentences only focus on the form and structure of the language without paying attention to learn how it works while performing that function.

Traditional grammar only analyzes logic and archaic grammar, so it is still a long way to the analysis of the language meaning. Traditional grammar that analyzes sentences based on European grammar will not be effective, because Vietnamese has no inflection, no grammatical form to establish the reality of verbs. European grammar is “personal word”, so studying sentences will start from studying vocabulary which is easy to understand, but Vietnamese is an unmodified language, if using traditional grammar to analyze sentences will lose its scientific basis. Vietnamese sentences are also made up of many components with figurative functions and syntactic and semantic characteristics at the same time.

Traditional grammar, facing with the varied linguistic phenomena of Vietnamese, was forced to reveal all its impotence, irrationality and coercion. Cao (1991) proposed a functional grammar with the method of analyzing sentences according to the thesis-theory structure. But why is functional grammar with such scientific truth and practical value not used to describe Vietnamese grammar officially? Besides the social causes, there are issues in linguistics itself. Because of accepting the way of parsing Vietnamese sentences/sentences according to the thesis-theory structure, it completely rejects the main structure. - Predicate and traditional syntactic functions such as subject, predicate, complement... out of the Vietnamese grammar system is not necessarily a satisfactory solution, especially when considering the problem from the perspective of type and language spectrum. Because, *first*, This solution draws a very sharp line, even almost the opposite, between Vietnamese and languages that are considered topic-only without subject and subject-only languages without topic. , an opposition that even the authors who propose to distinguish the types of “subject bias” and “topical subjectivity” have not discussed. *Second*, if we consider the subject-predicate structure from the perspective of model theory, it can be seen that there are a series of Vietnamese sentences corresponding to the sentences with the subject-predicate structure in other languages, although between them may differ in the form of marking or word order, and that is the basis for studies on morphology (distinguishing languages from apostrophes, triangulations, neutralization, etc.) or the type of word order (distinguishing from languages SVO, SOV, VOS, etc.), of which Vietnamese is not an exception in terms of typology. *Third* , radically contrasting the way of parsing Vietnamese sentences with sentences of other languages will create certain difficulties in terms of application, especially in teaching and learning foreign languages as well as. teaching and learning Vietnamese as a foreign language.

From the aforementioned issues, Nguyen Minh Thuyet, Nguyen Van Hiep, Diep Quang Ban etc have come up with different measures to find the most reasonable solution for analyzing Vietnamese sentence structure. While absorbing the theory of modern linguistics and international Orientalism while not rejecting linguistic concepts that were used to describe Vietnamese earlier, Nguyen Minh Thuyet and Nguyen Van Hiep tried to come up with a solution to be consistent and strict on “Vietnamese sentence composition”. According to this solution, Vietnamese sentence components are extracted and identified on both content and form. This solution also allows to see the “cubism”, multi-dimensionality of the sentence, distinguishing the core of the sentence (the core) from the sub-components. In the most recent experiment, Diep Quang Ban (2015) applied the functional grammar model of Halliday (1985) to analyze Vietnamese sentences according to three functions (experiential function, interpersonal function and textual function). In this work, for the first time, the author mentioned Vietnamese sentence form. Diep Quang Ban's analysis on different types of structure of Vietnamese sentences: syntactic structure, expressive meaning structure (expression function), mode structure (interpersonal function), subject structure (textual function) is a comprehensive test direction of Halliday's functional grammar theory into Vietnamese. Nguyen (2009) has another approach. After distinguishing between sentences and sentences, he applied the subject-predicate syntactic structure to the sentence and the subject-theory structure to the sentence. These efforts in general want to reconcile the two views on the structure of Vietnamese sentence syntax. There is not a “descriptive” grammar theory in Vietnamese language, the “generative” grammar is to see all the inability of formal grammar at its highest level. Thus, the traditional grammar, which is essentially a formal grammar, has not been radically boycotted. It also means that functional grammar is not warmly welcomed and its value is not fully appreciated.

Vietnamese and the morphological languages of European languages belong to two different, if not opposite, types. It is absurd to use a model of the sentence structure of such a foreign language to include Vietnamese sentences. The subject-predicate construction is only available in unusual languages, where the syntactic structure does not correspond to the structure of the proposition. Linguists also cannot understand why language does not immediately use the structure that reflects the propositional structure to perform an action of judgment, but chooses a detour. However, it is a fact, and linguistics must always grasp the point of going from the vivid linguistic reality of a language to conclusions rather than using the knowledge of this language to impose on the other. The other is typical of the spirit of “euro (peo) centrism as” towards Vietnamese throughout the history of Vietnamese language science.

Nguyen (1992) said: “A principled and methodological shortcoming is that the 'traditional' authors do not really derive from the reality of the Vietnamese language, but rather the Vietnamese language. into an established framework of European rational grammar. The characteristic of rational grammar is the grammatical homogeneity of languages” .

Nguyen (2014) said that: “using the subject-predicate structure to describe the Vietnamese sentence structure is an expression of the” euro (peo) centrism¹, this structure is only suitable for describing words and phrases in European language. As for an isolated language, which

¹ Nguyễn Văn Hiệp. *Cú pháp tiếng Việt. Hà Nội*: NXB Đại học Quốc gia Hà Nội, 2014:31 (NGUYEN, Van Hiep. 2014. *Syntax of Vietnamese*. Hanoi National University Publishing House. Ha Noi: 31.)

does not change morphology like Vietnamese, that basic structure must be a different structure: topic - comment structure. Analyzing sentences according to subject structure (traditional grammar) will face many difficulties, even unable to analyze Vietnamese proverbs.

As can be clearly seen that most Vietnamese linguists also indicate that the Western method of analyzing sentences according to the subject-predicate structure (SVO) is no longer suitable for the Vietnamese language. Vietnamese linguist Nguyen Kim Than once said, "There were sincere and touching wishes to build grammar on a scientific basis, suitable for the Vietnamese language... But unfortunately, those wishes and the above results cannot obscure the shortcomings or even mistakes of traditional Vietnamese grammar"¹. From what he said, we can understand that some people in the Vietnamese linguist community have proposed that the current construction is 'unscientific', not really suitable for the Vietnamese language, so they have to 'build it' science-based'.

"Some people think: the Vietnamese language has a personality and a spirit that is not like other languages in the West. It's not right if you follow the Western grammar and do the Vietnamese grammar".

The European orthodox school of grammar in Vietnamese linguistics, represented by Tran Trong Kim considered that language is a communication tool and pointed out that, "Voice is a way of expressing one's thoughts to others. The method is different, but always according to the right reason. According to the logic, whether east or west, everywhere is the same reason. So, according to the Western method, which separates the categories, it is not a mistake to think that it is a mistake, as long as we keep the spirit of our language and display it clearly"². We do not support this view.

"Language is the carrier and embodiment of culture. It contains the deepest secrets of traditional culture and modern culture. It is the most basic element of culture"³. To study linguistics, we must "take the spirit of its symbolic national culture as the basis"⁴.

Even the most famous Vietnamese grammar book today called 'Vietnamese grammar' has Chinese grammar, not entirely Vietnamese grammar. Bui Duc Tinh (1952) once criticized: "Some fundamental mistakes are caused by the heavy influence of French grammar. Although trying to look directly at the object is Vietnamese with its characteristics, we grammar writers often still through the lenses of French grammar"⁵. Although Bui Duc Tinh intended to go beyond the French grammar, he still divided the tenses, words, and clauses like European grammar.

Linguist Hoang Tue said that language has its own identity: "The identity of a language manifests not only the will, but also the intellect, with its own reason, in the life of struggle and creation of a people for survival, development and self-preservation."⁶ From his words, we can understand that, thus, each ethnic group has its own language and national cultural identity. National history also always leaves traces in the language.

Nguyen Kim Than (2003) wrote: "Vietnamese grammar books are turned into a stiff copy-translation book. People accept the system of words, analyze clauses... of French grammar school without having to prove the objective reality of these in Vietnamese... Some people must rely on sentence structure in French to guess the meaning of Vietnamese sentences. It's not enough to take French grammar as a background; Some people even use English background. Few people actually study the language in books and newspapers, and there are even people who spoil Vietnamese because the examples they give don't follow Vietnamese grammar rules"⁷.

When commenting on Vietnamese grammar books, F. Martini (1958) said: "Many books are very good. But there is not any book that really deserves the title of a Vietnamese grammar book. These are translations and instructions for conversation. The principle is the same: one comes from French, from the pedagogical frameworks of European grammar and one wonders: how to translate it into Vietnamese"⁸.

Regarding the concept of topic - demand and the concept of subject-verb-complement structure, in recent years, there have been continuous debates both in the press and in scientific conferences on Vietnamese grammar. It can be seen that the different views of one side are typically Do Huu Chau, Le Xuan Thai, etc., and the other side, Cao Xuan Hao and some others. The essence of the two views mentioned above is: One side believes that the structure of subject - predicate is the structure of Western languages, which is different from the isolated Vietnamese type; while the other side believes that the thesis-theory structure is not representative of the reality of Vietnamese language and

¹Viện ngôn ngữ học. *Nguyễn Kim Thân tuyển tập*. Hà Nội: Nxb Khoa học xã hội, 2003: 257.

(Institute of Linguistics. 2003. *Nguyen Kim Than anthology*. Social Science Publishing House. Hanoi: 257.)

²Trần Trọng Kim. *Việt Nam văn phạm*. Lê Thăng xuất bản, 1940: VI. (TRAN, Trong Kim. 1940. *Vietnamese grammar*. Le Thang published. Ha Noi: VI.)

³申小龙. *文化的语言视界——中国文化语言学论文集*. 上海:三联书店, 1991:48

⁴申小龙. 1991. *文化的语言视界——中国文化语言学论文集*. 三联书店, 上海: 43.

⁵Bùi Đức Tịnh. *Việt Nam văn phạm*. Nhà xuất bản S ă G ờn, 1952: 45.

(BUI, Duc Tinh. 1952. *Vietnamese grammar*. Saigon Publishing House. Ho Chi Minh: 45.)

⁶Hoàng Tuệ: *Cuộc sống ở trong ngôn ngữ*. Nxb Trẻ. 19 (HOANG, Tue. 2019. *Life is in language*. Young Publishing House. Ha Noi: 19.)

⁷ Viện ngôn ngữ học. *Nguyễn Kim Thân tuyển tập*. Hà Nội: Nxb Khoa học xã hội, 2003: 186 (Institute of Linguistics. 2003. *Nguyen Kim Than Anthology*. Social Science Publishing House. Hanoi: 186.)

⁸ F.Martini. 1958. *Language Vietnamiene* (Notices bibliographiques) BEFEO.T.XLIX.F.1.Paris: 337.

is compulsive. Recently, Hoang Van Van has applied an approach of systematic functional grammar to Vietnamese grammar, which according to him, the grammatical studies of Vietnamese language, as well as Cao Xuan Hao's functional grammar. Despite these achievements, they still do not have the capability to explain Vietnamese grammar. We believe that the above points of view of functional grammar, pragmatics, and systematic functional grammar all show different aspects of the Vietnamese grammar structure and it seems that more and more we are progressing close to a complex object, that is the Vietnamese Language and its users.

Difficulties and inadequacies when using traditional grammar (SVO structure) to analyze sentences, please refer to Nguyen Thi Luyen, Phan Thanh Hoang.

It can be seen that, since Vietnam used the national language script until now, the SVO structural method of sentence analysis is still the main analytical method, even though Cao Xuan Hao (1991) proposed the topic – comment structure, yet has not completely replaced the method of sentence analysis according to subject - predicate structure. There are even ideas with new studies that only mention the inadequacy and inappropriateness of Vietnamese grammar today, but no author has systematically studied this inadequacy and proposed a new method to analyze Vietnamese sentences and culture in Vietnamese sentences.

The Chinese linguist Shen Xiaolong (1988) said that, “grammar is a method of structuring language. To understand the language structure, it is necessary to grasp the basic “structure” of the language, instead of dissecting the analysis of a language in another field. Chinese sentences do not have an abstract formal framework like sentences in European languages. Chinese researchers have paid attention to the unity of function and structure when studying Chinese sentence patterns. Accordingly, it comes from the very meaning and expressive function of the sentences. We divide them into the following types of sentences: Topic - comment sentences, performance sentences, relational sentences, descriptive sentences, persuasive sentences,...

We believe that Vietnam and China have intersecting cultures, so Vietnamese and Chinese grammar also have a lot of similarities. However, there will still be differences. So I selectively applied Shen Xiaolong's theory to try to analyze performance sentences and topic - comment sentences of Vietnamese.

The purpose of our research is to come up with a new method of analyzing Vietnamese sentences. This article consists of three main parts. The first part will propose a theoretical framework for analyzing Vietnamese sentences. In this section, we will present Chinese sentence culture, Shen Xiaolong's views on performance sentences and topic - comment sentences. In the second part, we will apply the new theoretical framework to analyze performance sentences and topic - comment sentences. We selectively apply Shen Xiaolong's theory of sentence culture to experiment with the above two types of sentences. In the third part, we will analyze the results to assess the relevance of the new theoretical framework. In this part, we will analyze the test results in the second part to assess the relevance of the new theoretical framework.

2. Proposing a Theoretical Framework for Analyzing Vietnamese Sentences

Shen Xiaolong (1988) set out a direction to study linguistic culture, that is, through the language of a country to learn more about the culture in the sentence and the ideology of the people in that country (ethnicity). This is also a new research direction, which will focus on cultural connotations, cultural characteristics and cultural functions of Chinese and Chinese sentences, which was born in the 80s of the 20th century in China. This research direction uses a combination of methods of linguistics and other disciplines.

Shen Xiaolong (1988) said: “In English sentences, you can use verb tenses to change what happened first, or to narrate what happened first. In Chinese sentences, what happens first is said beforehand, and what happens later is said afterward... To analyze the morphological type of sentences in Western languages, it may also be necessary to start from the structural form. To analyze Chinese content-based sentences, we cannot start from the formal framework, but must start from the expressive function of the sentence.”¹ He claimed that “grammar is a method of structuring language. To understand the language structure, it is necessary to grasp the basic “structure” of the language, instead of dissecting the analysis of a language in another field. He believes that Chinese sentences do not have an abstract formal framework like European sentences, the division of Chinese sentence patterns should start from events in Chinese, and use the expressive function of sentences to form a sentence basic elements to form sentences to unify function and structure. Chinese researchers have paid attention to the unity of function and structure when studying Chinese sentence patterns.

In fact, the direction of studying culture and language has started and developed in Vietnam in recent years, for example: Hoang Anh Thi (1995), “Some Japanese - Vietnamese cultural characteristics through surveying system of address words” (Language Journal, No. 1/1995); Hoang Tue (1996), Language and social - cultural life; Nguyen Van Khang, editor (1996), Linguistic behavior in family communication in Vietnamese; Huu Dat (2000), Culture and language of communication of Vietnamese people; Do Thi Bich Lai (2000), “Context, communication context and the problem of person and number in Vietnamese (survey through the class of pronouns)” (Proceeding of volume II of the Fifth International Conference on Languages) Pan-Asian Studies and Linguistics, University of Social Sciences and Humanities, Vietnam National University, Ho Chi Minh City, 2000); Tran Tri Doi (2001), Language and socio-cultural development; Nguyen Tai Can (2001), Some evidences on language, writing and culture; Trinh Thi Kim Ngoc (2002), “Language potential in human and cultural studies” (Journal of Language, No. 14/2002); Nguyen Thanh Tung (2003), Understanding linguistic - cultural characteristics of the Vietnamese group of words for animals and plants (compared with English), PhD thesis, University of Social Sciences and Humanities, University of Science and Technology. National School City. Ho Chi Minh; Nguyen Van Do (2004), Understanding the relationship between

¹申小龙. 1988. *中国句型文化*. 东北师范大学. 长春: 138.

language and culture; Nguyen Kien Truong, editor (2004), Advertising and advertising language; Editor-in-Chief Tran Thi Ngoc Lang (2005), Some issues on social dialects; many authors (2010), Hanoi on issues of language and culture... A number of works of this kind have also set a milestone for the process of studying culture through language in Vietnam. They are: "Vietnamese with the foundations of traditional Vietnamese culture" (Journal of Scientific Announcement. Social science section, University of Ho Chi Minh City, No. 1/183) of Hong Dan, a work applying linguistic knowledge to study Vietnamese culture; Vietnam - problems of language and culture (1993) by many authors, a work that marks a new development of trends in approaching culture by way of linguistics in Vietnam; Studying the cultural-ethnic characteristics of the Vietnamese language and thinking (in comparison with other ethnic groups) and the national - cultural characteristics of the language and thinking of Nguyen Duc Ton.

So what is the direction of language and culture research in Vietnam? This research direction is currently also being noticed by many Vietnamese scholars, typically Tran Ngoc Them. However, his research is about Culture - Linguistics, as a bordering science, whose object is all phenomena related to both branches of linguistics at the same time. and cultural studies. Depending on the scope of these phenomena, we can distinguish two large groups: (1) Culture - linguistics within a nation; (2) Culture - linguistics within many ethnic groups.

Nguyen Thien Giap (2007) in "The study of cultural-ethnic characteristics of the Vietnamese language" has specified five specific research areas of the Vietnamese language, especially research through vocabulary. In "About studying culture and national history", he divided the authors' research on the relationship between language and culture into three trends: cultural studies, national history in a follow - up approach, approach of etymology; studying culture and national history according to the approach of ethnology, linguistics studying the culture and history of the nation according to the approach of cognitive linguistics.¹

The common view of scientists is that "between language and culture, between language and national culture, there is a close relationship", "they develop in the interaction of each other", and "in social anthropology, language is seen as an essential part of culture". Therefore, in order to study culture, one must study language. Nguyen Duc Ton (2002) said: "Language is an indispensable means and a condition for the emergence, development and operation of elements in culture. Language is one of the most characteristic elements of any national culture. It is in the language that the characteristics of the national culture are most clearly preserved."²

Regarding the recent surveys of evidences related to language and culture, it is worth mentioning the work *Some evidences of language, writing and culture* by Prof. Nguyen Tai Can³. The remarkable point in this work is that the author has discovered literary and linguistic evidences related to Vietnamese culture - a research direction that many foreign scholars have tried to find so far in the study of Vietnamese language history.

A direction of intercultural-linguistic research can be seen through the comparison of Vietnamese and other languages, such as the works of Pham Duc Duong and Phan Ngoc *Exposing to Southeast Asian languages*⁴ or the work *Towards the establishment of Vietnamese cultural vocabulary* by Nguyen Van Chien⁵.

Nguyen Van Loi (1993) when surveying about common ethnic names of ethnic groups in South China and Southeast Asia, said that: Some ethnic groups in the South Asian like Thai - Dong, Meo - Dao language families may have a common name and rooted from a word whose means "persons". (*Vietnam - Language and cultural issues*. Vietnam Linguistics Association and Hanoi University of Foreign Languages, 1993, pp.35-44/1993, pp.35-44).

Trinh Thi Kim Ngoc (2002) from the perspective of the study of people in general argued that it is impossible to study people and culture without their language (Language Journal No. 14/2002, p. 42- 50).

The tendency to approach national culture by way of lexicography has brought together many linguists. In other words, linguists see "traces" of culture and ethnic characteristics in the vocabulary system. In "Textbook of Vietnamese phonetic history and language and socio-cultural development", Tran Tri Doi demonstrated the development of Vietnamese cultural history associated with each stage of development of the Vietnamese. In contrast, traces of the phonetic and tonal changes of the Vietnamese language at different periods in history have left their

¹Nguyễn Thiện Giáp: "Vấn đề nghi ân cứu văn hóa, lịch sử dân tộc", trong *Lược sử Việt ngữ học*, Nxb. Giáo dục, Hà Nội, 2007, t.2, tr.100-156. (NGUYEN, Thien Giap. 2007. "The problem of studying culture and national history", in *A Brief History of Vietnamese Linguistics*. Education Publishing House. Hanoi: 100-156.)

²Nguyễn Đức Tôn: *Tìm hiểu đặc trưng văn hóa - dân tộc của ngôn ngữ và tư duy ở người Việt (trong sự so sánh với những dân tộc khác)*, Nxb Đại học Quốc gia Hà Nội, 2002, tr. 20-21. (NGUYEN, Duc Ton. 2002. *Understanding the cultural-ethnic characteristics of the Vietnamese language and thinking (in comparison with other ethnic groups)*. Hanoi National University Publishing House. Ha Noi: 20-21.)

³Nguyễn Tã Căn. *Một số chứng t ết về ngôn ngữ, văn tự và văn hoá*. Nxb Đại học Quốc gia Hà Nội, 2001 (NGUYEN, Tai Can. 2001. *Some evidence of language, writing and culture*. Publishing house of Vietnam National University. Hanoi.)

⁴Phạm Đức Dương & Phan Ngọc. *Tiếp xúc ngôn ngữ Đông Á*. Nxb Khoa học Xã hội, 1983. (PHAM, Duc Duong and PHAN, Ngoc. 1983. *East Asian language exposure*. Social Science Publishing House. Ha Noi.)

⁵ Nguyễn Văn Chiến. *Tiến tới xác lập vốn từ vựng văn hoá Việt*. Nxb Khoa học Xã hội, 2004.(NGUYEN, Van Chien. 2004. *Towards the establishment of Vietnamese cultural vocabulary*. Social Science Publishing House, Ha Noi.)

mark on Vietnamese culture.

Thus, it can be seen that the research direction of Vietnamese language culture has appeared for a long time, and the development process is also throughout. However, those studies have only stopped at the study of vocabulary or phrases, without any research from the perspective of sentences, mainly still studying the relationship of language and culture without having to study the language. culture in language. With the desire to supplement and fill in that gap, the article will aim to study Vietnamese language culture at the sentence level (performance sentences and comment sentences), which will contribute to the development of research and development. study Vietnamese language and culture to a new level.

Shen Xiaolong (1988) said that “performance sentence is a statement of behavior and action. The complete structure of this type of sentence is: “time language + place phrase + action subject + verb.” In which, the verb is the semantic focus and the structural focus of the sentence. Therefore, the verb is an indispensable element in the above structure, the remaining components can be absent without affecting the grammatical meaning of the sentence. Chinese sentences have a much larger capacity than Western sentences. Shen Xiaolong believes that, if SVO is used to analyze Chinese sentences, there will be many sentences that cannot be analyzed or the main components are difficult to identify.

Topic - comment is a sentence that introduces a topic first, the following part is the comment section on that topic. The basic structure of a sentence is “topic + comment”, the focus of the structure is on the topic (topic), the semantic focus is on the comment section. Application of a new theoretical framework to analyze performance sentences and topic - comment sentences.

We cannot study the history of language development of a nation without mentioning the role of culture of that nation. On the contrary, studying the cultural development of a community, first through language, starting from language can open their cultural secrets.

Phan Ngoc and Pham Duc Duong (2011) in “Language Exposure in Southeast Asia”¹ argue that languages that are close to each other also borrow from each other and that over time - the further away from the borrowing time - the borrowed words will be lost and blurred in the borrowed language and then it will be difficult for us to recognize them. Also according to this work, if Vietnamese language is influenced by Chinese characters but dominates it, forcing it to obey the grammar of Vietnamese, then when it comes to contact with French in particular, with European languages in general. Vietnamese language has been dominated and decided by the grammar of these languages. Up to now, the grammar we are using is the European grammar.²

Dinh Van Duc (2013) said that: “*Vietnamese through language exposure, accompanied by cultural contact, has one outstanding feature: East-West culture is different, but Vietnamese and European languages are still different. than. The most important thing is that, theoretically and practically, language contact between Vietnamese and European languages occurs on the one hand as a segregating isolated language, and on the other as a morphologically modified language. Modality means expressing the grammar by changing the internal form of the word.*”³

Thus, Vietnamese language has undergone thousands of years of development, becoming richer, more sophisticated, flexible, fully capable of taking on the role of the national language .

The history of studying Vietnamese sentences is also an on-going process, which reflects the efforts of domestic and foreign linguists towards Vietnamese. Vietnamese grammar in general and Vietnamese sentences in particular are influenced by different types of grammar, mainly influenced by Western grammar, forming the traditional grammar that is widely used in Vietnam now. In fact, the “traditional” grammar is actually a European grammar, not a Vietnamese grammar. We want to find the “traditional” sentence grammar of Vietnamese itself and Vietnamese culture through functional grammar.

With proverbs and idioms belonging to folklore, how can traditional grammar be analyzed? For example:

(1) “Chim gà, cá chạch, cảnh cau, rau cải, nh ân ng ã vợ, đ ãy t ớ con”. (“Birds, cockles, ornamental areca, borecole, benevolent wife, child servant” .)

In example (1), if according to the traditional grammar, where is the subject and predicate components? If we analyze Shen Xiaolong’s sentence culture theory, we can see that this is the topic - comment sentence. Combined with the linguistic and cultural direction we can clearly see, this is a proverb containing many meanings, covering most of the cultural characteristics of Vietnam. “Only a short proverb has 6 clauses, each clause has only 2 to 3 syllable, but it has generalized the characteristics of Vietnamese culture; from culinary culture, spiritual culture to gratitude culture. Proverbs are linked together by progressive values, from tangible cultural values to intangible cultural values. The proverb shows that the child - tree - human elements are the three basic elements in the human cultural

¹Phan Ngọc- Phạm Đức Dương: *Tiếp xúc ngôn ngữ ở Đông Nam Á*, Nxb Từ điển bách khoa. Hà Nội, 2011. (PHAN, Ngọc and PHAM, Duc Duong. 2011. *Language contact in Southeast Asia*. Encyclopedia Publishing House. Hanoi.)

²Dẫn theo Hồ Xuân Mai. *Đông Nam Á học Một số vấn đề về ngôn ngữ và văn hóa*. Nhà xuất bản chính trị quốc gia sự thật, 2020, tr.42 (Led by HO, Xuan Mai. 2020. *Southeast Asia Studies Some Linguistic and Cultural Issues*. The National Political Publishing House of Truth. Ha Noi: 42.)

³Đinh Văn Đức. *Ngôn ngữ và tư duy một tiếp cận*. Nxb Đại học Quốc gia Hà Nội. 2013: 449. (DINH, Van Duc. 2013. *Language and thinking one approach*. Hanoi National University Publishing House. Ha Noi: 449.)

environment.”

Another example, for example, analyzing folk songs and proverbs in Quang Binh people's dishes (Central Vietnam) such as:

(2) “Cá thiều m à nấu măng chua (“Giant catfish cooked with sour bamboo shoots)

Một chút canh thừa cũng chẳng bỏ đi (Even a little leftover soup won't be thrown away)

Ai lên Tuy ên H á qu êm ình (Who went to thier hometown Tuyen Hoa?)

Ch è xanh m ậ t ngọt th ấ m tinh nước non”... (Green tea with honey is sweet as patriotism”...)

We wouldn't be able to use traditional grammar to find where the predicate subject in these names is. According to Shen Xiaolong's theory, the first and second sentences in the paragraph above are the topic - comment sentences, the topic is “giant catfish”, the second part is all comments about “giant catfish”. The second sentence is an performance sentence, the subject here is not specified, it is “who”, and the fourth sentence is the topic - comment sentence, the topic is “green tea, sweet honey”, the comment is “patriotism”. Combining Shen Xiaolong's sentence theory with the culture in Vietnamese sentences, we can clearly understand that these are dishes with rich sea flavor. The dishes are bold, rustic, simple, and show the roots and hard work of the people of Quang Binh. This shows typical features in the personality, spiritual life and way of speaking of Quang Binh people.

(3) Chinese sentence “谁知道那.....那童少山是怎么想的”

“Shéi zhīdào nà.....nà tóngshàoshān shì zěnmē xiǎng de”

Vietnamese translation: Who knows what Dong Shaoshan thinks?

The underlined part in the Vietnamese sentence is translated from the underlined part in the Chinese sentence.

If according to traditional grammar, which word is the subject in the sentence above, the word “who” or “Dong Xiaoshan”? What is the main verb in the sentence above? According to Shen Xiaolong, this is an performance sentence, the underlined part is not the main part of the sentence but the “first dialogue” (huatou)¹, so action subject² in the sentence it is “Dong Xiaoshan”.

The Chinese topic - sentence, when translated into Vietnamese, is often changed in function, transformed into an SVO structure. For example:

(4) Chinese sentence: “那场会议我没参加?” (Nà chǎng huìyì wǒ méi cānjiā?)

Vietnamese translation: T ớ kh ông tham gia hội nghị ấy. (“I was absent from the meeting?”)

(5) Chinese sentence: “今天的事故他不做任何评论?”

Jīntiān de shìgù tā bù zuò rènhé pínglùn?

Vietnamese translation: Anh ấy kh ông c ó bất kỳ b ình luận n ào về sur cố hôm nay.

(“He won't make any comment on today's accident.”)

The underlined part in sentences (4) and (5) of a Chinese sentence is the subject of the sentence, the position at the beginning of the sentence. However, when translated into Vietnamese, it has changed into the object of the sentence and comes after the verb. Thus, it can be seen that the theme of Chinese when translated into Vietnamese has changed its function. This is also the grammatical structure (SVO) commonly used in Vietnamese today.

3. Analyze the Results to Assess the Relevance of the New Theoretical Framework.

Thus, it can be seen that, in Vietnamese, there are many sentences that cannot use the subject - predicate structure for analysis. In other words, the SVO structure cannot analyze all Vietnamese sentences. In this article, we have applied Shen Xiaolong's theory of sentence culture combined with culture in Vietnamese sentences to analyze performance sentences and topic - comment sentences. analyze sentences that Vietnamese cannot analyze in SVO structure.

Vietnamese is a language that has exchanges and contact with both Chinese and European languages, but the expressions of European grammar and Chinese grammar are not consistent with Vietnamese grammar. Which grammar direction is more suitable for Vietnamese? This is always a problem that the whole world of Vietnamese linguists needs to solve.

Formal linguistics can only analyze the structure of the sentence, it is difficult to understand the humanity and culture of the sentence, but in order to fully understand the sentence, it is necessary to combine the analysis between the structure and the expressive function.

¹ Nguyễn Thị Luyên, Phan Thanh Hoàng, *Khảo sát cách dịch “thoại đầu” tiếng Trung trong tác phẩm Hồng Lôu Mộng*, Tạp chí Khoa học ngoại ngữ quân sự, số 18, 88-94, 2019. (NGUYEN, Thi Luyen and PHAN, Thanh Hoang. 2019. *Survey on how to translate the Chinese “first dialogue” in the work Hong Lau Mong*. Military Foreign Language Science Journal. No. 18: 88-94.)

² Nguyễn Thị Luyên, Phan Thanh Hoàng, *Tăng thêm hành thể trong câu hành động của bản dịch tiếng Việt tác phẩm “Hồng Lôu Mộng*, Tạp chí Khoa học ngoại ngữ quân sự, số 21, 69-79, 2019. (NGUYEN, Thi Luyen and PHAN, Thanh Hoang. 2019. *Adding entities in performance sentences of the Vietnamese translation of the work “Hong Lau Mong*, Journal of Military Foreign Language Science, No. 21: 69-79.)

American linguist Sapir once said: "In the sense that the vocabulary of a language more or less faithfully reflects the culture whose purposes it serves it is perfectly true that the history of language and the history of culture move along parallel lines. But this superficial and extraneous kind of parallelism is of no real interest to the linguist except in so far as the growth or borrowing of new words incidentally throws light on the formal trends of the language. The linguistic student should never make the mistake of identifying a language with its dictionary"¹.

E. Sapir (1921), American anthropologist, famous for his work on Linguistics (Language, 1921). According to Sapir: "Language - A cultural, non-inherited, biological function" and "Speech is a non-instinctive, rehearsed, function that is 'cultural in nature'². According to Sapir, language is a cultural function, not a reflection of culture.

Russian linguist VA Avrorin has pointed out that "Language as an element of culture"³. Language is one of the most important elements of culture, and there is a close relationship between them.

German materialist philosopher Martin Kheidegger said: "Language contains in itself the entire cultural heritage of previous generations, determining the behavior of present people, to some extent. Language also serves as a premise for people in the future, which means that it is language that produces and creates human beings"⁴.

From the point of view of scholars, it can be understood that language is a type of culture. "Language is a system consisting of speech as the material shell, vocabulary as the building material, and grammar as the law of structure"⁵. What we can deduce is that language is culture, so grammar is culture too, words and sentences are culture. Therefore, the structure of language needs to be understood from a cultural perspective.

Culture and linguistics is the study of language from a cultural perspective, with the humanities as the center. Its research object needs to pay attention to the connotation of language and its cultural functions and human values. Through Vietnamese sentences to study Vietnamese culture, thereby raising aspects of linguistic studies to a new level...

Before the August Revolution, "National Literature did not have a grammar, so the syntax and grammar did not have certain rules. From experience, we often use our grammar with Chinese grammar, so I also arbitrarily use both grammars, but sometimes translate a French according to our grammar and then translate it according to Chinese grammar"⁶.

For example:

(6) "Suddenly seeing Bao Thoa entering, Bao Ngoc took the opportunity to sneak out, dazedly not knowing where to go, hands clasped behind his back, head bowed, mouth lamenting, leisurely walked out to the living room."

If using traditional grammar, where is the subject and predicate components? How many predicates does this sentence have, is it a simple sentence, a compound sentence or a complex sentence... The sentence analysis according to the subject structure will become extremely complicated. However, using Shen Xiaolong's sentence culture theory we can clearly see, this is an performance sentence. In the sentence, "Bao Ngoc" is the acting element (the subject of the action), the rest of the paragraph⁷ express the action, so this is considered a multi-paragraph performance sentence⁸.

Another example:

(7) Com thì tôi cũng ăn rồi. ("Rice I already ate.")

(8) Nước thì tôi cũng uống rồi. (Water I also drink.)

If using SVO structure to analyze, is the subject in this sentence "rice", "water" or "I"? However, if we use Shen Xiaolong's method of sentence analysis, we can easily determine that this is a topic - comment sentence, the topic of the (7) sentence is "rice", the topic of the (8) sentence is "water", (7) "I already ate" is the comment section, (8) "I also drink" is the comment section. According to the method

¹EDWARD, Sapir. 1921. *Language: An Introduction to the Study of Speech*. Harcourt. Brace. New York: 104.

²EDWARD, Sapir. 1921. *Language: An Introduction to the Study of Speech*. Harcourt. Brace. New York.

³ Dẫn theo Nguyễn Huy Cận. *Tiếng Việt hiện nay và những vấn đề ngôn ngữ học liên ngành*. Hà Nội: Nxb Khoa học xã hội, 2005:202. (Led by NGUYEN, Huy Can. 2005. *Current Vietnamese language and interdisciplinary linguistic issues*. Social Science Publishing House. Hanoi: 202.)

⁴ Dẫn theo Nguyễn Huy Cận. *Tiếng Việt hiện nay và những vấn đề ngôn ngữ học liên ngành*. Hà Nội: Nxb Khoa học xã hội, 2005:203. (Led by NGUYEN, Huy Can. 2005. *Current Vietnamese language and interdisciplinary linguistic issues*. Social Science Publishing House. Hanoi: 203.)

⁶ Đào Duy Anh, *Pháp - Việt từ điển*, bản in lần thứ ba, Paris, 1952, tr.3 (DAO, Duy Anh. 1952. *French - Vietnamese dictionary*, third edition. Paris: 3.)

⁷ 夏征农(XIA, Zhengnong). 2003. *大辞海*.上海辞书. 上海: 123.

⁸ 夏征农 (XIA, Zhengnong). 2003. *大辞海*.上海辞书. 上海: 128.

of analyzing the sentence - the theory, we can easily determine that the subject of the sentence is “rice” and “water”, the theory is “I already ate” and “I also drink”.

Traditional grammar (SVO) cannot parse sentences that are not like French. Therefore, whether not learning or being reshaped to resemble French, or being omitted a part to fit the French mold.

(9) 我这件事已经办好了. (I this thing have done.)

Translate into Vietnamese: Tôi việc này đã làm xong rồi.

我 (I) 这件事 (this thing) 已经 (have) 办好 (done) 了 (already). How to know if 这件事 (this thing) is S (subject) or O (object)? If you think that 这件事 (this thing) is like the object after the verb 办 (to do) reverses forward, how to analyze the sentence: 我 (I) 这件事 (this thing) 没 (no) 有 (have) 经验 (experience). After all, 这件事 (this thing) is not S, nor O like in Western languages, but the subject element in a Chinese sentence.” However, Vietnamese will usually translate as: I've done this thing already. So, after translating it into Vietnamese, it turns into O, thus changing the function of the subject element in the Chinese sentence.

Any linguist, after reading the grammar book that we use to teach Vietnamese to students, must immediately conclude that “Vietnamese is a typical Indo-European language, although it has lost all other metamorphosis in morphology... Because the soul of that grammar is the soul of European languages, not of ours. Can a nation that has lost its soul deeply rooted in its mother tongue still be able to retain its unique identity in its national culture, and from there, what can be contributed to it? colorful picture of human culture?”¹

If the Vietnamese language imitates the Western language, will its essence still be Vietnamese? Or is there only the correct name, but completely replaced by another language? Vietnamese Vietnamese Vietnamese people. Example:

(10) “While the British and French say: The truth comes out of the babes and suckings (A: The truth comes out of the babes and suckings; P: La Vérité sort de la bouche des enfants), the Vietnamese say: Go ask the old and come home and ask the young”². If using the SVO structure to analyze the above proverb, it would be difficult to analyze, but analyzing in the direction of language and culture (sentence culture) it is easy to see the meaning of the sentence that if you go outside then we need to ask the elderly because old people will know a lot, and when we go home we have to ask young children because young children are very honest, they will tell the truth.

In the book “Vietnamese interdisciplinary problems”, Nguyen Huy Can wrote: “The German materialist philosopher Martin Kheydegger said that: “Language contains within itself the entire cultural heritage of generations of generations. Before, determining the behavior of current people, to a certain extent, language also serves as a premise for people in the future, that is, it is language that produces and creates people. “L. Veyxgerber once said: “Language is the capacity to create culture”... The German linguist and philosopher of the late nineteenth century Wilhelm von Humboldt said of the cultural-language relationship: ... All the words in the language, which are the means of connecting external phenomena with the inner world of people... In particular, the unique identity of each nation is always expressed through their mother tongue; Language is the place where the national spirit, culture, and alliance strength of the nation are preserved – all of which leave an ingenious mark in the sound”³.

Tong Viet Toai said: “Don't think that all voices in the world follow the same rules (...) French tips... compared with Chinese tips or Southern tips, they are as far apart as heaven and earth (...). When talking about Southern tips, please don't (...) compare them with French tips, lest you put the Southern language in the French mold and cast it for yourself”⁴.

Many Chinese sentences, after being translated into Vietnamese, have changed their sentence function, for example, originally in Chinese it was the subject element, but when translated into Vietnamese it turned into the object in the translated sentence. When translating, Vietnamese often uses the SVO structure, so it mainly focuses on meaning and structure, without considering its thematic function in the topic sentence. And changed the Chinese sentence from the topic sentence, after translating it into Vietnamese, it functions like an action sentence. Example:

(11) 经期又有两个月没来。” (My period I missed for two more months. ”)

Hai tháng nay cháu lại không thấy kinh. (I haven't had my period for two months now.)

(12) 我的小名这里没人知道。(My nickname no one here knows.)

Ở đây chẳng ai biết tên m nh cả. (No one here knows my nickname.)

¹ Cao Xuân Hạo, *Tiếng Việt văn Việt người Việt*, Nxb trẻ, 2001: 35-36.(CAO, Xuan Hao. 2001. *Vietnamese literature Vietnamese Vietnamese*. Young Publishing House. Ha Noi: 35-36.)

² Nguyễn Đức Dân. *Nổi oan thì là mà* Nhà xuất bản trẻ, 2018: 97 (NGUYEN, Duc Dan. 2018. *The injustice is, is, that*. Young Publishers. Ha Noi: 97.)

³ Dẫn theo Nguyễn Huy Cận (chủ biên): *Tiếng Việt hiện nay và những vấn đề ngôn ngữ học liên ngành*. Hà Nội: Nxb Khoa học xã hội, 2005: 203 – 204. (Led by NGUYEN, Huy Can. 2005. *Current Vietnamese language and interdisciplinary linguistic issues*. Social Science Publishing House. Hanoi: 203 - 204.)

⁴ Tổng Việt Toại. *Mẹo tiếng An Nam*. Huế: Nxb Huế, 1928: 3 (TONG, Viet Toai. 1928. *Annamese tips*. Hue Publishing House. Hue: 3.)

(13) 人命官司一事,他却视为儿戏,自为花上几个臭钱,没有不了的。(Human life lawsuit he was regarded as a child's play, and he spent a few stinky money on his own account.)

Hắn coi án mạng v à việc quan cũng như chuyện đùa, cho rằng chỉ quẳng ra một ít tiền là xong hết. (He considered murder and official affairs as jokes, thinking that just throwing a little money would be enough.)

(14) ‘何为’ 护官符我竟不知? (What is the 'huguanfu'? I don't know?)

Tôi chưa biết thế nào là “hồ quan phủ”? (I don't know what is the "huguanfu"?)

(15) 这个妹妹我曾见过的。(This sister I have seen before.)

Hình như tôi đã được gặp c ô em lần n ào rồi. (I feel like I've met this sister before.)

(16) 葱绿柳黄是我最爱的。(Green pine mixed with yellow willow is my favorite.)

T ôi rất th ích m àu th òng xanh pha với m àu liễu v àng. (I really like green pine mixed with yellow willow.)

(17) 这病发了时到底觉怎样? (The disease occurred How did you feel?)

C ô ốm (V) ra sao? (How do you get sick?)

The underlined and bolded words in the Chinese example sentences above are all subject elements in the topic sentence, but after being translated into Vietnamese they all change their function and position, they become objects or Verbs in sentences have action functions of Vietnamese.

If Vietnam continues to teach and learn Vietnamese according to the West, will the Vietnamese lessons still have any meaning? Will they feel the beauty of Vietnamese anymore? Maybe teachers and students both find it boring, but it's not that they don't love Vietnamese “but because people force them to teach and learn a 'Vietnamese' that doesn't come to the Western language, doesn't make us, only the name is Vietnamese, never conveyed and absorbed a thousandth of its immortal soul”¹.

Any language has two parts, content and form, these two parts always go hand in hand and are closely related to each other. Language research needs to focus on both parts, but it needs to be studied in a scientific way, avoiding machine stereotypes, or imitations of other languages. When studying Vietnamese sentences, it should be based on Vietnamese characteristics and Vietnamese people's thinking, which is Vietnamese sentence culture. Studying Vietnamese sentences, that is, studying the cultural function of sentences through the language and fields of activities of Vietnamese culture. Language is the result of the creative process, it is so closely related to human life and so familiar that we hardly ever think about it. Therefore, if only studying everyday language without studying language in the fields of activities of Vietnamese culture, it is impossible to analyze and study the cultural function of Vietnamese sentences.

Linguist Noam Chomsky has said: “The case of language is particularly interesting because language plays a fundamental role in thinking and in human interaction”². Language is a means of reflection. Language is the most important factor among the factors constituting national culture. On the other hand, language is also a mirror reflecting cultural content, preserving and transmitting culture from one person to another, from one generation to the next. Without language, culture cannot be conveyed. Linguist F.de Saussure also once said: “Language is the language of native speakers, culture is the culture of native speakers derived from the thinking of native speakers”³.

Nguyen Duc Dan (2018) said: “Our ancestors said that literature is a person. The way people think appears in literature the same way. But language is a product of society, a generation after generation of the community of people who speak that language. Then through language we can see the views and philosophies of society and the community of language users”⁴. Many people think that language is a tool of communication and thinking. We think that saying so is not incorrect but not enough. Language reflects the worldview, so it is an expression of the structure, logic, and organization of the mental world. For a long time, language has not had a high position because when studying language, researchers have only recognized language as a tool for communication and thinking, and underestimated its cultural function in daily life. usually human.

We believe that it is extremely necessary to build a language and culture research direction. Linguistic culture that we talk about is not culture added to language but through language to understand culture, for example, through the language of the Vietnamese nation we can understand more about Vietnamese culture. South and Vietnamese thinking. Language records culture, so in order to study the depth of culture, it is necessary to study the cultural and linguistic functions that are used in each period. Language evolved and diversified over time and human evolutionary history. Therefore, when defining or studying language, we need to pay attention to its cultural and practical

¹ Cao Xuân Hạo, *Tiếng Việt văn Việt người Việt*, Nxb trẻ, 2001: 36. (CAO, Xuan Hao. 2001. *Vietnamese, Vietnamese, Vietnamese*. Young Publishing House. Ha Noi: 36.)

² Dẫn theo Đinh Văn Đức. *Ngôn ngữ và tư duy một tiếp cận*. Nhà xuất bản Đại học Quốc gia Hà Nội, 2013: 3. (Led by DINH, Van Duc. 2013. *Language and thinking one approach*. Hanoi National University Publishing House. Ha Noi: 3.)

³ Dẫn theo Đinh Văn Đức. *Ngôn ngữ và tư duy một tiếp cận*. Nhà xuất bản Đại học Quốc gia Hà Nội, 2013: 10. (Led by DINH, Van Duc. 2013. *Language and thinking one approach*. Hanoi National University Publishing House. Ha Noi: 10.)

⁴ Nguyễn Đức Dân. *Nỗi oan th ị là mà*. Nhà xuất bản trẻ, 2018: 43-44. (NGUYEN, Duc Dan. 2018. *The injustice is, is, that*. Young Publishers. Ha Noi: 43-44.)

significance.

Linguistic culture can also understand that, through culture to understand language, for example, through behavioral culture in the fields of geography, transportation, history... we can also learn how vocabulary in these fields. From there, we can see that the direction of linguistic and cultural research is completely expandable, and can be deeply studied in different fields in society.

“... Language and culture make up the characteristics of each ethnic group. Therefore, in order to identify a nation that is distinct from another, it must be through the study of their language and culture . And when approaching the object, we must not separate them, because language and culture, ethnographically it is the unifying characteristic of an ethnic group, but functionally speaking, Language and culture are so closely related that we cannot understand culture if we separate from language and vice versa”¹.

Language is a means of conveying thoughts and feelings, ie the “inside” or “soul” of a people that Humboldt has talked about since the 19th century. Therefore, the thoughts and feelings of each leader will also have their own expression. We cannot take the language, language and grammar of one nation to use for another.

Many linguists have spoken out about protecting and preserving the purity of the Vietnamese language. We believe that, in order to protect, preserve and develop the purity of the Vietnamese language, we need to have a reasonable policy, to avoid foreign language, not only in the use of Western words or words of other ethnic groups, but need to pay attention to both in the expression, in the grammatical structure. That is, we need to pay attention when communicating, we must use sentences of the Vietnamese people, not using words and sentences of other ethnic groups.

“In the following years, Vietnamese grammar must be analyzed more carefully, building an idea of grammar for students in order to protect Vietnamese from the attack of dominant languages. The current phenomenon of 'foreign students' in young people is a manifestation of a weak cultural attitude towards Vietnamese for which the education sector has to 'burden' part of the responsibility... Language and culture are closely related to Vietnamese language. If Vietnamese continue to use European language and grammar, “Vietnamese culture will certainly be seriously affected”².

Stalin once said: “The national language is the form of national culture”³. We believe that speaking and writing in accordance with Vietnamese culture and in accordance with Vietnamese thinking also makes an important contribution to preserving the purity of the Vietnamese language. That is, we need to speak and write in accordance with the Vietnamese style, so that readers and listeners can clearly see the unique features of Vietnamese, which belong to the grammatical system of Vietnamese. We need to remove words or sentences that are not right with the way Vietnamese people speak, but need to use words and sentences that really come from Vietnamese grammar, suitable for Vietnamese readers and suitable for Vietnamese readers. consistent with the task of preserving the purity of the Vietnamese language. Therefore, we also need to have new methodologies, which are creative and bold enough, and absolutely must not be stereotyped with Western - style methods and ways of saying “old ways”.

We can inherit the correct old methods and combine the new methods, which means it is necessary to be selective, inherit and promote the positive points. We need to make it clear that Vietnamese belongs to the Vietnamese people, not the West, so it should always come from Vietnamese practice. On this point, Comrade Pham Van Dong had very valuable comments:

“What must come from in thinking? Is it from our Vietnamese? Study it, think about it, its uniqueness, its quintessence, its most mysterious. It must come from there to study, to see, to determine its rules, its rules... and not from something else. He wanted to refer to the speech rules of any language, it was necessary. But if he comes from another country's rules to make Vietnamese rules, it can't be. This is a very fundamental issue of opinion throughout our entire career. We deal with our revolutionary way, our people's war line, our cultural development line, even solving any problem in our lives today, like planting trees. rice, building a house, sewing a shirt, making a meal... all have to come from the natural conditions of our country, from the revolutionary reality, from the social reality of our people. That is also the method of thought, the method of studying the rules of our language. That means it must come from the practice of Vietnamese”⁴.

4. Conclusion

We applied Shen Xiaolong's (申小龙) theory of sentence culture and combined Vietnamese grammar and accumulated knowledge to analyze Vietnamese sentences. The results show that using Shen Xiaolong's theory of sentence culture to analyze performance sentences and topic - comment sentences in Vietnamese is completely appropriate. However, within the scope of this article, we have only applied that

¹ Phạm Đức Dương: *Bức tranh ngôn ngữ- văn hóa tộc người ở Việt Nam và Đông Nam Á*. Nxb Đại học Quốc gia Hà Nội.106 (PHAM, Duc Duong. 2007. *A picture of ethnic languages and cultures in Vietnam and Southeast Asia*. Hanoi National University Publishing House. Ha Noi: 106.)

² Dẫn theo Hồ Xuân Mai. *Đông Nam Á học Một số vấn đề về ngôn ngữ và văn hóa*. Nhà xuất bản chính trị quốc gia sự thật, 2020, tr.241 (Led by HO, Xuan Mai. 2020. *Southeast Asia Studies Some Linguistic and Cultural Issues*. The National Political Publishing House of Truth. Ha Noi: 241.)

³ Led by 申小龙. 2017. *中文建构的文化视角*.商务印书馆.北京: 119.

⁴ PHAM, Van Dong. 1966. *Preserving the purity of the Vietnamese language*. Literary Review. no. 3.

theoretical framework to analyze the above two types of sentences, but have not tried it with all types of sentences. We believe that the study of Vietnamese sentences should come from the fact that the characteristics of Vietnamese sentences themselves, based on Vietnamese culture and thinking, not from the characteristics of any other language, any other or the thinking of any other nation. Therefore, the analysis of Vietnamese sentences according to the new method needs the cooperation of many researchers and needs to be studied further.

References

- Ani, C. K. C., Orabueze, F., & Okoye, U. (2021). Ethics in higher education: African cultural economic approach. *Ikenga*, 22, 1-17.
- Baudouin, De Courtenay. (1963). *Collection of works on general linguistics*.
- Bui, D. T. (1952). *Vietnamese grammar*. Saigon Publishing House. Ho Chi Minh.
- Cao, X. H. (1991). *Vietnamese - Functional grammar outline*. KHXH Publishing House. Hanoi.
- Cao, X. H. (2001a). *Vietnamese literature Vietnamese Vietnamese*. Young Publishing House. Ha Noi.
- Cao, X. H. (2001b). *Vietnamese, Vietnamese, Vietnamese*. Young Publishing House. Ha Noi.
- Dao, D. A. (1952). *French - Vietnamese dictionary*, third edition. Paris.
- Dinh, V. D. (2013). *Language and thinking an approach*. Hanoi National University Publishing House. Ha Noi.
- Edward, Sapir. (1921). *Language: An Introduction to the Study of Speech*. Harcourt. Brace. New York.
- F. Martini. (1958). *Language Vietnamiene* (Notices bibliographiques) BEFEO.T.XLIX.F.1.Paris.
- Ho, X. M. (2020). *Southeast Asia Studies Some Linguistic and Cultural Issues*. The National Political Publishing House of Truth. Ha Noi.
- Hoang, T. (2019). *Life is in language*. Young Publishing House. Ha Noi.
- Institute of Linguistics. (2003). *Nguyen Kim Than Anthology*. Social Science Publishing House. Hanoi.
- Nguyen, D. T. (2002). *Understanding the cultural-ethnic characteristics of the Vietnamese language and thinking (in comparison with other ethnic groups)*. Hanoi National University Publishing House. Ha Noi.
- Nguyen, H. C. (2005). *Current Vietnamese language and interdisciplinary linguistic issues*. Social Science Publishing House. Hanoi.
- Nguyen, M. T., & Nguyen, V. H. (1998). *Vietnamese sentence composition*. Education Publishing House. Ha Noi.
- Nguyen, M. T. (1981). *Subject in Vietnamese* (PhD thesis in Literature). Leningrat: LGU.
- Nguyen, T. C. (2001). *Some evidence of language, writing and culture*. Publishing house of Vietnam National University. Hanoi.
- Nguyen, T. L., & Phan, T. H. (2019a). Adding entities in performance sentences of the Vietnamese translation of the work "Hong Lau Mong". *Journal of Military Foreign Language Science*, 21.
- Nguyen, T. L., & Phan, T. H. (2019b). Survey on how to translate the Chinese "first dialogue" in the work Hong Lau Mong. *Military Foreign Language Science Journal*, 18.
- Nguyen, T. G. (2007). "The problem of studying culture and national history", in *A Brief History of Vietnamese Linguistics*. Education Publishing House. Hanoi.
- Nguyen, V. C. (2004). *Towards the establishment of Vietnamese cultural vocabulary*. Social Science Publishing House, Ha Noi.
- Nguyen, V. H. (1992). *Sub-components of Vietnamese sentences* (Thesis in Literature), Ha Noi: Hanoi University.
- Nguyen, V. H. (2014). *Syntax of Vietnamese*. Hanoi National University Publishing House. Ha Noi.
- Pham, V. D. (1966). Preserving the purity of the Vietnamese language. *Literary Review*, 3.
- Pham, D. D., & Phan, N. (1983). *East Asian language exposure*. Social Science Publishing House. Ha Noi.
- Pham, D. D. (2007). *A picture of ethnic languages and cultures in Vietnam and Southeast Asia*. Hanoi National University Publishing House. Ha Noi.
- Phan, N., & Pham, D. D. (2011). *Language contact in Southeast Asia*. Encyclopedia Publishing House. Hanoi.
- Shen, X. L. (1988). 中国句型文化. 东北师范大学. 长春. [in chinese]
- Shen, X. L. (1991). 文化的语言视界——中国文化语言学论文集. 三联书店, 上海. [in chinese]
- Shen, X. L. (2017). 中文建构的文化视角. 商务印书馆. 北京. [in chinese]
- Tong, V. T. (1928). *Annamese tips*. Hue Publishing House. Hue.
- Tran, T. K. (1940). *Vietnamese grammar*. Le Thang Published. Ha Noi.
- Abodunrin, J. A. (2019). Indigenous forms and materials in Nigerian painting. *Journal of Art and Architecture Studies*, 8(1), 01-12. <https://doi.org/10.51148/jaas.2019.2>
- Sharifian, F. (2016). Cultural linguistics. *Ethnolinguistics. Problems of Language and Culture*, 28, 31.

<https://doi.org/10.17951/et.2016.28.31>

Yusuf, M., Mulyadi, Aswani, A., & Siregar, R. K. (2023). Grammatical relation in applicative construction of Asahan Malay language. *Multidisciplinary Science Journal*, 5, e2023011. <https://doi.org/10.31893/multiscience.2023011>

Copyrights

Copyright for this article is retained by the author(s), with first publication rights granted to the journal.

This is an open-access article distributed under the terms and conditions of the Creative Commons Attribution license (<http://creativecommons.org/licenses/by/4.0/>).