

BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC QUẢN LÝ VÀ CÔNG NGHỆ HẢI PHÒNG



KHÓA LUẬN TỐT NGHIỆP

NGÀNH : NGÔN NGỮ ANH – ANH

Sinh viên : Đinh Thị Thanh Hằng

HẢI PHÒNG – 2023

BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC QUẢN LÝ VÀ CÔNG NGHỆ HẢI PHÒNG

**A STUDY ON INTRODUCTIONS IN VIETNAMESE
AND AMERICAN CULTURES**

KHÓA LUẬN TỐT NGHIỆP ĐẠI HỌC HỆ CHÍNH QUY
NGÀNH: NGÔN NGỮ ANH

Sinh viên : Đinh Thị Thanh Hằng
Giảng viên hướng dẫn: Ths. Nguyễn Thị Thu Hương

HẢI PHÒNG – 2023

BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC QUẢN LÝ VÀ CÔNG NGHỆ HẢI PHÒNG

NHIỆM VỤ ĐỀ TÀI TỐT NGHIỆP

Sinh viên : Đinh Thị Thanh Hằng

Mã sinh viên : 1912751002

Lớp : NA2301A

Chuyên ngành : Ngôn Ngữ Anh

Tên đề tài : A study on introductions in Vietnamese and American culture

NHIỆM VỤ ĐỀ TÀI

1. Nội dung và các yêu cầu cần giải quyết trong nhiệm vụ đề tài tốt nghiệp

.....

.....

.....

.....

.....

.....

2. Các số liệu cần thiết để thiết kế, tính toán

.....

.....

.....

.....

.....

.....

3. Địa điểm thực tập tốt nghiệp

.....

.....

.....

.....

CÁN BỘ HƯỚNG DẪN ĐỀ TÀI TỐT NGHIỆP

Họ và tên : Ths Nguyễn Thị Thu Hương

Cơ quan công tác : Trường Đại học Quản lý và Công nghệ Hải Phòng

Nội dung hướng dẫn: : A study on introductions in Vietnamese and American culture

Đề tài tốt nghiệp được giao ngày 12 tháng 04 năm 2023

Yêu cầu phải hoàn thành xong trước ngày tháng năm 2023

Đã nhận nhiệm vụ ĐTTN

Sinh viên

Đinh Thị Thanh Hằng

Đã giao nhiệm vụ ĐTTN

Giáo viên hướng dẫn

Ths Nguyễn Thị Thu Hương

Hải Phòng, ngày tháng năm 2023

XÁC NHẬN CỦA KHOA

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM

Độc lập - Tự do - Hạnh phúc

PHIẾU NHẬN XÉT CỦA GIẢNG VIÊN HƯỚNG DẪN TỐT NGHIỆP

Họ và tên giảng viên: Ths Nguyễn Thị Thu Hương
Đơn vị công tác: Trường Đại Học Quản lý và Công nghệ Hải Phòng
Họ và tên sinh viên: Đinh Thị Thanh Hằng
Chuyên ngành: Ngôn ngữ Anh
Nội dung hướng dẫn: A study on introductions in Vietnamese and American culture.

1. Tinh thần thái độ của sinh viên trong quá trình làm đề tài tốt nghiệp

.....
.....
.....

2. Đánh giá chất lượng của đồ án/khóa luận (so với nội dung yêu cầu đã đề ra trong nhiệm vụ Đ.T. T.N trên các mặt lý luận, thực tiễn, tính toán số liệu...)

.....
.....
.....

3. Ý kiến của giảng viên hướng dẫn tốt nghiệp

Được bảo vệ Không được bảo vệ Điểm hướng dẫn

Hải Phòng, ngày tháng năm 2023

Giảng viên hướng dẫn

(Ký và ghi rõ họ tên)

Ths Nguyễn Thị Thu Hương

ACKNOWLEDGEMENT

In the course of completing this study, I have received a great deal of assistance, direction, and encouragement from numerous instructors, friends, and family members. Before anything else, I would like to extend my sincerest gratitude to Mrs. Nguyen Thi Thu Huong, my supervisor, for her consistent and unwavering support throughout this study.

Next, I would like to extend my gratitude to the other teachers in the Department of Foreign Languages for their lectures and instructions throughout the course of study, which have been of great assistance to me in completing this research.

I would like to thank the English majors of the first year at the University of Hai Phong Management and Technology for their cooperation and enthusiastic participation in the survey.

Lastly, I would like to express my gratitude to everyone who provided me with advice and source materials during the writing of this study.

Hai Phong, 20 June, 2023

Student

Dinh Thi Thanh Hang

ABSTRACT

There is a growing awareness in today's world that individuals must be able to communicate effectively across cultural boundaries, both in the workplace and in their personal lives. Cross-cultural communication skills are always essential. We conduct more business in Vietnam with the United States, and more Vietnamese employees and students wish to study and work in the United States. There is however still a lack of cultural understanding. Individuals must develop cross-cultural communication skills in order to effectively navigate cultural differences and prevent culture shock.

The purpose of this study is to investigate the significance of cross-cultural communication skills and provide insight into how individuals can develop these skills in order to effectively navigate cultural differences and avoid culture shock.

The contribution of this study is a greater understanding of the cultural differences between Vietnam and the United States. Throughout the course of this thesis, we will discuss the influence of introducing behaviors on human communication. In addition, we will contrast and compare how Vietnamese and American informants apply these etiquette guidelines in their respective situations. As a result, we will highlight some similarities and differences in an effort to provide potential solutions to the problems of cultural shock and communication breakdowns.

TABLE OF CONTENTS

ACKNOWLEDGEMENT	i
ABSTRACT	ii
PART A: INTRODUCTION	1
1. Rationale.....	1
2. Aims of the study	1
3. Scope of the study	2
4. Research Questions	2
5. Methods of the study	2
6. Design of a study.....	3
PART B: DEVELOPMENT	4
CHAPTER I: THEORETICAL BACKGROUND	4
1. Culture and Language	4
1.1 Culture.....	4
1.2 Language	6
1.3 Culture shock.....	7
1.4 How to compare two cultures	7
2. Communication and Cross-communication.....	8
2.1 Communication	8
2.2 Cross-Culture Communication	9
3. Verbal Communication and Nonverbal Communication	10
3.1 Verbal Communication	10
3.2 Classification of Verbal Communication.....	11
3.3 Nonverbal Communication	13
3.4 Classification of Nonverbal Communication.....	15
4. Body language.....	17
4.1. What is body language?	17
4.2. Classification of body language.....	18
CHAPTER 2: INTRODUCTION AS VERBAL AND NONVERBAL COMMUNICATION	21
1. What is introduction?	21
2. Verbal Communication in Making Introduction.....	22
2.1 Addressing people.....	22
2.2 Small-talk	25
3. Nonverbal Communication in Making introduction.....	26
3.1 Making eyes contact.....	26

3.2 Smiling	26
3.3 Hugging.....	29
3.4 Kissing.....	31
3.5 Handshaking.....	33
3.6 The High -5	37
3.7 The Bow	38
3.8 Nodding.....	39
3.9 The Patting	39
CHAPTER 3: DATA ANALYSIS AND FINDINGS ANALYSES	40
1. Aim of the survey.....	40
2. Participants of the survey	40
3. Analysis	40
3.1. Data collection.....	41
3.2 .Analysis.....	41
3.4 Gesture	45
4. Findings	49
4.1 Introduction as verbal communication.....	49
4.2 Introduction as non verbal communication.....	50
5. Suggestions for avoidance of culture shock and communication breakdown	52
PART C. CONCLUSION.....	54
1. Limitations of the study	54
2. Recommendations for further study.....	55
APPENDIX I.....	56
APPENDIX 2	59
REFERENCES	62

PART A: INTRODUCTION

1. *Rationale*

In recent years, as a result of Vietnam's open-door policy, a growing number of people wish to learn English for international communication and further study abroad. Nonetheless, it has been observed that English language instruction in Vietnam has focused excessively on the verbal aspects of communication while ignoring nonverbal communicative competence. Due to their misinterpretation of nonverbal cues provided by native speakers, language learners are unable to effectively communicate across cultures.

We cannot imitate another person's thoughts, beliefs, or ideals. The only way to avoid culture shock when communicating with people from other cultures is to first acquire knowledge of those cultures. There are certain methods for introducing someone in two languages; however, there are always differences, as some methods are accepted in many countries while others are not. To catch up, we must have a thorough understanding of the cultural and linguistic significance of vocal and nonverbal forms of greeting. My intended field of study is English, and for my minor thesis I would like to research the most effective methods for initiating cross-cultural dialogue with others. That is why I chose the topic “*A study on similarity and difference between American and Vietnamese in making introduction*”

2. *Aims of the study*

This paper will compare and contrast cross-cultural communication between Vietnamese and American cultures in introduction. As East and West cultures differ, there are interesting differences in their introduction. Through this research, I hope to gain a deeper understanding of introductions in a variety of contexts, as will the English learner. As a result, the research contributes to a greater understanding of cross-cultural communication differences among potential international communication interactions. The thesis has the following goals:

- To show differences and similarities between the Vietnamese and English introduction.
- To educate potential cross-cultural interactants on the differences between American and Vietnamese nonverbal communication and the use of greeting gestures.

3. *Scope of the study*

Due to the limitations of my knowledge, experience, and time, however, only a brief introduction to the American and Vietnamese peoples is provided. I have just completed a study whose sole focus was on daily introduction. After giving questionnaire a number of both Vietnamese and American people and interviewing some of them, the data were collected.

4. *Research Questions*

In this study, the following questions are mainly focused on:

1. What are the differences and similarities between Americans and Vietnamese in the way they introduce?
2. What are the potential areas of culture shock in greetings?

5. *Methods of the study*

To achieve the aforementioned objectives of cross-cultural research, quantitative methods will be utilised primarily. In addition, contrastive analysis is employed. Therefore, the majority of this thesis's considerations, comments, and conclusions are founded on:

- References to relevant domestic and international primary and secondary sources.
- Survey questionnaires & interviews
- Statistics, descriptions, and analysis of the collected data
- Personal observations and experiences
- Consultations with the supervisor

6. *Design of a study*

Part A: Introduction

Part B: Development:

- Chapter One: Theoretical Background
- Chapter Two: Introduction as verbal and nonverbal communication.
- Chapter Three: Data analysis and findings

Part C: Conclusion

PART B: DEVELOPMENT

CHAPTER 1: THEORETICAL BACKGROUND

1. Culture and Language

1.1 Culture

The word "culture" is derived from the Latin verb *colere*, which means to construct, cultivate, or foster. In the early stages of the philosophical debate over what constitutes "culture," the term frequently refers to the antonym of "nature." 'Culture' referred to something voluntarily constructed by humans, whereas 'nature' was innate.

No one can say with certainty how many definitions of "culture" exist, but it is clear that these definitions are all proposed in order to direct and focus research.

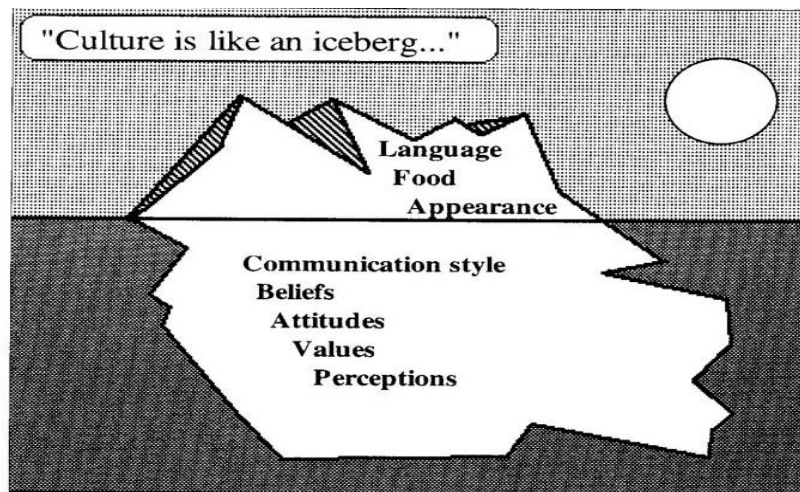
There are and have been numerous approaches to defining "culture." Nguyen Quang defines culture by contrasting it with nature, associating the "being" aspect of man with "nature" and the "human" aspect with "culture." Culture is non-natural and nature is the extension of being and culture of human .

Culture, as stated by Fay, "is a complex set of shared beliefs, values, and concepts which enables a group to make sense of its life and which provides it with directions for how to live" (Holliday, A. et al., 2004:60).

In relation to language, culture is highlighted as "the total set of beliefs, attitudes, customs, behaviors, social habits, etc. of the member of a particular society" (Richards et al., 1985:94).

Levine and Adelman define culture in another way by examining the visible and invisible nature of its constituents. *Culture is like an iceberg, much of the influence of culture on an individual can hardly be seen but strongly be felt. The visible part of culture does not always create cross-cultural difficulties. The*

hidden aspects of culture exercise a strong influence on behaviour and interactions with others. (Levine and Adelman, 1993)



Levine & Adelman: *Beyond Language: Cross-Cultural Communication*, 1992.

Alfred Kroeber and Clyde Kluckhohn (1952:47) also stated, "Culture consists of patterns, explicit and implicit, of and for behavioracquired and transmitted by symbols, constituting the distinctive achievements of human groups, including their embodiments in artifacts; the essential core of culture consists of traditional (i.e. historically derived and selected) ideas and especially their attached values; culture systems may, on the one hand, be considered as products of action, and on the other as conditioning elements of further action."

UNESCO steadfastly adhered to a definition of culture established in Mexico Declaration on Cultural Policies, 1982: "In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotion that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs" (UNESCO, 2001:148).

Naturally, hundreds of other definitions of culture exist alongside UNESCO's. We can also see diverse definitions of culture from "Cultural Anthropology: Tribes, States, and the Global System: (Bodley, 1999: 315)

- Topical definition: Culture consists of everything on a list of topics, or catalogies, such as social organization, religion, or economy.

- Historical definition: Culture is social heritage, or tradition, that is passed on to future generations
- Behavioral definition: Culture is shared, learned human behavior, a way of life.
- Normative definition: Culture is ideals, values, or rules for living.
- Functional definition: Culture is the way humans solve problems of adapting to the environment or living together.
- Mental definition: Culture is a complex of ideas, or learned habits, that inhibit impulses and distinguish people from animals.
- Structural definition: Culture consists of patterned and interrelated ideas, symbols, or behaviors.
- Symbolic definitions: Culture is based on arbitrarily assigned meanings that are shared by a society.

In addition, there are thousands of other definitions of culture that place emphasis on one or more cultural elements. In this dissertation, I will use the definition of culture that is generally accepted as follows: In a broad sense, culture refers to the total amount of spiritual and material products created during the whole course of human history. In a narrow sense, culture includes social ideology, a constitution, and organized systems. To be more concrete, culture may be divided into two categories- high civilized and common civilized (Britannica, 1993:877).

1.2 Language

Language is described as “*the human faculty that enables us to exchange meaningful messages without fellow man being by means of discourse and texts, which are structured according to the rules and convention of the particular language that we share with them*” by Jackson and Stockwell (1996:2).

Another linguist, Widdowson (1996:4), asserts that language is so distinctly human and distinguishes us from other animals so clearly. In addition, he asserts that what is most remarkable about language is how it is constructed as a system

of signs to meet the complex cultural and communal needs of human societies. "*A language is distinctively human*", in Delahunty and Garvey's words (1994: 15). Language is not only our primary means of communication with the outside world; it also serves as a distinguishing characteristic between humans and other animal species. According to Crystal (1992: 212), language is "*the systematic, conventional use of sounds, or written symbols human society for communication and self-expression*".

1.3 Culture shock

When people are immersed in a new culture, they commonly experience "culture shock," which is characterized by a wide array of emotions. Culture shock, by definition, is "a combination of the physical and psychological stresses that are experienced when a person moves into a new environment" (Claire Ellis [1996; 112]). Arriving in a new culture, "people can become overwhelmed when deprived of everything that was once familiar (...). Stress, fatigue and tension are common symptoms of culture shock". (Nguyen Quang [1999; 101]) People are like "a fish out of water". Overall, culture plays a significant role in shaping an individual's worldview and providing a sense of belonging. When encountering a new culture, it is common to experience culture shock due to the unfamiliarity of customs and traditions. However, by understanding and respecting other cultures, individuals can broaden their perspectives and develop a greater appreciation for diversity. They are required to adjust. Knowing the behaviors and gestures of that culture is the simplest and most effective method for doing so.

1.4 How to compare two cultures

According to Robert Lado (1957), we cannot hope to compare two cultures unless we have more accurate understanding of each of the cultures being compared. We must be able to eliminate the things we claim to do but actually don't do. We must be able to describe the things we do without being conscious of doing them, and we must make sure we are able to describe practices

accurately, not haphazardly or ideally. And we must be able to describe the situations in which we do what we do. The author of linguistics across cultures also gave a definition of culture that can be useful in guiding cultural comparisons. When comparing a linguistic phenomenon in terms of culture, we do not only mention or present it but also analyze the similarity as well as the differences between them so as to understand, and then use the language the most appropriately.

2. Communication and Cross-communication

2.1 Communication

As with culture, there have been a variety of definitions of "communication" that place varying emphasis on different aspects. According to Nguyen Quang (F: 27), they can be classified with:

- ***Emphasis on the hearer.***

Ronald. B. Alder & George Rodman (1998): *Communication refers to the process of man being responding to the face-to-face symbolic behaviour of other persons*

- ***Emphasis on both the speaker and the hearer.***

Ronald. B. Alder & George Rodman (1998): *Communication refers to the process of man being responding to the face-to-face symbolic behaviour of other persons*

Levine and Adelman (1993) *The process of sharing meaning through verbal and nonverbal behaviour.*

- ***Emphasis on the meaning of the intended message.***

Zimmerman et al. (1991: 4): *The process in which persons assign meanings to events and especially to the behaviour of other persons.*

Verderber (1989: 4): *Communication may be defined as the transactional process of creating meaning. A transactional process is one in which those persons communicating are mutually responsible for what occurs.*

▪ ***Emphasis on the message conveyed.***

Saville-Troike (1986): *Communication is [...] considered the process of sharing and exchanging information between people both verbally and nonverbally.*

▪ ***Emphasis on the information, concept, attitude and emotion of the message conveyed.***

Hybels, S. and Weaver, R. (1992: 5): *Communication is any process in which people share information, ideas and feelings that involve not only the spoken and written words but also body language, personal mannerisms and style, the surrounding and things that add meaning to a message.*

Among the definitions above-mentioned, the one proposed by Hybels & Weaver (1992) is the most sufficient and convincing since they have, according to Nguyen Quang (F: 29),

- pointed out the action, interaction and transaction nature of communication.
- specified the characteristics of communication.
- specified the means to carry out communication

2.2 Cross-Culture Communication

Culture can be defined as *the total set of beliefs, attitudes, customs, behavior, social habits, etc. of the members of a particular society.* (Richards et al. 1997: 94). Therefore, culture is specific to a community. It has its own set of values that distinguish it from other communities. When people from different cultural backgrounds interact, they must exchange ideas, information, etc.; this is known as cross-cultural communication. People typically know how to behave appropriately within their own culture and community; however, when

they move to a new culture and community, this social etiquette changes. It is acknowledged that cross-cultural communication frequently presents more challenges than communication between individuals of the same cultural background. Each participant can interpret the speech or actions of the other according to his or her own cultural norms and expectations. Thus, if the cultural norms of the participants are vastly different, misinterpretations and misunderstandings are likely to occur, and communication may even break down entirely.

The relationship between culture and communication resides in their mutual influence. Nguyen Quang defines the term “cross cultural communication” as communication (verbal and non-verbal) between people from different cultures: "communication that is influenced by cultural values, attitudes, and behaviors”. There are now more opportunities than ever before for people to live, work, study, and travel abroad. Increased contact with other cultures has necessitated more efficient and effective communication. However, because the majority of individuals are unaware of cross-cultural interaction, their communication is not as efficient as it could be. Therefore, studying cultural similarities and differences is obviously beneficial.

3. Verbal Communication and Nonverbal Communication

3.1 Verbal Communication

Verbal communication refers to communication in which a message is transmitted through the use of spoken or written words. The purpose of all forms of communication is to ensure that the intended message is understood. It is very easy - and frequently incorrect - to assume that others understand what we are saying when we speak or write to others because we ourselves understand what we are saying. However, people frequently bring their own attitudes, perceptions, emotions, and thoughts to bear on the message, and it is easy to be misunderstood. For example, a manager might give instructions to an employee, assuming they are clear and concise, but the employee may interpret them

differently due to their own biases or assumptions. This can lead to mistakes, missed deadlines, and frustration for both parties involved. Clear and effective verbal communication requires active listening and confirmation that the message has been received and understood.

3.2 Classification of Verbal Communication

Hybels, S., and Weaver, R. II (1992: 14) explain that there are different kinds of communication, among which the most frequently used ones are: intrapersonal, interpersonal, interviews, small group, and public communication.

- ***Intrapersonal communication***

Intrapersonal communication is communication that occurs within us. It involves thoughts, feelings, and the way we look at ourselves. Because intrapersonal communication is centered on the self, you are the only sender-receiver. The message is made up of your thoughts and feelings. The channel is your brain, which processes what you are thinking and feeling. There is feedback in the sense that, as you talk to yourself, you discard certain ideas and replace them with others.

- ***Interpersonal communication***

Interpersonal communication occurs when we communicate on a one-to-one basis - usually in an informal, unstructured setting. This kind of communication occurs mostly between two people, though it may include more than two.

Interpersonal communication uses all the elements of the communication process. In a conversation between friends, for example, each brings his or her background and experience to the conversation. During the conversation, each functions as a sender-receiver. Their messages consist of both verbal and nonverbal symbols. The channels they use the most are sight and sound. Because interpersonal communication is between two (or a few) people, it offers the greatest opportunities for feedback. The people involved in the

conversation have many chances to check that the message is being perceived correctly. Interpersonal communication usually takes place in informal and comfortable settings.

- ***Interview***

An interview is a series of questions and answers, usually involving two people, whose primary purpose is to obtain information on a particular subject. One common type is the *job interview*, in which the employer asks the job candidate questions to determine whether he or she is suitable for the job. Another type is an *information interview*, where the interviewer tries to get information about a particular subject.

In interviewing, the sender-receivers take turns talking - one person asks a question and the other responds. Both people, however, are continuously and simultaneously sending nonverbal messages. Because interviews usually take place face to face, a lot of nonverbal information is exchanged. Feedback is very high in an interview. Since the interview has a specific purpose, the communication setting is usually quite formal.

- ***Small group communication***

Small group communication occurs when a small number of people meet to solve a problem. The group must be small enough so that each member has a chance to interact with all the other members.

Because small groups are made up of several sender-receivers, the communication process is more complicated than in interpersonal communication. With so many more people sending messages, there are more chances for confusion. Messages are also more structured in small groups because the group is meeting together for a specific purpose. Small groups use the same channels as interpersonal communication, there is also a good deal of opportunity for feedback. The settings are also more formal.

- ***Public communication***

In public communication, the sender-receiver (speaker) sends a message (the speech) to an audience. The speaker usually delivers a highly-structured message using the same channels as interpersonal communication and small-group communication. In public communication, however, the channels are more exaggerated than in interpersonal communication. The voice is louder, and the gestures are more expressive because the audience is larger. Generally, the opportunity for verbal feedback in public communication is limited. In most public communication, the setting is formal.

3.3 Nonverbal Communication

Generally, nonverbal communication is understood to be the process of communicating through the transmission and reception of wordless messages. Nonverbal communication includes gesture and touch, body language or posture, facial expression, and eye contact. It can also be conveyed through objects such as clothing, hairstyles, architectural symbols, and infographics. Speech contains nonverbal elements known as paralanguage, such as voice quality, emotion, and speaking style, in addition to prosodic characteristics such as rhythm, intonation, and stress. Similarly, written texts contain nonverbal elements such as handwriting style, word spacing, and emotional tone.

Whether you are aware of it or not—and the majority of the time, you are not—when you interact with other people, you are constantly sending and receiving information without speaking or listening. These nonverbal cues assist in reinforcing your message and aiding others in determining your mental state. Quite frequently, nonverbal cues reveal thoughts and emotions more directly than words. According to Albert Mehrabian (1972), facial expressions and voice tone convey 93 percent of a speaker's attitude, while words only convey 7 percent of that attitude. Apparently, we express our emotions and attitudes more nonverbally than verbally. Thus, the way a person uses voice, body movement (for example, eye contact, facial expression, gesture, and posture), clothing and

body appearance, space, touch, and time is an essential part of every message that he or she sends.

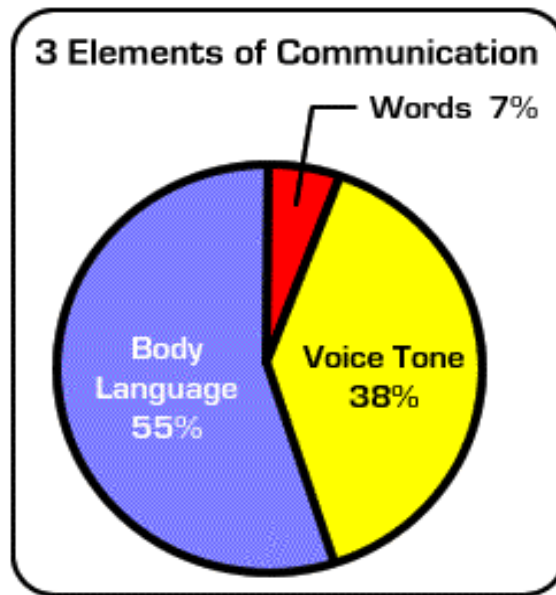


Figure 1 Percentage of verbal and nonverbal communication in common use

Simply defined, *nonverbal communication* is everything that is communicated beyond what is expressed in words. According to **Levine and Adelman** (1993): *Nonverbal communication is the silent language, including the use of gestures, facial expressions, eye-contact, and conversational distance.*

Nonverbal communication can be more clarified based on the following table:

Code \ Channel	Verbal	Nonverbal
Vocal	Spoken words (Intralanguage)	Tone of voice, sigh, scream, vocal quality, pitch, loudness, and other paralinguistic factors
Nonvocal	Written words (Intralanguage)	Gesture, movement, appearance, facial expression, touch, and other extralinguistic factors

Table 1 Further clarification of nonverbal communication

3.4 Classification of Nonverbal Communication

It is not possible to come up with a valid generalization of nonverbal communication. However, messages generated by each category do not exist in isolation but rather exist in company of messages from other categories, verbal messages, contexts and people functioning as message receivers. According to Richmond et al. (1991), categories of nonverbal forms are:

Physical appearance: Physical appearance is generated when we send to anyone with whom we come in contact. If the message is unacceptable by the other person, s/he may not even consider the later messages. Body size, body shape, clothing, facial features and other subjects adorning ourselves can be seen as aspects of physical appearance that produce potential messages.

Face and eye behaviour: Face and eye behaviour is known as “*oculesics*”. According to many researchers, it is virtually impossible to separate the messages sent by the eyes and those sent by the face, thus it is best to consider these together. This category of nonverbal communication has a major impact in terms of expressing emotions and regulating interactions between people. For example, when professor is giving a lecture, you read a magazine instead of looking at him/her and giving your full attention, this would indicate to the professor that you are disinterested in his/her lecture.

Gesture and movement: Gesture and movement is known as “*kinesics*”. It focuses on the movements of hands and arms, postures and gross bodily movement such as standing, walking and sitting. Messages generated by this type of nonverbal communication have often been referred to as “*body language*”. Although the body certainly is sending messages, such messages do not form a linguistic system, with the exception of the gesture language of the deaf, and thus “*do not represent a language in any normal sense of that term*” (Richmond et al. 1991)

Vocal behavior: Vocal behavior has been variously known as “*vocalics*” or “*paralanguage*”. Characteristics of the voice and its use, including the accent

with which we speak a language, have a major impact on how verbal messages are received. Some researchers argue that more of the meaning in interpersonal communication is stimulated by vocalic messages than the verbal messages themselves.

Touch: Touch is known as “*haptics*” and has been called the most potent message in human communication. Although this may not be universally true, it seems to be very true in the general U.S. culture where touch is so uncommon. Touch does indeed send a potent message, one that rarely can be ignored.

Space: Space is known as “*proxemics*”. This is the area that this study is focusing. There are reasons to believe that our basic approach to space is, at least in part, instinctual. However, humans differ greatly in their use of space and as a result send very different nonverbal messages in communication.

Environment: Researchers have examined the impact of environment on human behavior in general and its impact on communication specifically and in reality, it has such a major impact on communication. We can exert considerable control over our environment through our behavior. If we look at such things as architecture, music, spatial arrangements, music, color, lighting and temperature and how these can be used to send nonverbal messages.

Scent and smell: Scent and smell has been referred to as “*olfactics*”. If pornography is in the eye of the beholder, then certainly scent is in the nose of the smeller. People react very differently to various scents and smells. We can send important messages through our use of scents and smells in many cases. American society evidences its concern with this nonverbal category by spending millions of dollars on deodorants, lotions and perfumes.

Time: Time in nonverbal communication is referred to as “*chronemics*”. Our use of time sends strong messages about how we feel about ideas and people. Because people are so “*time bound*”, they often fail to realize what their response to time communicates to others. It has been said that time talks. “*Time shout*” might be a more accurate statement.

A classification of the author's interest is the one proposed by Nguyen Quang (F:29) since it is quite clear and sufficient.

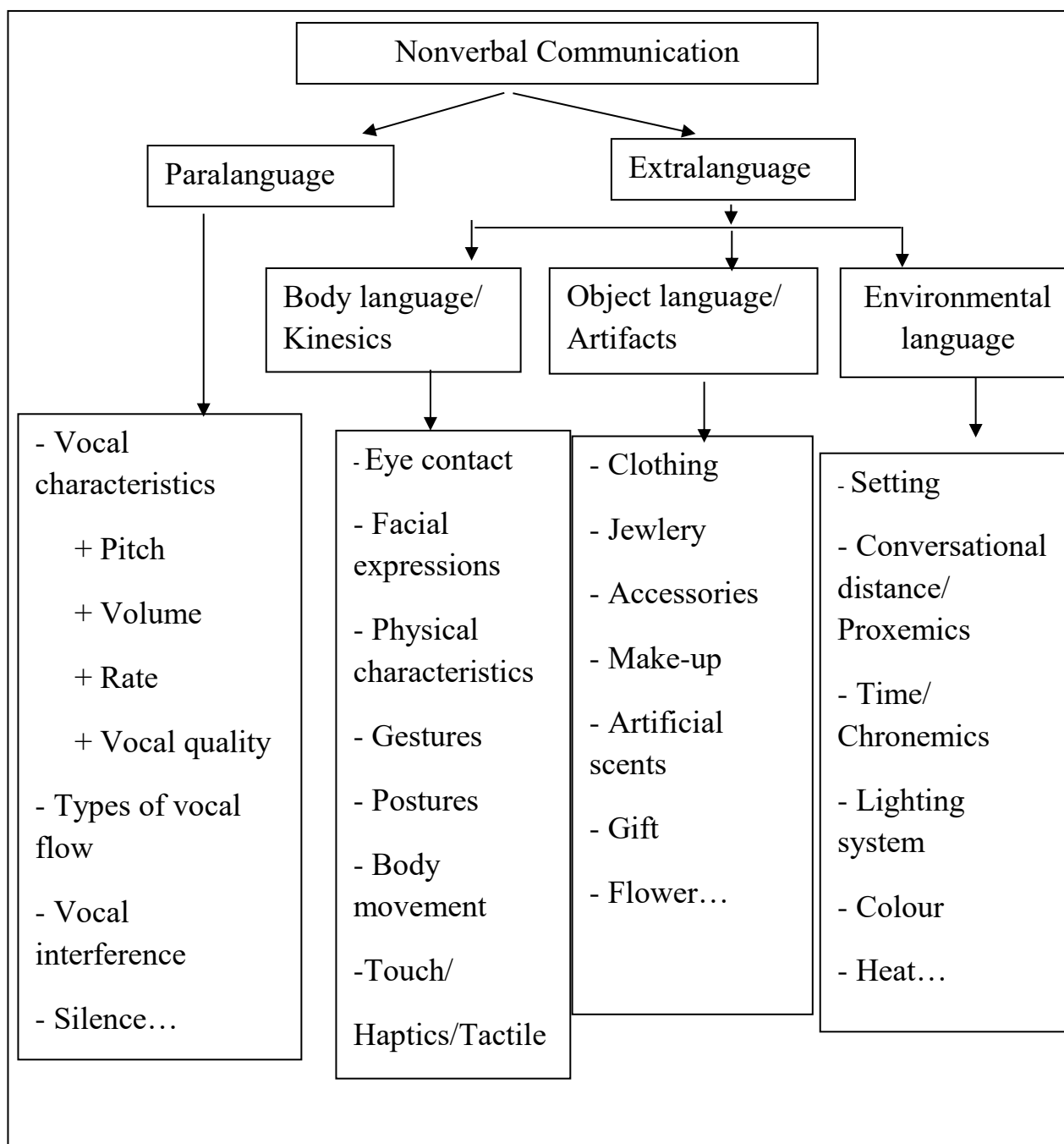


Diagram 1 Classification of nonverbal communication

4. Body language

4.1. What is body language?

Body language refers to the use of body movements or gestures in addition to sounds, verbal language, or other forms of communication. This includes movements that are so subtle that few people are aware of them, such as winking and a slight movement of the eyebrows. Body language is regarded as

the universal language. We always communicate with others when we are in contact with them.

4.2. Classification of body language

According to function, we can divide body language into 5 groups:

- ***Emblems*** (autonomous gestures) are gestures that can be used instead of speech. They are used deliberately and consciously to convey the same meaning as the words. Emblems are culture specific. The three most important features of emblems are:
 - They have a direct verbal translation.
 - Nearly everyone in a social group is familiar with them.
 - They will have a specific impact on the recipient. Illustrators are gestures that are used to illustrate spoken words.
- ***Affect Displays*** are facial expressions combined with posture which reflect the intensity of an emotion. Affect displays are often unconsciously.
- ***Regulators*** are behaviors that monitor, control, coordinate or maintain the speaking of another individual. Regulators support the interaction and communication between sender and recipient.
- ***Adaptors*** are gestures that satisfy some personal needs, are not used intentionally during a communication or interaction. They are difficult to recognize.

According to origin, body language can be divided into 7 groups:

universal, inborn, genetically transferred, individual, group specific, area specific, culture specific one.

According to body parts, body language can be divided into 6 groups.

They are eye contact, facial expression, physical characteristics, gestures, postures and body movements, touch.

Eye contact (eye gaze) occurs when two people or animals look simultaneously into each other's eyes. Eye language can convey complex emotions and is a crucial indicator of the closeness of communicators. "But there are many rules about eye language: whether to look at the other communicator or not; when it is time to look at them; how long we can look at them; who we can look at and who we can't; they all imply different meaning in communication". In Juliet FASTER's book "Body Language," there is a paragraph that can explain the problem. "Two strangers sit face to face in the dining room in a train. They can introduce themselves to each other. When they are eating, they can talk about anything else. They also avoid eye contact and do not show interest in each other. In humans, eye contact can show personal involvement and create intimate bonds. Mutual gaze narrows the physical gap between humans".

Facial expressions are the result of one or more facial muscle movements or positions. These movements convey the individual's emotional state to observers. Physical characteristics of a person, such as eye (small, large...), nose, mouth (full lip, thin lip, narrow...), body (high, short, fat, thin...), and skin, convey with varying degrees of accuracy any specific message regarding his or her social status, physical status, literacy, etc.

Gesture is a movement or position of the hand, arm, body, and head, of face that is used to convey an idea, opinion, or emotion. This is a form of non-verbal communication because it conveys information without the use of words. A gesture can be used in a variety of ways, from displaying anger through physical violence to expressing sympathy at a funeral by placing flowers on the casket. In this context, gestures are not merely physical movements but also symbolic gestures.

Posture and body movements: The position of the body, the situation or disposition of the several parts of the body with respect to each other, or for a particular purpose. The anthropology of posture Hewes (Humanics, 1957) said:

“Posture is a matter of how people sit, walk, stand and move”. He pointed out that people's postures and the meanings and emotions they convey are largely predetermined. He also pointed out which factors have a significant impact on communication posture. They include ages, gender, relationship distance, location, psychological state, powers, and so forth... Formal posture, relaxed postures, defensive postures, seductive postures, aggressive postures, and slouching postures are all examples of posture.

Touch (tactile/ haptic) refers to the way people exchange information by touching one's body. Touching is a common component of many rituals, where it frequently has a long-forgotten symbolic significance. Touch is a powerful communicator in the world of body language acts, and nearly everyone uses it. Touch as a form of body language occurs in a wide variety of contexts. All types of body language acts depend on the user and, of course, the perception of the recipient.

Gesture frequently refers to non-physical movements, such as expressions of sound or thought. The physical gesture could consist of a variety of actions. It may consist of a small hand wave, large body movements, or a mere state of being, posture, or stance.

CHAPTER 2: INTRODUCTION AS VERBAL AND NONVERBAL COMMUNICATION.

1. What is introduction?

An introduction is a polite way to begin a conversation and establish a connection between yourself and another person, or between two or more people you know who are not acquainted. Introductions explain who the person being introduced is and what information their audience needs to know about them.

The purpose of introducing people is to allow them to become acquainted. In addition to merely stating the names of the two parties, the person making the introduction is frequently obligated to establish a rapport between them and assist them in initiating conversation.

Introductions are essential because they help people feel at ease with one another. When meeting a new person for the first time, an introduction can help you start a conversation, expand your professional network, and make a good first impression. When introducing two or more people to one another, a great introduction can lead to a meaningful conversation and the formation of a lasting connection.

According to Goody (1972:40), greetings have three major functions: (1) to open a sequence of communicative acts between two persons, irrespective of their positions; (2) as a means of defining, and affirming, both identity and rank; (3) a mode of deference upon or manipulating a relationship in order to achieve a specific result.

Similarly, Tillit (1989) and his colleagues, in the introduction to his speaking course, also give such ideas on the purpose of greetings as followings: to establish contact with another person; to recognize his or her existence, and last but not least, to show friendliness.

In conclusion, greetings in nearly every language facilitate the establishment and maintenance of relationships and the flow of conversation during an initial

meeting. People may greet one another verbally, verbally and nonverbally, or nonverbally only when they meet. It is common to see people saying "Hello" or "Hi" and "How are you?" while smiling and nodding slightly. Waving from a distance when people are in a hurry, handshaking, and nodding appear to be popular greeting gestures, as gestures can express more than words, and sometimes a subtle gesture can express a feeling more elegantly than words.

2. Verbal Communication in Making Introduction

2.1 Addressing people

2.1.1 Name

A personal name is a word or group of words used to identify a person in order to distinguish him or her from others. The possession of a name is virtually universal. It is typically given at birth or a young age and retained throughout life; additional names may indicate family relationships, place of residence, etc. Generally, a personal name includes given name (first name), surname (family name), middle name, and many people also have their nick names which are normally used at home or among close people.

A surname – family name or last name is a name used by all members of a family. Surname is the part of a person's name that indicates to what family he or she belongs. In fact, most surnames pass from father, however in some cases from mothers to their children.

Crowther and Kawanagh (2005) stated that: the surnames sometimes reflect the origin of the family and many people are able to research their family history over many centuries. I think that the author's remark is interesting and valuable. To my knowledge, most surnames of British and American reflect: Occupation (Smith, Baker, Archer); Geography (Hill, Wood, Fields); Place name (London, Hamilton) and so on. The names *Bishop*, *Priest*, or *Abbot* usually indicate that an ancestor worked for a bishop, a priest, or an abbot, respectively.

In some culture such as English and American, people rarely change their surnames except after marriage. Traditionally, women change their surname when they marry, replacing their maiden name, the surname they had from birth, with the surname of their husband. In English-speaking countries, married women traditionally have been called *Mrs. [Husband's full name]*, although in recent times they are often called *Mrs. [Wife's first name] [Husband's surname]*.

To many people, a first name is more than one word to name; it is first of all emotion, feeling. It is transmission of love, the child, commonly admitted, is the fruit of a love.

Middle name is a name between the given name and surname. In some western cultures, the middle name is used to distinguish two people having the same first and last name. However, in some countries like Vietnam, a middle name does usually indicate the gender. However they are no longer used by many people today. Usually, a middle name makes a personal name more beautiful and it can glorify an individual's fame.

The order of name components also varies from culture to culture. [*Given name + family name*] is known as the western order and is used in the Americas and Europe. For example, Tony Blair would have the given name (Tony) going first, and then the family name (Blair). However, in East Asia (for example in Japan, China, Korea and Vietnam), and also in Hungary, the given names traditionally come after the family name regardless the gender: Nguyễn Ngọc Minh – Nguyễn (surname), Ngọc (middle name) and Minh (given name). Many people think that this order of name components indicates that the Vietnamese highly appreciate the family values. According to Macdonald (1999) this is an indication that naming system reflects essential values and important traits in their respective social organization.

2.1.2 Titles

Whether in a social or professional setting, proper addressing can be the difference between respecting a person's position and ignoring or disregarding their qualifications.

The use of a title with the surname is common in formal settings. However, if you are unsure whether to use a title, it is safe and respectful to maintain formality until the person you are addressing instructs you otherwise.

Good manners require that you recognize not only a person's qualifications but also their social standing. In addition to addressing people with their professional qualifications, such as doctor, engineer, legal counsel, or professor, it is important to acknowledge their honor when you cannot use their titles. Sir, Madam, Mister, Missis, and Miss are acceptable honorifics in polite society.

The art of formally addressing others has spread throughout the world and is typically associated with a person's surname.

In America and other countries such as Brazil, Canada, and Iceland, people use formal address unless otherwise instructed. For instance, if someone introduced themselves as Carl Peters, they will be referred to as Mr. Peters unless he specifically requests to be called Carl. Typically, a person will state directly, "Please call me Carl," in which case he will be referred to as Carl in all future addresses.

This is not the case in Germany, where titles are consistently used with surnames in the present and future.

In Latin America, India, the Middle East, and Africa, titles demonstrate respect for a person's credentials and expertise in various fields. As a sign of respect for their work and what is considered to be their significant contribution to their societies, engineers, doctors, lawyers, and nurses are addressed by their respective titles.

Africans are extremely particular about how they are addressed. They expect you to use formal language unless they invite you to use informal language. Due to the effects of colonialism, Africans prefer to be addressed formally in order to maintain their respect and unfamiliarity.

The same situation applies to both Australia and China. In Australia, first names are rarely used as salutations. Unless otherwise instructed, all participants in a discussion are addressed formally, regardless of their physical presence.

The Chinese also use official titles with their sir names for official purposes. When addressing someone, it is also common to omit the sir name and use the functional title instead. For instance, you may refer to someone as Engineer Xiao or simply as Engineer.

Some nicknames, such as old – Lao, and young – Xiai are also acceptable along with a sir name. For example; elderly Mr. Wang can be addressed as Lao Wang in a formal setting.

2.2 *Small-talk*

According to research, small talk plays a crucial role in forming bonds between individuals. Small talk involves the exchange of personal information and the development of a sense of familiarity. This can result in the formation of social bonds, which are crucial for fostering trust and regard.

In fact, studies have shown that individuals with whom they have bonded are less likely to be hostile. When people feel connected, they are more likely to experience positive emotions like happiness and joy, and less likely to experience negative emotions like anger and frustration. It is more difficult to say "no" to connected people. Small talk can occur in formal situations such as interviews and meetings, as well as in unplanned moments of organizational life, such as unscheduled conversations with your boss or coworkers. Small talk facilitates the formation of personal bonds, which are essential for fostering trust and regard. However, it is imperative to remember that not all topics are appropriate for small talk. Politics and religion discussions, for instance, can

quickly become heated and tense, which is undesirable in a professional setting. Moreover, due to the current climate change debates, even discussing the weather these days can spark disagreements.

3. Nonverbal Communication in Making introduction

3.1 Making eyes contact

Looking at someone in the eyes while speaking to them is a sign of attentiveness and tends to be expected in the United States. However, people from other cultures may perceive this as aggressive, intimidating, or rude.

A 2013 study found that “individuals from an East Asian culture perceive another’s face as being angrier, unapproachable, and unpleasant when making eye contact compared to individuals from a Western European culture.”

Another study noted that while maintaining eye contact is valued in Western Europeans, it is not the case with East Asian backgrounds. Japanese children learn to look at others’ necks to avoid looking directly into the eyes because too much eye contact is considered disrespectful.

3.2 Smiling

Although body language is a universal cultural phenomenon, the cues to understanding it are not universal and are therefore culture-bound (Bernstein, 2017). Especially with the case of facial expressions such as smiling, it is culturally dependent whether smiles are expressed or masked (Weinberg and Konert, 1984). Therefore, it is inconsiderate of Motsumoto (as cited in Pogosyan, 2017) to assume that smiling is always a safe and positive sign in intercultural communication.

Keeping in mind that a mother's behaviour is "in accordance with local norms and cultural expectations" (Goldschmidt, 1997, p.241), the basis of the positive/negative connotation of smiling is laid at a very early stage in development. For instance, it is part of Sebei culture to maintain emotional detachment. Consequently, Sebei mothers rarely smile at their children (Ibid.,

p.237). Another rather extreme culture-bound example is the display of a smile in moments of loss, i.e. the death of a son in war, which women of Sparta and Samurai were expected to show (Ekman and Keltner, 1997, p.28).

The difficulty when talking about smiling is that for a long period of time most of the research has been conducted in so called "WEIRD"-societies (Western-Educated-Industrial-Rich-Democratic), which are not representative for the world (Krys, 2016; Petersen, 2016). Furthermore, it is important to keep in mind that even within a "WEIRD"-culture, there are personal differences among individuals, for even Darwin mentioned "the large class of idiots who are ... constantly smiling" negatively (as cited in Krys, 2016).

In "WEIRD" and low-context societies, smiling is generally perceived as a positive action (Bernstein, 2017). Therefore, it is of interest to focus on "Non-WEIRD" and high-context cultures in the following paragraphs, in which smiling often has a negative connotation.

Whereas in the USA it is considered polite and friendly to greet anyone with a smile (N.N., 2015), smiling at a stranger in Norway and Poland is seen as "insane" (Krys, 2016). In Russia, "smiling/laughing with no reason is a sign of stupidity" (Krys, 2016; Khazan, 2016). Therefore, Russians tend to maintain serious faces, even in photographs (Khazan, 2016).

According to Krys (2016), smiling is often closely linked to high uncertainty-avoidance. In contrast, "corruption corrupts" the naturally positive connotation of smiling hence it leads to scepticism towards a person's intelligence and trustworthiness. Her study showed the following results: Countries like Japan, Russia and France rated the intelligence of smiling people low, whereas participants from Germany, China and the UK rated it high. The honesty of a smiling person was denied in e.g. India, Argentina and Indonesia and reassured in Switzerland, Australia, and the Philippines. Consequently, the

perception of a smile is not geographically or economically determined, but rather culturally.

In the previous research, much attention was given to the juxtaposition of the USA and Japan or China. A study conducted by Ekman and Keltner (1997, p.32) found out that US-Americans and Japanese displayed similar expressions when alone, but the Japanese expressed less negative emotions in the presence of another person. Moreover, it is deeply rooted in Japanese culture to "mask" negative feelings with smiles (Ramsey, 19834, p.141; Lee and Wagner, 1999, p.275). Therefore, Japanese display more non-Duchenne smiles in business interaction than US-Americans (LaFrance and Hecht, 1999, p.51; N.N., 2015). In Japanese culture, more attention is given to the expression of the eyes rather than the mouth, for the eyes cannot suppress whether a smile is felt or faked (Ibid.).

In Chinese culture, "low-arousal positive states" (calm, harmony) are valued over "high-arousal positive states" (excitement). Therefore, small smiles with closed lips are performed more frequently than open smiles (Goldhill, 2016). Additionally, the way in which a leader performs a smile often gives clues about his/her culture (Ibid.).

Moving on to China's neighbouring country, India, it is worth noting that up until recent years, Indian brides were not supposed to smile during their wedding in order to display "female shyness" (N.N., 2015). However, with the continuous globalisation of the world, this tradition is slowly changing. Nowadays, 'non-smiling' cultures sometimes feel the need to adapt when interacting with 'smiling' ones (Ibid.). Furthermore, some collectivistic Eastern countries are also influenced by Western individualism, which can be seen in terms of advertisements (Diehl et al., 2003).

Therefore, it is of great importance to be aware of different cultural perceptions and functions of smiling. At the same time, one should not jump to conclusions

about a culture's attitude towards smiling, and remember that personality, circumstances and intercultural competence also play a significant role in communication.

3.3 Hugging

The hug gesture is a personal of greeting used when parting or reuniting to show warmth and affection. The hug is described as the arms are wrapped around the torso of a companion, usually, the action is reciprocated.(Armstrong, 2003:16)

Hugs are exchanged upon arrival and departure, but they also serve as multifaceted gestures that satisfy the need for close human contact. Hugs can communicate comfort, happiness, and even passion. The duration and intensity of a hug will depend on the relationship between those embracing and the situation that elicits the hug. According to their functions, hugs that convey tender feelings of love, comfort, and familiarity can be categorized as follows: love hugging, friendship hugging, politeness hugging, greeting hugging, and farewell hugging.

Hugging norms vary from one culture to the next. In Latin America, the abrazo, a long, intense hug followed by several claps on the back, is the standard greeting, whereas in Asian cultures, a quick squeeze is more common. In Russia, even with strangers, good male friends, especially among the older generation, begin with a strong, firm handshake and then proceed into the so-called "bear hug." The majority of North Americans and Europeans find this intimate form of contact with strangers to be unsettling and limit hugging to family and close friends, as do the Vietnamese.

In Europe, America, Africa, and the Pacific, hugging with a kiss on the cheek is a common form of greeting among family members and friends, whereas it is uncommon in Asia and the Middle East.

Shoulder-neck hugging



You perform this action by placing your right hand on the lower back of the neck, your left hand on the lower back, and your arm on the shoulder-neck joint of the other person. This is a light embrace used in business situations to demonstrate courtesy.

Shoulder hugging



Your two arms are placed on the other person's upper arms (near the shoulder), forming an arm-closure around him or her. This light embrace (only a light touch of the two fronts) is used to express friendliness.

Upper-back hugging



This is an arm-closure around the upper back, just below the arm of the other person. Thus, the area of the front touch is enlarged and the intensity is increased. Typically, men and women exchange this type of embrace when greeting or parting. When greeting or saying goodbye to men, many women favor a shoulder-neck or shoulder hug.

3.4 Kissing

Cheekkissing

Cheekkissing is a ritual or social gesture used to express friendship, perform a greeting, bestow congratulations, console someone, or show respect. It does not necessarily imply sexual or romantic attraction. Cheek kissing is more prevalent in Europe and Latin America than in North America (with the exception of Quebec), particularly in the southern regions of Europe and the

Middle East; however, in Western Europe, Latin America, and the United States, it may connote homosexuality.

Both parties lean forward and lightly touch cheek with cheek or lip with cheek during a cheek kiss. Typically, the gesture is repeated with the other cheek or multiple cheeks that alternate. Depending on the country and circumstance, one, two, or three kisses are typically exchanged. Hand-shaking or hugging may also take place.

Multiple cultures use cheek-kissing with slightly different meanings and gestures. For instance, a kiss on the cheek may or may not be associated with a hug. Do not be surprised if someone kisses your cheek in the following countries and cultures, but do not imitate unless you are intimately familiar with the custom (and the people around you). The appropriate social context for use can vary considerably from country to country, even if the gesture appears familiar.

Throughout the 18th and 19th centuries, the hand-kissing gesture was common among European aristocracy. It began to vanish in the 20th century. It is extremely rare today. The hand-kiss originated in the 17th and 18th century Spanish court ceremonies and spread to the European upper class in the 18th and 19th centuries. Most likely, the gesture originated as a formal submission or appeal for allegiance from man to man. The man would demonstrate his submission by kissing the signet ring (a type of seal worn as jewelry), the symbol of the dominant person's authority.

Handkissing

In addition, "Kiss Hands" is a constitutional term used in the United Kingdom and some Commonwealth Realms to refer to the formal installation of British governmental officeholders in their respective positions.

Historically, it referred to the requirement that the officeholder actually kiss the hands of the sovereign as a sign of his fealty and loyalty to the sovereign, fealty and loyalty being a prerequisite for serving in the King's or Queen's government. In modern times, office holders are not required to physically kiss the hands of

the monarch, although some have done so, much to the embarrassment of Queen Elizabeth II. To validate the appointment, a simple meeting with the Queen is held, which is described as "kissing hands."

Nowadays, hand-kissing is a greeting and sign of respect. The person receiving the greeting initiates it by extending their hand with the palm facing down. The kissing individual bows toward the offered hand and (symbolically) touches the knuckles with his lips while holding the offered hand lightly. Modern custom dictates that the lips will not actually touch the hand. The duration of the gesture is less than one second.

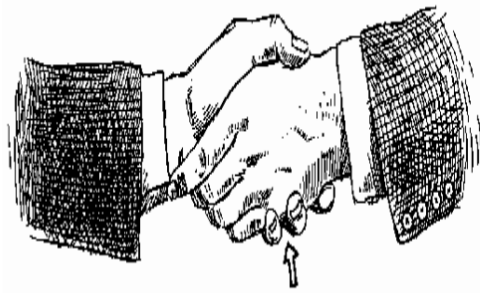
In addition, a woman may offer a hand kiss to a man (the man kissing the hand). It is an act of extreme politeness in which the lady offering it is expected to be of equal or higher social standing than the gentleman performing it. It is impolite to refuse a hand kiss when it is offered. Hand-kissing has become uncommon and is typically reserved for members of the upper class or diplomats. It is still practiced in Central Europe, particularly in Austria, Hungary, Poland, and Romania, but has largely disappeared as a common greeting in the rest of Europe.

3.5 Handshaking

A handshake is a brief ritual in which two people grasp each other's right or left hands and shake them briefly. It is customary when greeting, parting, offering congratulations, or concluding a contract. Its purpose is to demonstrate goodwill and it may have originated as a gesture indicating the absence of a weapon. Men are more likely than women to shake hands with friends and family members, but it is considered the standard business greeting for both sexes.

The All American

The initiator's palm is open, upright, does not face upwards or downwards. The initiator fully engages the receiver's hand and pumps it two or three times. It expresses the feeling of relaxed self-confidence. People who shake hand in this way are often open, trustworthy and willing-to-listen



(Photo credits: The power of Handshaking – Brown,R.B & Johnson,D.-2004)

The lingering handshake.

The handshake is firm and lasts for such a long time with many pumps. The end of the handshake pauses or lingers. It sends the message that: the initiator is open, friendly and sincere

The push-off.

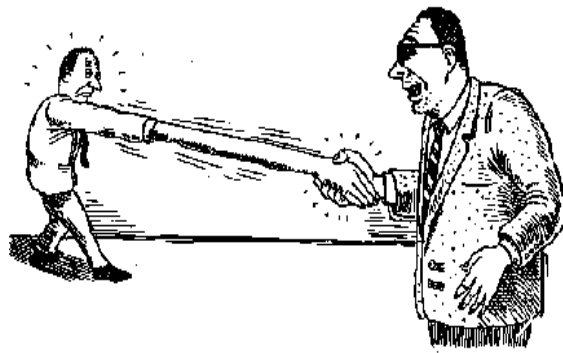
The initiator pushes or flicks to receiver's hand away. The person who uses this type is a stand-offish person .



(Photo credits: The power of Handshaking – Brown,R.B & Johnson,D.-2004)

The pull-in

The initiator holds on to the receiver's hand to pull the receiver closer to himself or herself. A controller who wants things done in certain way often uses it.



*(Photo credits: The power of Handshaking –
Brown,R.B & Johnson,D.-2004)*

The two-handed shake.

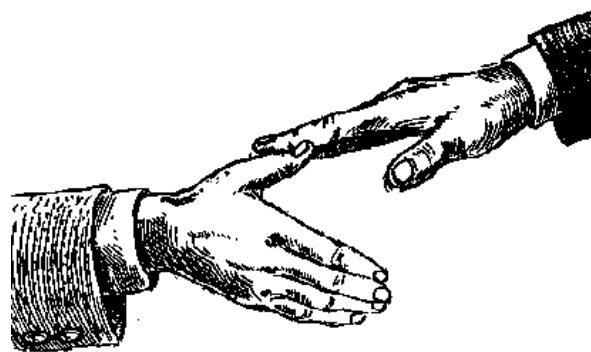
The initiator's right hand grabs the receiver's while the left hand grabs the receiver's wrist, forearm, biceps, shoulder or neck. It expresses you are a sincere or intimate person.



*(Photo credits: The power of Handshaking –
Brown,R.B & Johnson,D.-2004)*

The topper.

The initiator's palm faces down in relation to the other person. This handshake says: " I'm in charge, I'm the Boss"



*(Photo credits: The power of Handshaking
– Brown,R.B & Johnson,D.-2004)*

The finger squeeze.

The initiator extends his/her hand quickly to catch the receiver's fingers and squeezes them. Insecure person uses it as weapons to dominate and overpower others



(Photo credits: The power of Handshaking – Brown,R.B & Johnson,D.-2004)

The bone crusher.

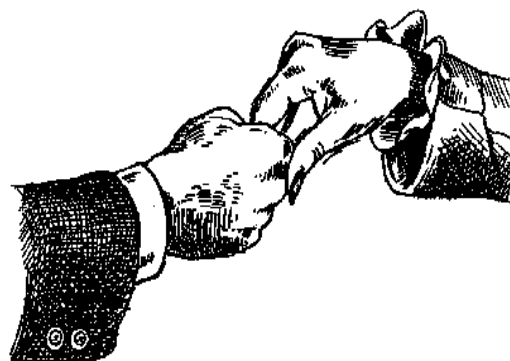
The initiator holds the receiver's hand and tightens it very strongly for 1 or 2 times. The hand shaker can be a strong leader.



(Photo credits: The power of Handshaking – Brown,R.B & Johnson,D.-2004)

The palm pinch.

The initiator offers only 2, 3 or 4 of her fingers to hold the receiver's hand so lightly without or with only 1 to 2 pumps. This person perhaps has a fear of intimacy or tends not to be good at interpersonal skills.



(Photo credits: The power of Handshaking – Brown,R.B & Johnson,D.-2004)

The twister.

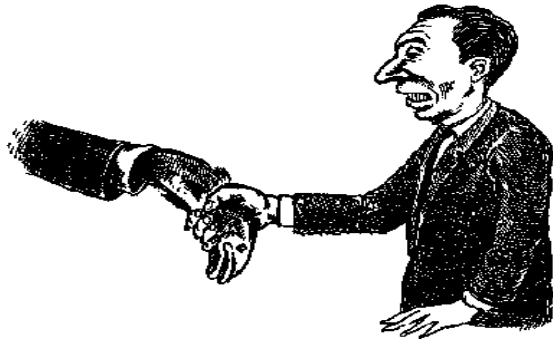
The initiator grabs the receiver's hand normally but then twists it clockwise or counterclockwise. The initiator tries to catch the receiver off guard.



(Photo credits: The power of Handshaking – Brown,R.B & Johnson,D.-2004)

The dead fish.

The initiator's hand is slack, his/her fingers are free and slightly curved. This is uninviting and lack-of-energy gesture.(cold, clammy, indifferent handshake)



(Photo credits: The power of Handshaking – Brown,R.B & Johnson,D.-2004)

3.6 The High -5



When the palms of two people are slapped together high in the air, it is high-5. This gesture originated in American team sports; when one player made a good shot, blocked the other team's goal, etc. , another player congratulated him with a high five - the five fingers of each player's hands slapped above their heads. Nowadays, since this gesture is still used to celebrate a sporting victory, it is seen most often in stadiums, on basketball courts, and on playing fields

Apart from that, as time passed, the high five crossed over and gained popularity as a gesture of greeting in the last decade of the twentieth century. The high five gesture is generally seen in USA , and it is quickly welcomed in other countries

by the young. It is also seen in streets , at schools, universities where friends meet one another.

3.7 The Bow

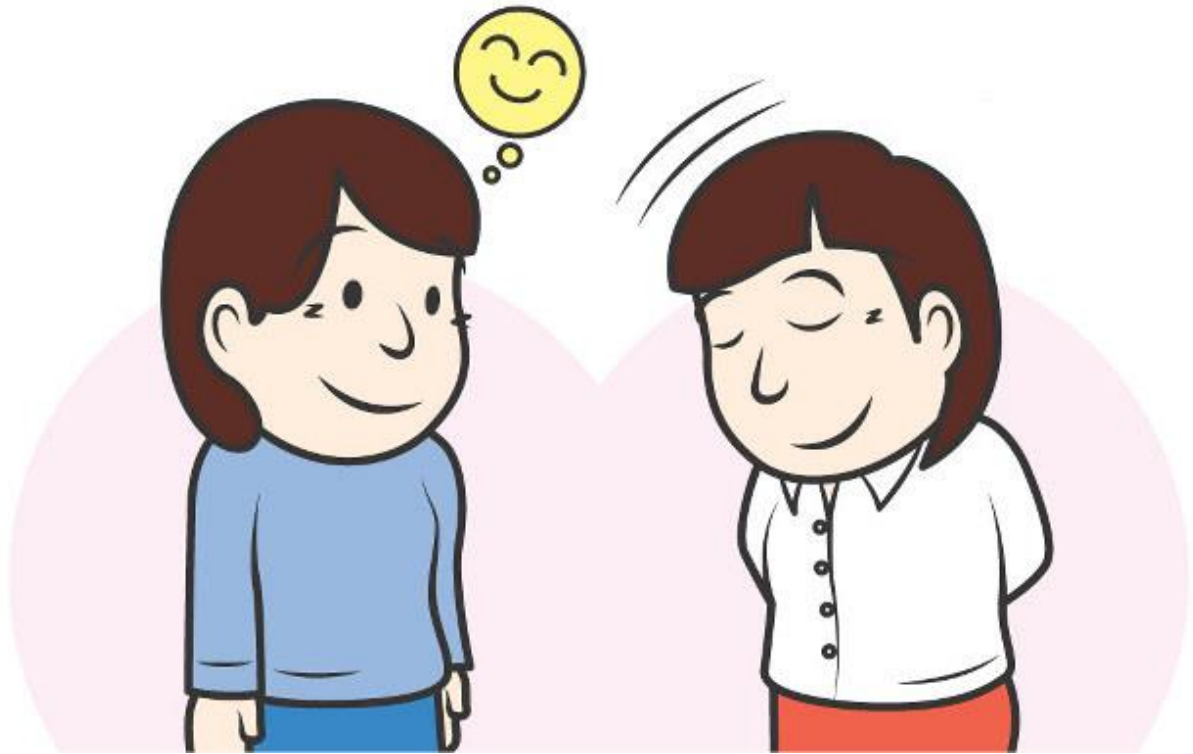
Bowing is a submissive gesture that shows utmost respect and humility towards the figure to whom one bows. By bowing the body is bent forward at the waist. The higher the rank of the person facing you, the lower you bow. This gesture originated from very early day as a show of respect to Royalty in most aristocracies.

Around the world, the bow gesture can be observed in the theatre, performed by both actor and actress, composer and musician at the beginning as a greeting and at the end of the show as a thanks to an appreciative audience.

Contrary to Western cultures, in which bowing is uncommon outside the theatre and the countries where sovereigns reign, in Oriental cultures, especially in Japan, South Korea, Thailand, India, Laos, bowing is considered the formally standard and traditional greeting. The person of lower rank bows first and lowest.

Japanese bow is called *Ojigi* in which the body is bent at the waist, two arms keep straight with the palms toward two upper legs. The more respect one wants to show the more s/ he bows.





3.8 Nodding

In this gesture, the head is moved down with a direct eye contact and a smile accompanied. A nod seems to be sufficient to greet someone when you do not have enough time to stop to talk with him / her. Nodding gesture is a worldwide greeting no matter what age, gender and social status he/ she is of.

3.9 The Patting



A pat on back/ shoulder is an informal greeting that is better used between friends, colleagues of the same age, or social status.

A pat on a woman on her rear end is not appropriate, and will likely get your face slapped. In Vietnamese culture, the old generation in the countryside are used to patting on a small child's rear end while meeting her/ him to show the love

to her/ him.

CHAPTER 3: DATA ANALYSIS AND FINDINGS ANALYSES

1. Aim of the survey

As evidenced by the study's methodology, a survey was conducted to collect data for the study. It is a questionnaire with two sections: verbal and nonverbal. In comparison to information gathered from the Internet and other sources, the survey allows me to conduct a comprehensive and detailed analysis of introducing Americans and Vietnamese in real life. Thus, a comparison will be made between the Vietnamese and American methods of introduction. The verbal section of the questionnaire focuses on how people introduce themselves and use names, titles, and small talk, whereas the nonverbal section examines body language and gestures. The responses were then analyzed to identify any cultural differences in the way introductions are conducted. This information will be valuable for individuals who plan to visit or do business in either country, as it will provide insights into the social norms and expectations around introductions.

2. Participants of the survey

Two groups of 100 informants each were used for the survey. The first group consisted of 50 Vietnamese residents of Hai Phong with 25 males and 25 females . 50 Americans who reside in Hai Phong and Ha Noi made up the second group with 35 males and 15 females.

The informants are both urban and rural residents, ranging in age from 20 to over 40. Men and women, single and married, are all represented.

The informants were given the assurance that their identities would remain hidden during any discussion of the data.

3. Analysis

3.1. Data collection

50 surveys written in English were given to American people, 50 surveys written in Vietnamese to Vietnamese people. There are 100 surveys correspondents being collected for analyzing

3.2 .Analysis

The results about how Vietnamese and American introduce when meeting new people are showed in the following tables and figures. There are open and closed questionnaires.

3.2.1 Introducing oneself

	Peer	Older person	Younger person	Superior at work	Teacher	Doctor
Use full name	16%	20%	0%	78%	84%	98%
Use first name	78%	22%	86%	10%	20%	14%
Use last name	30%	66%	40%	52%	68%	82%
Use nickname	42%	4%	18%	0%	0%	0%
Use titles	30%	0%	30%	0%	0%	0%

Table 2 How American informants introduce themselves

	Peer	Older person	Younger person	Superior at work	Teacher	Doctor
Use full name	6%	32%	0%	34%	90%	100%
Use first name	100%	100%	100%	100%	100%	100%
Use last name	0%	0%	0%	0%	0%	0%
Use nickname	68%	18%	56%	0%	0%	0%
Use titles	100%	100%	100%	100%	100%	100%

Table 3 How Vietnamese informants introduce themselves

The first table shows us how Americans use their names and titles to introduce themselves to new people. It is easy to see that Americans tend to use their full name and last name in formal and business settings, while first names or even nicknames are what they choose in a more casual context. Full names and last names are usually used when approaching an elder or a person with a higher status or professional position. Since the majority of informants (78%, 84%, and 98%) agreed to use their full names when speaking with their boss, teacher, and doctor, respectively. The second-highest percentages were 52%, 68%, and 82% for using the last name. This shows a level of respect and formality. On the other hand, first names and nicknames seem to be more commonly used in a less formal setting. The most casually used is their first name, since that is how 78% and 86% of informants introduce themselves to a peer or a young one. Except when speaking with seniors or those of a higher social standing, titles are not really used frequently.

The second table illustrates how Vietnamese people make introductions to others. When compared to American practises, there is a significant difference. People in Vietnam do not use their last name when approaching someone they have just met. All respondents (100%) said they always approach people by their first names. Only when they first meet their teachers or doctors do they use their full names. With 0% approval, using nicknames in formal and professional settings seems inappropriate. However, nicknames are still acceptable in informal situations, particularly among young people. Vietnamese always use titles when communicating with other people. It is also important to note that the way Vietnamese introduce themselves varies depending on the context and the relationship between the individuals. For example, an older person would refer themselves as "anh" or "chi" (older brother/sister) or "bac" or "co" (uncle/aunt). It is also common to use titles based on profession, such as "bac si" (doctor) or "thay" (teacher). This shows respect and hierarchy in Vietnamese culture.

3.2.2 Addressing others.

	Peer	Older person	Younger person	Superior at work	Teacher	Doctor
Use full name	2%	0%	18%	0%	0%	0%
Use first name	86%	58%	100%	42%	12%	28%
Use last name	50%	94%	28%	98%	100%	100%
Use nickname	50%	2%	86%	0%	0%	0%
Use titles	0%	96%	0%	100%	100%	100%

Table 4 How American informants address other people

	Peer	Older person	Younger person	Superior at work	Teacher	Doctor
Use full name	6%	0%	10%	0%	0%	0%
Use first name	100%	100%	100%	100%	100%	100%
Use last name	0%	0%	0%	0%	0%	0%
Use nickname	42%	2%	58%	0%	0%	0%
Use titles	100%	100%	100%	100%	100%	100%

Table 5 How Vietnamese informants address other people

The two tables demonstrate that Americans and Vietnamese address other people in somewhat similar ways. Both cultures refrain from addressing others by their full names. Less than 20% of respondents affirm that they refer to other people by their full names. In fact, in the majority of casual situations, both Americans and Vietnamese use their first names. Only 2% of informants reported that older people are commonly referred to by nicknames in either country. Additionally, it is improper to use nicknames in formal settings. The two cultures do, however, differ in a few other ways. Unlike Americans, who frequently use last names in formal settings and first names or nicknames in casual ones, Vietnamese only use the first names of their adversaries. Vietnamese people always use their titles to address people, regardless of the situation, while Americans only use titles to address their teachers, doctors, and work superiors. Additionally, compared to Vietnamese, who are less likely to do so, Americans are more likely to use last names when addressing older people.

3.3 Small talk

According to my investigation, both American and Vietnamese carry out small talk when they first meet a new person. However, there are still some

differences in the topics of the conversation. In American culture, small talk usually revolves around general topics such as the weather, sports, or current events. On the other hand, Vietnamese small talk often centres around personal matters such as family, work, or health. This difference may reflect the emphasis on individualism versus collectivism in these two cultures. Additionally, Americans tend to value efficiency and getting straight to the point, while Vietnamese prefer building a relationship through small talk before discussing business or other matters. These nuances in small talk demonstrate the importance of cultural awareness and sensitivity in communication. Overall, the survey found that both American and Vietnamese cultures engage in small talk, but there are variations in the topics discussed during initial interactions.

3.4 Gesture

3.4.1.1 Gender

Types of gestures	Male to Male	Female to Female	Male to Female	Female to male
<i>Eyes contact</i>	100%	80%	85.7%	73.3%
<i>Smiling</i>	62.8%	100%	74.2%	100%
<i>Hugging</i>	25.7%	73.3%	45.7%	86.6%
<i>Cheekkissing</i>	8.5%	86.6%	60%	80%
<i>Handshaking</i>	100%	46.6%	85.7%	66.6%
<i>High-five</i>	54.2%	26.6%	5.7%	13.3%
<i>Bow</i>	0%	0%	0%	0%
<i>Nodding</i>	48.5%	20%	54.2%	20%
<i>Patting</i>	14.2%	60%	34.2%	20%

Table 6 How gender affect greeting gesture of American informants

The results showed that gender plays a significant role in the use of gestures for greeting in the US. It was discovered that eye contact is the most prevalent practise when meeting new people. Americans often maintain eye contact during conversation, as it is seen as a sign of respect and attentiveness.

When people of different sexes meet, the proportion of people who shake hands tends to decrease. The same trend holds true for the percentage of high-5s. Hugging and Cheekkissing are not preferred gesture between men, but it is increasingly common between women and people of different sexes. The same difference is observed when patting someone on the back or shoulder. Handshakes, pats, hugs, and high-fives differ from one another in their use as greeting gestures involving physical contact. With the exception of hugging and cheekkissing, which appears to be preferred by females of the same sex and males of the opposite sex, the majority of social interactions involve males of the same sex. Taking a bow is not common among both sexes in America.

Types of gestures	Male to Male	Female to Female	Male to Female	Female to male
<i>Eyes contact</i>	68%	41%	28%	20%
<i>Smiling</i>	68%	93%	88%	80%
<i>Cheekkissing</i>	0%	0%	0%	0%
<i>Hugging</i>	0%	24%	0%	0%
<i>Handshaking</i>	100%	15%	68%	60%
<i>High-five</i>	16%	5%	4%	4%
<i>Bow</i>	28%	15%	8%	8%
<i>Nodding</i>	84%	59%	72%	48%
<i>Patting</i>	80%	42%	12%	16%

Table 7 How gender affect greeting gesture of Vietnamese informants

According to the statistics, gender has a significant impact on the consideration of appropriate greeting gestures. Men outnumber women in eye contact, patting on the back/shoulder, high-fiving, and shaking hands among people of the same sex.

If a man clasps a girl's hand/arm or pats a new female friend or coworker on the back or shoulder on purpose, he is viewed as impolite and as taking liberties with her. Furthermore, in Vietnamese culture, hugging between men and women is viewed as completely inappropriate. In conclusion, gender plays an important role in determining the proper greeting gestures in Vietnamese culture. Men are more likely to engage in physical contact with one another, whereas this behaviour is considered impolite and inappropriate among women. Hugging between men and women is also considered inappropriate. When interacting with Vietnamese individuals, it is crucial to be aware of these cultural norms. Vietnamese do not kiss each other cheek as greeting gesture. Kissing is considered to be quite intimate. There is only a minor group approve that giving high-5 is a greeting gesture in Vietnam.

3.4.1.2 Age and Social status

Types of gestures	Peer	Older person	Younger person	Superior at work	Teacher	Doctor
<i>Eyes contact</i>	94%	86%	88%	94%	90%	92%
<i>Smiling</i>	88%	78%	94%	74%	72%	66%
<i>Cheekissing</i>	58%	68%	70%	18%	14%	0%
<i>Hugging</i>	86%	64%	92%	26%	36%	0%
<i>Handshaking</i>	100%	100%	86%	100%	68%	84%

<i>High-five</i>	64%	20%	86%	0%	2%	0%
<i>Bow</i>	0%	0%	0%	0%	0%	0%
<i>Nodding</i>	44%	10%	84%	58%	28%	82%
<i>Patting</i>	32%	20%	36%	24%	22%	6%

Table 8 How age and social status affect greeting gestures of American informants

Types of gestures	Peer	Older person	Younger person	Superior at work	Teacher	Doctor
<i>Eyes contact</i>	32%	24%	68%	82%	30%	36%
<i>Smiling</i>	86%	78%	96%	92%	76%	64%
<i>Cheekkissing</i>	0%	0%	0%	0%	0%	0%
<i>Hugging</i>	44%	36%	38%	0%	0%	0%
<i>Handshaking</i>	72%	84%	42%	100%	30%	45%
<i>High-five</i>	22%	0%	46%	0%	0%	0%
<i>Bow</i>	0%	56%	0%	49%	42%	20%
<i>Nodding</i>	86%	20%	82%	0%	0%	0%
<i>Patting</i>	64%	32%	76%	0%	0%	0%

Table 9 How age and social status affect greeting gestures of Vietnamese informants

Greeting gestures are found to be distinguished by social status, which is taken into consideration by the Vietnamese. Handshaking is considered a standard gesture, so it is used by the majority of the informants to greet people

of not only higher status but also of equal and lower status. A small proportion of informants bow as respectful gestures of greeting while meeting those of higher status. It is not surprising to find that no one uses high fives, hugging, or patting on another's shoulder or back while meeting people of higher status. They seem to be appropriate for those of equal and lower status. Nodding, especially, is a neutral gesture; thus, it is acceptable to all kinds and used most often to greet people of equal and lower status.

4. Findings

Despite the cultural differences, there are some similarities and differences between Vietnamese and American introductions.

4.1 Introduction as verbal communication

4.1.1 Similarities between American and Vietnamese culture

Vietnamese and Americans respect one another by addressing one another by their titles in formal settings. In American culture, it is customary to address people with titles like "Mr." or "Ms." before their last name. Vietnamese culture places a lot of emphasis on hierarchy and age, so it is common to refer to someone as a "older brother" or "teacher" before calling them by their nickname or first name. In both communities, using first names is predominately common. It still seems inappropriate to use nicknames in this circumstance. When you first meet, small talk is essential for getting to know one another. Before getting into business matters, it is crucial to establish a level of comfort in both cultures.

4.1.2 Differences between American and Vietnamese culture

The two nations use names very differently from one another. In America, names follow the [first name] [middle name] [last name] order. Vietnamese names have a reversed structure: [last name] [middle name] [first name].

When meeting someone for the first time, Vietnamese people hardly ever use their full name and last name, unless it is a teacher or a doctor. The majority of the time, Americans use their first names, but using someone else's first name

when it is not appropriate can be considered rude . In fact, it is not uncommon for Americans to introduce themselves with their first name even in a professional setting if they are meeting someone for the first time or if the situation is more relaxed. This trend is particularly common in industries such as tech and startups, where a more casual and informal work environment is often encouraged. However, it is important to note that using first names in a professional setting can still be perceived as disrespectful or unprofessional by some individuals, especially those from older generations or more traditional industries. It is important to note that the use of first names may not be appropriate in certain professional or hierarchical contexts. In such situations, it is advisable to use titles and last names as a sign of respect and professionalism. These titles indicate the speaker's age, gender, and relationship to the person they are addressing. For example, in Vietnamese, an older sister would use a different title than a younger brother when speaking to their parents. It is important to understand and use these titles correctly in Vietnamese culture to show respect and maintain social harmony. In American culture, it is common to use titles such as "Mr." or "Ms." followed by the person's last name in formal settings.

Americans tend to engage in small talk about the weather or current events, while Vietnamese may inquire about family and personal interests.

4.2 Introduction as non verbal communication

4.2.1 Similarities between American and Vietnamese culture

Smiling, shaking hands, and nodding are common greeting gestures in both nations. Other greeting gestures, such as high fives, are less frequently used. They are more popular among young people.

4.2.2 Differences between American and Vietnamese culture

It is significant that while bowing is not a typical greeting gesture in America, kissing and hugging are rarely used in Vietnam.

Age and social status, in fact, play an extremely important role in Vietnamese daily life, and thus these factors have a huge influence on what gestures are properly used and how. Vietnamese people, who are more formal in their communication than Westerners, use gestures more formally. To show respect for someone much older or of higher social status, the Vietnamese generally prefer a slight bow or a two-handed handshake, whereas the Americans rarely bow but prefer a one-handed shake. According to Nguyen Quang, in Western cultures, a two-handed shake does not convey as much respect as it does in Vietnamese culture, but rather intimacy, sincerity, and deep emotion. As a result, Westerners can do a two-handed shake with people who are much younger or have a lower social status. To them, there is no distinction between greeting someone of a higher age or social status and greeting a friend. When they know their partner well and get along with him or her, they consider the difference. In this case, a hug was discovered to be the best option.

Furthermore, gender is regarded as an important factor in communication in general and greeting in particular. There are differences in using greeting gestures in terms of gender between Vietnamese and Western people due to different cultural norms, beliefs, and life styles. Touching greeting behaviours such as handshaking, patting on back/shoulder, especially hugging, etc. appear to be more common among Vietnamese people of the same sex, but appear to be preferred by Western people of both sexes. According to the data, the Vietnamese never or rarely use hugging as a greeting gesture between males and females, even when they are very close friends or relatives (This might be considered as rude or even bring up some disgusting idea of sex). While it is completely acceptable and preferable in Western cultures, English native speakers value acquaintance over gender. In short, hugging between people of opposite sex appears to be a "taboo" in Vietnamese culture, whereas hugging between people of the same sex is sometimes frowned upon in Western culture because it suggests homosexuality. Anyone who ignores this noticeable

difference risks misinterpretation, misunderstanding, and communication breakdown.

Furthermore, the ways of handshaking between Vietnamese people of opposite sex should be considered to avoid misinterpretations and misunderstandings. When a man shakes hands with a woman, for example, a gentle and quick handshake is considered appropriate. If he repeatedly pumps her hand and shakes it tightly, he may be perceived as impolite and rude. If he holds her hand for too long, he may be found with a disgusting idea of sex.

These cultural differences between Vietnamese and English may result in misinterpretations and misunderstandings, which can lead to a breakdown in cross-cultural communication.

5. Suggestions for avoidance of culture shock and communication breakdown

The analysis of the data in Vietnamese and English has revealed the followings as suggestions for avoidance of culture shock and communication breakdown

- While shaking, a pumped handshake is inappropriate to women from both cultures. To Vietnamese women, men should avoid lingering their hand as it might bring about a disgusting idea of sex.
- Because of different belief and norms of touching behavior, hugging between people of opposite sex is seen as 'taboo' in public places in Vietnam, while hugging between people of the same sex is rarely found in American cultures, especially between males.
- Nodding appears a common gesture used in almost every situation by the Vietnamese. However, it seems to be impolite if it is used to greet someone older. When in doubt, use formal language. If you're unsure whether to use a formal or informal greeting, it's best to stick to the formal. This is polite and will be less

offensive than using an informal greeting to address someone older than you or an authority figure.

- Learn cultural differences. The standards for addressing people change depending on where you are. Spend some time learning what's appropriate in the area you live or are visiting. For example, the American South uses formal terms even when addressing friends and family if they're older. They might also incorporate "sir" and "ma'am" into greetings more often than in other parts of the country.
- Eye contact and handshakes. When you first meet someone, it's polite to make eye contact, offer a handshake (especially if it's two men) and address the person with a formal greeting or of higher social status in American cultures.

PART C. CONCLUSION

1. Limitations of the study

Despite the valuable insights gained from this research on similarities and differences of how Vietnamese and Americans introduce themselves, it is essential to acknowledge certain limitations that may have influenced the study's outcomes and generalizability.

These limitations include:

- **Sample size:** The study was conducted with a group of 50 American (35 males, 15 female) who live in or travel to Ha Noi and Hai Phong and 50 Vietnamese (25 males, 25 females) who live in Hai Phong in both urban and rural areas, with various ages. The findings may not be representative of all American or Vietnamese. Therefore, caution should be exercised when generalizing the results to a broader population.

- **Time constraints:** The study was conducted over a limited timeframe, which may have impacted the depth and breadth of the data collected. A longer research period could have allowed for more comprehensive data collection and analysis.

- **Self-reporting bias:** The data collected relied on self-reporting through surveys and interviews, which are subject to response bias. Participants may have provided socially desirable responses or may not accurately recall or report their social media usage and its impact on their English learning.

- **Contextual factors:** The study was conducted within the specific context of Haiphong University of Management and Technology. The institutional and cultural factors unique to this context may have influenced the findings. Therefore, caution should be exercised when applying the recommendations and strategies from this study to different educational settings. It is important to acknowledge these limitations to ensure a balanced interpretation of the study's findings and to encourage future research to address these limitations. By considering these limitations, researchers and educators can further refine their

investigations and interventions to gain a more comprehensive understanding of on similarities and differences of how Vietnamese and Americans introduce themselves

2. Recommendations for further study.

For the purpose of promoting mutual understanding in cross-cultural communication, the contrastive study of touching behaviour presented here is only a modest contribution. The author is fully aware that there are some important questions remaining unanswered. Other verbal as well as nonverbal factors are left untouched such as:

- Intralanguage factors: topic of conversation,
- Paralanguage factors: vocal characteristics (pitch, volume, intonation,...)
- Extralanguage factors: body language, environmental language, ...

Every effort had been made for the thesis to be sufficiently explicit. The author hopes that by the time you, the readers, have reached this part, you will have gained a useful insight into an aspect of cross-cultural communication. However, shortcomings are inevitable and she should be pleased to hear any comments from the readers.

APPENDIX I

SURVEY QUESTIONNAIRE

This survey questionnaire is designed for a study on a cross culture study on using the way of making introduction of Vietnamese and American. Your assistance in completing the following items is highly appreciated. All the information provide by you is of great use and solely for the study purpose.

Thank you very much for your cooperation!

1. You are.....

- Male
- Female

2. Using name and title

a. Introducing yourself

How do you introduce yourself to a new person? Please put a tick (V) if you agree with any of these options.

	Peer	Older person	Younger person	Superior at work	Teacher	Doctor
Use full name						
Use first name						
Use last name						
Use nickname						
Use tittles						

b. Addressing other

How do you address other people when you just meet a new person? Please put a tick (V) if you agree with any of these options.

	Peer	Older person	Younger person	Superior at work	Teacher	Doctor
Use full name						
Use first name						
Use last name						
Use nickname						
Use titles						

3. Small talk

a. How often do you have small talk? On a scale from 0 to 5?

b. What topic do you often choose?

c. What topic do you find uncomfortable?

4. Gesture

How do you greet other people when you just meet a new person? Please put a tick (V) if you agree with any of these options.

	<i>Peer</i>		Older person		Younger person		Superior at work		Teacher		Doctor	
	M	F	M	F	M	F	M	F	M	F	M	F
<i>Eyes contact</i>												
<i>Smiling</i>												
<i>Hugging</i>												
<i>Handshaking</i>												
<i>High-five</i>												
<i>Bow</i>												
<i>Nodding</i>												
<i>Patting</i>												

*M=Male; F=Female

APPENDIX 2

BẢNG CÂU HỎI KHẢO SÁT

Bảng câu hỏi khảo sát này được thiết kế cho một nghiên cứu xuyên văn hóa về cách sử dụng cách giới thiệu của người Việt Nam và người Mỹ. Sự hỗ trợ của bạn trong việc hoàn thành các mục sau đây được đánh giá cao. Tất cả thông tin do bạn cung cấp đều rất hữu ích và chỉ dành cho mục đích nghiên cứu.

Cảm ơn bạn rất nhiều vì sự hợp tác của bạn!

1. **Bạn là**

- Nam
- Nữ

2. **Sử dụng tên và từ chỉ chức vụ, danh hiệu, thứ bậc**

a. **Khi tự giới thiệu bản thân mình**

Bạn thường tự giới thiệu tên của mình khi gặp người mới như thế nào? Hãy điền dấu tick (V) vào các phương án mà bạn đồng ý

	Người ngang hàng	Người lớn tuổi hơn	Người nhỏ tuổi hơn	Sếp hoặc cấp trên	Giáo viên	Bác sĩ
Sử dụng cả họ và tên						
Sử dụng tên						
Sử dụng họ						
Sử dụng biệt danh						

Sử dụng từ chỉ chức vụ, thứ bậc,... (VD: Ông, bà ,...)						
--	--	--	--	--	--	--

b. Nhắc đến người khác

Bạn thường nhắc đến người khác khi họ lần đầu như thế nào? Hãy điền dấu tick (V) vào các phương án mà bạn đồng ý

	Người ngang hàng	Người lớn tuổi hơn	Người nhỏ tuổi hơn	Sếp hoặc cấp trên	Giáo viên	Bác sĩ
Sử dụng cả họ và tên						
Sử dụng tên						
Sử dụng họ						
Sử dụng biệt danh						
Sử dụng từ chỉ chức vụ, thứ bậc,... (VD: Ông, bà ,...)						

3. *Small talk (Trò chuyện tán gẫu)*

a. *Bạn có thường xuyên trò chuyện tán gẫu với người lần đầu gặp không? Hãy đánh giá mức độ thường xuyên trên thang điểm từ 0 đến 5?*

b. *Bạn thường chọn nói về chủ đề gì?*

c. *Những chủ đề gì sẽ khiến bạn cảm thấy khó chịu khi được hỏi?*

4. *Cử chỉ*

Bạn thường có những cử chỉ như thế nào khi gặp một người mới? Hãy điền dấu tick (V) vào các phương án mà bạn đồng ý

	Người ngang hàng		Người lớn tuổi hơn		Người nhỏ tuổi hơn		Sếp hoặc cấp trên		Giáo viên		Bác sĩ	
	Na	N	Na	N	Na	N	Na	N	Na	N	Na	N
<i>Nhìn vào mắt nhau</i>												
<i>Mỉm cười</i>												
<i>Ôm</i>												
<i>Bắt tay</i>												
<i>Đập tay high-five</i>												
<i>Cúi người</i>												
<i>Gật đầu</i>												
<i>Vỗ vai/lưng</i>												

*Na= Nam; N=Nữ

References

1. Akechi, H., Senju, A., Uibo, H., Kikuchi, Y., Hasegawa, T., & Hietanen, J. K. (2013). Attention to eye contact in the West and East: autonomic responses and evaluative ratings. *PloS one*, 8(3), e59312. <https://doi.org/10.1371/journal.pone.0059312>
2. Bodley, J.H (1999). Cultural Anthropology. Tribes, States and the Global System. McGraw - Hill College
3. Charles. J-H Macdonald (1999) *Ethnography and Pragmatics in Sociolinguistics Today: International Perspectives*, Bolton, London and New York, Routledge
4. Crowder, J. and Kawanagh, K (2005) *Oxford guide to British and American culture for learners of English*, seventh edition. Oxford: Oxford University press
5. Gleason, H. s. Jr, (1961). *An Introduction to Descriptive linguistics*. New Delhi: Oxford and IBH Publishing company
6. Goody, E (1972). *The interpretation of Ritual*. Essay in Hounour of A.I Richards, London, Tavistock Publication L.t.d
7. Haupt, C., & (Author), C. H. (n.d.). *GRIN - Body Language.The Smile in Intercultural Communication*. Body Language.The Smile in Intercultural Communication - GRIN. <https://www.grin.com/document/424846>
8. Holliday A. et. al. (2004), *Intercultural Communication*. Routledg
9. Hybels, S. & Weaver II, R.L (1992) *Communicating effectively*. Von Hoffmann Press Inc

10. Kroeber, A.L. and Kluckhohn, C. (1952) *Culture: A Critical Review of Concepts and Definitions*. Peabody Museum, Cambridge, MA, 181.
11. Levine, D.R. & Adelman, M.B (1982) *Beyond Language – Intercultural Communication for English as a Second Language*. Prentice-Hall, Inc., Englewood Cliffs, New Jersey
12. Mehrabian, A. (1972) *Nonverbal Communication*. Wadsworth, Belmont. California. Chicago: Aldine-Atherton.
13. Nancy Armstrong and Melissa Wagner. *Field guide to Gestures. How to identify and interpret virtually. Every gesture known to man*
14. Nguyen Quang (1999) *Intercultural Communication. Vietnam National University - Hanoi, College of Foreign languages*.
 Nguyen Quang (2008). *Nonverbal communication across cultures*. NXB Khoa học xã hội
15. Nguyen Quang. (1998). *Cross-cultural Communication*. CFL - Vietnam National University - Hanoi.
16. Richards, J. et al. (1997) *Longman Dictionary of Language Teaching and Applied Linguistics*. Longman Group L.t.d
17. Uono, S., & Hietanen, J. K. (2015). Eye contact perception in the West and East: a cross-cultural study. *PloS one*, 10(2), e0118094. <https://doi.org/10.1371/journal.pone.0118094>
18. Verderber, R.F. (1990) *Communicate*. Wadsworth Publishing Company, Belmont, California
19. Zanger, V.V. (1993) *Face to face*. Heinle & Heinle Publishers, Boston, USA.
20. Zimmerman, G.I. & Owen, J.L & Seibert, D.R (1986) *Speech Communication*. West Publishing Company.