

**BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC DÂN LẬP HẢI PHÒNG**



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KHÓA LUẬN TỐT NGHIỆP

NGÀNH: NGOẠI NGỮ

Sinh viên : Nguyễn Thị Minh Thịnh
Giảng viên hướng dẫn: Ths. Nguyễn Thị Thu Huyền

HẢI PHÒNG - 2018

**BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC DÂN LẬP HẢI PHÒNG**

GRADUATION PAPER

**A CROSS-CULTURE STUDY ON
GREETING WAYS OF VIETNAM
AND AMERICAN PEOPLE**

**KHÓA LUẬN TỐT NGHIỆP ĐẠI HỌC HỆ CHÍNH QUY
NGÀNH: NGOẠI NGỮ**

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NHIỆM VỤ ĐỀ TÀI TỐT NGHIỆP

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Tên đề tài: A cross-culture study on greeting ways of Vietnam and American people

NHIỆM VỤ ĐỀ TÀI

1. Nội dung và các yêu cầu cần giải quyết trong nhiệm vụ đề tài tốt nghiệp (về lý luận, thực tiễn, các số liệu cần tính toán và các bản vẽ).

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3. Địa điểm thực tập tốt nghiệp.

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Hải Phòng, ngày tháng.....năm 2018

Hiệu trưởng

GS.TS.NGŨT *Trần Hữu Nghị*

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM
Độc lập - Tự do - Hạnh phúc

PHIẾU NHẬN XÉT CỦA GIẢNG VIÊN HƯỚNG DẪN TỐT NGHIỆP

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Giảng viên hướng dẫn

(Ký và ghi rõ họ tên)

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM
Độc lập - Tự do - Hạnh phúc

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Đơn vị công tác:

Họ và tên sinh viên: Chuyên ngành:

Đề tài tốt nghiệp:

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2. Những mặt còn hạn chế

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3. Ý kiến của giảng viên chăm phản biện

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Giảng viên chăm phản biện

(Ký và ghi rõ họ tên)

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PART I : INTRODUCTION

6. Rationale

“May we greet each other with a smile, hug and speak kind word” said Lailah Gifty Akita. The initial impression may be affected in the first sight and greeting is one of the most essential element for an effective communication. A smile, a hug or nice word can make your partner favorable toward you. Thus, understanding this truth, you can start the communication in the best way, however, the differences in a culture may become barriers between people.

Belief, opinion and value are the things that we cannot imitate. Only by having insight look on a culture, we are able to avoid culture shock in cross-culture communication. In two languages, there are some similar ways to greet someone, in contrast, the differences always exist because some of them are acceptable in several countries, some of them are not. To catch up, we need to grasp both linguistic and cultural meanings of verbal and nonverbal greeting ways. Thus, being an English major student, I would like to have a study on greeting ways in Cross-Culture Communication for my minor thesis.

7. Aim of the study

The purpose of this paper is to clarify similarities and differences in cross-culture communication of the Vietnamese and American people. The Western culture is at the variance with the Eastern culture, therefore, we find interesting differences in the greetings of each culture.

Through this study, I hope that I myself and the English learner can get better understanding of the greetings in variety of contexts. Therefore, the study contributes to raising awareness of cross-cultural differences in communication among potential interaction of international communication.

3. Scope of the study

Since greeting is indispensable in communications comprising society, family, work place; it is impossible for me to convey all of the situation. I just carried out the study which totally focused on greeting gestures in greeting contexts among family members, friends, or people at work and in public places. This study has been finished by doing survey of 35 Vietnamese and 35 America people. Therefore, it can clarify features in greeting ways of each culture and how people deal with greetings in a new environment.

4. Method of the study

This research is based on both theoretical discussion and data analysis. The theoretical background was selected with reference to many sources such as books, articles, and websites. All the data has been carefully collected and analyzed to compare and contrast the similarities and differences between the two languages and cultures.

The “Quantitative” and “Contrastive analysis” are the main methods applied to pursue the objectivity in a cross-cultural research.

5. Design of the study

The study contains three parts :

- **Part I : Introduction** presents the rationales, the aims, the scope, the method and the design of the study.

- **Part II : Development** consist of three chapters :

- + **Chapter 1 : Theoretical background** provides readers the overview of culture and culture in communication.

- + **Chapter 2** : Greeting and 10 common greeting gestures in Vietnam and America.

- + **Chapter 3** : This final chapter is data collection, data analysis and discussion. In this chapter, I compare and analyze the findings obtained from the survey questionnaires and evaluations. I point out the similarities and differences in the using greeting gestures in two cultures.

- **Part III : Conclusion** presents an overview of the major findings of study, and recommendation for further study.

PART II : DEVELOPMENT

CHAPTER I : Theoretical background

1.1. Culture and language

1.1.1. Culture

According to Moore (1985 : 4), **Culture** is *“The whole of the knowledge, ideas and habits of society that are transmitted from one generation to the next.”*

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 emphasized as *“the total set of beliefs, attitudes, customs, behaviors, social habits,... of the member of a particular society”* (in Richards et al. (1985:94)).

According to Cambridge English Dictionary Online, **culture** is, "the way of life, especially the general customs and beliefs, of a particular group of people at a particular time."

In Nguyen Quang's opinion (1998:3), **culture** is “a share background (for example, national, ethnic, religious) resulting from a common language and communication style, custom, beliefs, attitudes, and values. Culture in this text does not refer to art, music, literature, food, clothing styles, and so on. It refers to the informal and often hidden patterns of human interactions, expressions, and viewpoints that people in one culture share. The hidden nature of culture has been compared to an iceberg, most of which is hidden underwater! Like the iceberg most of the influence of culture on an individual cannot be seen. The part of culture that is exposed is not always that which creates cross-cultural difficulties; the hidden aspects of culture have significant effects on behavior and on interactions with others.”

Alfred Kroeber and Clyde Kluckhohn (1952:47) also pointed out that "**Culture** consists of patterns, explicit and implicit, of and for behavior acquired 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 firmly held on to a definition of culture, originally set out in the 1982 Mexico Declaration on Cultural Policies: "In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features 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).

1.1.2. 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) states that language is so uniquely human, and it distinguishes us so clearly from other animals. He also claims that what is particularly striking about language is the way it is fashioned as systems of signs to meet the elaborate 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 main link with the outside world, it is also a marker that distinguishes us from the other animal creatures we share the world with. According to Crystal (1992: 212), language is "*the systematic, conventional use of sounds, or written symbols human society for communication and self-expression.*"

1.1.3. The link between language and communication

Culture, in relation to language, is emphasized by Richards et al. (1985: 94) as "*the total of beliefs, attitudes, customs, behaviors, social habits,.. of the member of a particular society* by Levine and Adellman (1993) as "*a shared background, eg. national, ethic, religions. resulting from a common language and communication style, customs, beliefs, attitudes and values*"; and is evaluated and clarified by Nguyen Quang in "*Intercultural Communication*" (1998:3)

Goodenough (1975) in Wardhaugh (1986: 217) describes "a society's culture consists of whatever it is one has to know or believe in order to operate in a manner acceptable to its members."

Basing on such perspectives, we should be fully aware of the link between culture and communication. Culture is a set of human-made objective and subjective elements that in the past have increased the probability of survival and resulted in satisfaction for the participants in an ecological niche, and thus became shared among those who could communicate with each other because they had a common language and they lived in the same time and place. Culture includes the "subjective" elements- elements such as "values, attitudes, beliefs, orientations, and underlying assumptions prevalent among people in a society. We can see that all the subjective cultural beliefs and values you hold influence your interpretation of the world and interactions in it.

The relationship of language and culture can be obviously derived because language functions as the principal means whereby we conduct our social lives. As Federico Fellini claims "*A different language is a different view of life*" (in Samovar, L.A and Porte, R.E 1991:164). "*A different language is an aspect of its culture. The relation of language to culture is that of part to whole*" has been acknowledged by Goodenough (1957) (in Hudson. 1980: 83), Kramsch (1998:3) identifies this correlation by three aspects of language and culture as follow: (1) *language expresses cultural reality*; (2) *language embodies cultural reality*; (3) *language symbolizes cultural reality*.

Language usage and style reflect the personality of a culture in much the same way they reflect the personality of an individual. Such relationship between language and culture is further emphasized because there is no doubt, however, that there is a correlation between the form and content of a language and the beliefs, values, and needs present in the culture of its speakers. From recognizing this relationship, it is noted that language and culture are inseparable, language and culture have the power to maintain national or cultural identity.

The link between language and culture is evident because language is the primary means of instructing members of a society in culturally acceptable practices and behaviors for social interaction, in the appropriate relationships to the physical environment. The sharing of a common or similar worldview and system of values that only results in a shared ability for verbal communication but also possible

other forms of culturally determined ways of communication. Nguyen Quang highly appreciates this correlation between language and culture: *"There is an obvious correlation cultural factors, language, and communicative competence, which require an appropriate consider. People are aware that one cannot master a language without understanding of its cultural background, and that a strong impinge on any communicative behavior, either verbal or non-verbal communication."* (Nguyen Quang 2002:10)

1.2. Communication and Cross-communication

1.2.1. Communication

According to Nguyen Quang's word, *"Communication is the process of sharing meaning through verbal and nonverbal behavior"*(Nguyen Quang, 1998:3).

Communication is *"a symbolic process in which people create shares meaning"* (Lustig, 1996:29).

"Communication, then, is vital to our lives. To live is to communicate".

(Hybels, 1992:5)

Hybels says that *"Communication is any process in which people share information, ideas, and feelings. That process involves not only the spoken and written word, but also body language, personal mannerism and style"*

(Hybels, 1992:5)

Communication is defined as *"the exchange of ideas, information, etc. between two or more person"* (Richards et al., 1992:64)

To our observation, communication can take place in many different ways. General speaking, two categories of communication can be identified. The first is verbal communication; that is communication using language and speech to share or exchange information. The second is nonverbal communication; that is communication without use of language but depending rather on other channels such as body language, eye contact, physical appearance, attitude distance and physical contact. In our daily situations, we apply different ways, either verbal or non-verbal communication, however, in many cases both, to different partners.

Certainly, each human language is a system for communication. If communication is to be successful, the people involved need to share the same referential meaning of the words they are using. To communicate effectively the speakers share the

linguistic knowledge, interaction skills and cultural knowledge. Samovar, L.A and Porte, R.E (1991: 12) hold that human communication is the process through which symbols are transmitted for the purpose of eliciting a response. The importance of communication on human behavior is dramatically underscored by Keating when e writes "Communication is powerful: It brings companions to our side or scatters our rivals, reassures or alerts children, and forges consensus or battle lines between us" (cited in Samovar, L.A and Porter, R.E. 1991: 12). What she is mentioning is that communication- your ability to share r beliefs, values, and feelings- is the basis of all human contact.

1.2.2. Cross-culture communication

Cross-culture communication can be understood in a simple way : *“Cross-communication (also frequently referred to as intercultural communication, which is also used in a different sense, thought) is a field of study that looks at how people from differing cultural backgrounds communicate, in similar and different ways among themselves, and how they endeavor to communicate across cultures”*. (en.wikipedia.com)

According to Nguyen Quang (1998:3) : *“Communication (verbal and nonverbal) between people from different cultures; communication that is influenced and culture values, attitudes and behavior : the different of culture on people’ reactions and response t0 each other”*.

“Cross-culture communication can be stated as “an awareness that specific culture and/or social and/or linguistic and/or economic and/or historical and/or gender-based differences matters in cross-cultural interaction, demonstrated through appropriately shaping one’s discourse with individual of different backgrounds from one’s own”. (www.global-workforce.globalization.org).

1.3. Understanding verbal communication

1.3.1. Definition of verbal communication

Verbal communication means *“sharing things by mean of words”*

(www.importantindia.com)

“Verbal communication is the spoken or written conveyance of a message. Human language can be defined as a system of symbols (sometimes known as lexemes) and the grammars (rules) by which the symbols are manioulated” (en.wikipedia.org).

Verbal communication refers to the use of sounds and language to relay a message. It serves as a vehicle for expressing desires, ideas and concepts and is vital to the processes of learning and teaching.

Verbal communication is divided into two ways : Oral communication and Written communication.

Oral Communication is the process of expressing information or ideas by word of mouth. This can be done by face-to-face conversations, speech, telephonic conversation, video, radio, television and voice over internet.

Written Communication is a type of interaction that makes use of the written word. A written message may be printed or hand written. In written communication, messages can be transmitted via email, letter, report, memo etc. Written communication is influenced by the vocabulary, grammar, writing style, precision and clarity of the language.

1.3.2. Directness and indirectness

As defined in speech-act theory, direct acts are those where surface form matches *interactional function*, as “Be quiet !” used as a command, versus an indirect "It’s getting noisy here” or “I can't hear myself think”, but other units of communication must also be considered" (Saville-Trike: 1986).

****Directness***

With every utterance, a speaker performs a speech act. It can be a question ("Where is the car?"), a command ("Give me the sweater!"), a statement (“Something smells bad in here”), or a bunch of other speech acts, like promises, threats, or requests. In terms of speech acts, directness could be explained as matching the speech act with the grammatical structure it most naturally takes. In the examples above the question, the command, and the statement are all easily recognizable, and can be interpreted at face value.

Directness between equals, then, often marks closeness. You wouldn't think twice about telling your best friend those jeans make her behind look horrible- at least before she buy them. Or telling your spouse that she has toilet paper stuck on the sole of his/her shoes. You trust them enough to interrupt your message at face value and to not read some hidden criticism into it.

Directness requires a good nose for the situation; however, being too direct when stating your opinion might seem like an insult, especially if the hearer perceives you as being lower in the social hierarchy. Direct

commands, of course, can easily sound like you're bossing people around.

Asking direct questions from someone you're not that close with may make the hearer feel you're being nosy or intrusive. Furthermore, they might feel you're forcing them to be rude by asking a question they cannot skate over and must answer with a direct "I don't want to tell you."

<http://insightings.wordpress.com/2009/01/14/directness-speech-acts>

***Indirectness**

"*Indirectness* is a way of conveying desired messages by means of an interrelationship of social variables and linguistic content" (McQuiddy: 1986).

"*Indirectness* is mainly expressed by means of lexical choice, syntactic structure, conventional implicature and discourse structure" (Miller, 1994:39).

If directness was defined as matching your speech act with your structure, indirectness would then be e.g. using an interrogative structure ("Are you wearing that to the party?") to convey a non-question speech act, like a statement ("I don't think you should wear that to the party or even a command Go put on something else.. As already noted, indirectness is very useful in socially distant situations. People have varied levels of directness tolerance, and until you know where the limit is, it's wise to stay well on the polite side.

(<http://insightings.wordpress.com/2009/01/14/directness-speech-acts>)

"It is possible that indirectness is used more in societies which are, or which have been until recently, heavily hierarchical in structure. If you want to avoid giving offence to people in authority over you, or if you want to avoid intimidating people lower in the social hierarchy than yourself, then indirectness may be an important strategy. It is possible, too, that the more frequent use by women in western societies of indirectness in conversation is due to the fact that women have traditionally had less power in these societies."

(Peter Trudgill, Sociolinguistics: An Introduction to Language and Society, 4th Penguin, 2000)

According to Searle (1976), Brown and Levinson (1978), Blum-kulka (1987), the two types of indirectness in requests can be distinguished by the criterion of conventionality.

***Conventional indirectness:** *“Conventional indirect requests realize the act by systematic reference to some precondition needed for its realization, and share across languages the property of potential pragmatic ambiguity between requestive and literal meaning”.*

(Blum-kulka,1987:140).

-Husband said to his wife: : “Honey, it’s time for meal”

(It implies that the wife should prepare the dinner because it is late)
(NguyenQuang,1999:44)

Conventional indirectness refers to contextual preconditions necessary for its performance as conventionalized in the language :

-How about cleaning up ?

-Could you cleaning up the kitchen, please ?

***Nonconventional indirectness :** partially refers to the object depending on contextual clues :

-You have left the kitchen in the right mess.

-I’m a nun (in respond to a persistent hassle).

-It is dark in here (the speaker wants the hearer to open the window/ let’s move to another room/ turn on the light...).

“Nonconventional indirectness is by definition open-ended both in terms of propositional content and linguistic form, as well as of pragmatic force. Thus, there is no formal limitation (...) neither on the kinds of hints, nor on the range of pragmatic forces that might be carried by any non-conventionally indirect utterance. Utterances that convey something more or different from their literal meaning. It follows that the processes of interpretation involved might differ with variation in type of indirectness. It is by now well-established that in all interpretations of indirectness in discourse, the hearer must match information encoded in properties of the utterance with relevant features of the pragmatic context”

(Van Dijk and Kintsch, 1983)

In conventional indirectness, **properties** of the utterance play the more dominant role, while in non-conventional indirectness pragmatic context is probably as, if not more, important (Blum-kulka, 1987:142).

According to (Blum-kulka, 1987:140), Brown and Levinson's model predicts a strong link between politeness and indirectness, based on a hierarchical model of

politeness strategies. But sometimes the indirectness strategies are not the highest level of politeness:

For example :

(1) *Em quét nhà cho anh nhé ! (direct) – Let’s clean the house !*

(2) *Nhà với cửa gì mà bẩn như chuồng lợn thế này ! (indirect) – This house is such a mess !*

It can be seen clearly that the (1) is more polite than the (2)

1.3.3. Addresses in verbal communication in Vietnamese and American culture

1.3.3.1. Circular relationship

The kinship terms used as addressing form can make a new relationship that is call “Circular Relationship”. This can be shown in figure below in comparison with I – YOU in English :

This one is used popularly in the communication among Vietnamese people in family and in society to express the inequality, request and deference, and solidarity.

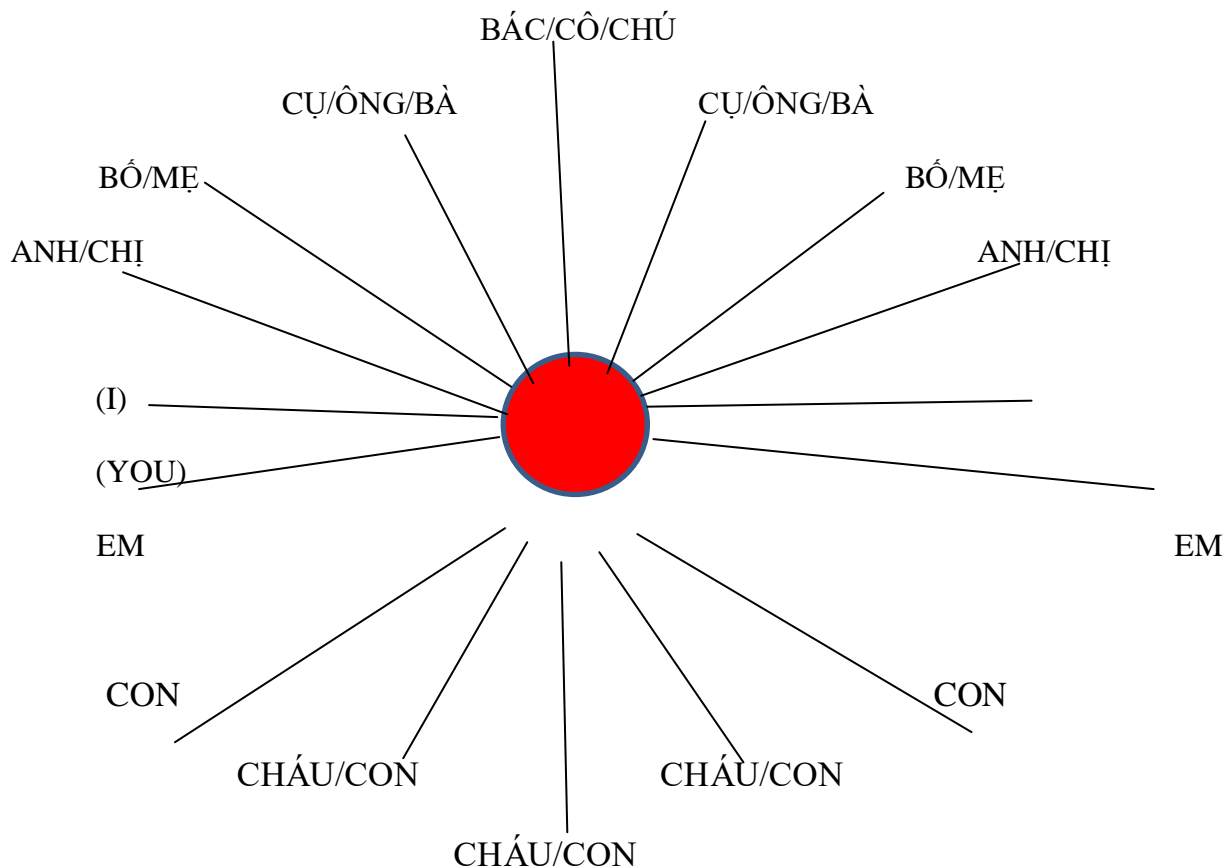


Diagram 1: Circular Relationship

1.3.3.2. Horizontal Relationship-Type 1

However, Nguyen Quang (1992:50) noted that: *"In Vietnamese language and culture, apart from the circular relation, there are other addressing forms which are not the kinship terms. They are used to express the equality in power/ age. The interlocutors use these address forms are the ones who have powers at them are young people, close friends or those who have solidarity. Just like the using of multiple names in English. The using horizontal relationship-type I in Vietnamese seems to be complicated and difficult to second-language learners"*

This relationship is called "Horizontal Relationship-Type 1" (Diagram 2 : Horizontal Relationship- Type 1)

AI	AI
MÌNH	NGƯỜI TA
NGƯỜI TA	MÌNH
ĐÂY	ĐÂY
ĐẢNG NÀY	ĐẢNG ẤY
TỚ	ĐẢNG ẤY
TỚ	MÌNH
TÊN RIÊNG	TÊN RIÊNG
TỚ	TÊN RIÊNG
TỚ	ẤY
TỚ	CẬU
MÌNH	CẬU
TÔI	CẬU
TAO	MÀY
I	I

For example:

1. *Ai đi để ai thương ai nhớ*

Ai về cho ai hết sầu mong

2. *Mình về mình có nhớ ta*

Mười lăm năm ấy thiết tha mặn nồng

*Minh về mình có nhớ không
Nhìn cây nhớ núi nhìn sông nhớ nguồn*
(Cited in Nguyen Quang (1999:165-166))

These addressing forms are interchangeable addressing. This is a unique and interesting phenomenon.

1.3.3.3. Horizontal Relationship-Type 2

According to Nguyen Quang (1999:167) there is another relationship which is called "Horizontal Relationship- Type II". This is considered 35 as the use of V-form in Europe because this one expresses the equality, formality, honorific, modesty, and insolidarity.

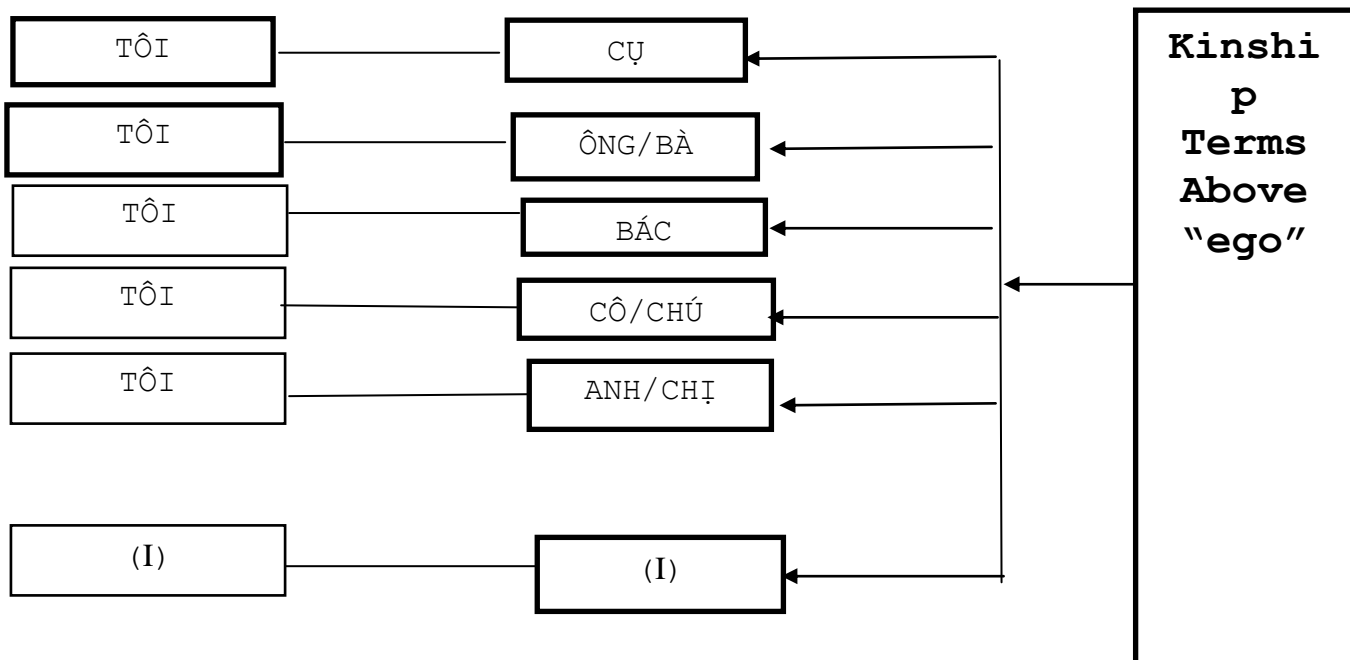


Diagram 3 : Horizontal Relationship- Type 2. Nguyen Quang (1999:165)

1.3.3.4. Dynamic Relationships

According to Nguyen Quang (1999:169), in Vietnamese culture and society, if there is a conflict between the age and the social position, there will be a compromise in the way of choosing the addressing forms. It is different to that in American culture and society where the social position plays a more important role in using the addressing forms. The compromise in choosing addressing forms can be seen in the following figure:

Addresser	I	YOU
Older but less powerful/ Lower position.	TÔI	CHỨC DANH
Younger but more powerfull/ Higher position.	TÔI	Kinship terms above “ego”

The addressing forms "TOI CHUC DANH" can create the new relationship which is called "Dynamic Relationships" In Vietnamese culture, after a period of time of communicating the pair " TOI CHUC DANH" can be change into "Chau/Em-CHUC DANH to express the self-abasement, solidarity or in the other hand to keep the social-power of the interlocutors. The following figure shows the Dynamic relationship type-I" in which the dynamic element is the first personal pronounce "TOI". the second pronounce can be unchanged or changed to suit with the first one.

Diagram 4 : Dynamic relationship type-I

Older but less powerful/ Lower position.	TÔI → CHÁU/EM (self-abasement)	CHỨC DANH
Younger but more powerfull/ Higher position.	TÔI → Kinship terms (close relationship and respect)	Kinship terms

For example:

- *Xin **thủ trưởng** cho **tôi** hai ngày để hoàn thành báo cáo này.*
- *Xin **thủ trưởng** cho **em** hai ngày để hoàn thành báo cáo này*
(showing the respect and the solidarity)
- ***Cô/chị** đánh cho **tôi** bản báo cáo này nhé.*
- ***Em/cháu** đánh cho **anh/chú** bản báo cáo này nhé* (showing
the respect and the solidarity)

1.3.3.5. Dynamic Relationships – Type II

In Vietnamese language and culture, there is one more relationship in which the first personal pronounce “TÔI” is constant and the second one is

changed. In this relationship the social position of the addressee (waiter/ waitress/ taxi driver, etc.) is often lower than the addresser. It is not polite to adopt the form of address for them like waiter/ waitress/...(with their occupation)

Eg: “*Này, cô hầu bàn, cho tôi hai nâu nhé !*” (not polite)

In this case, the second personal pronoun will be changed to keep the formality but still express the respect, tact, and solidarity. This relationship is called "the dynamic relationship-type II" (Nguyen Quang, 1999:174)

Eg: “*Này, em/cháu ơi, cho tôi hai nâu nhé!* ”

By conducting an interview. Nguyen Quang (1999:174) pointed "the dynamic relationship-type II" in the figure below:

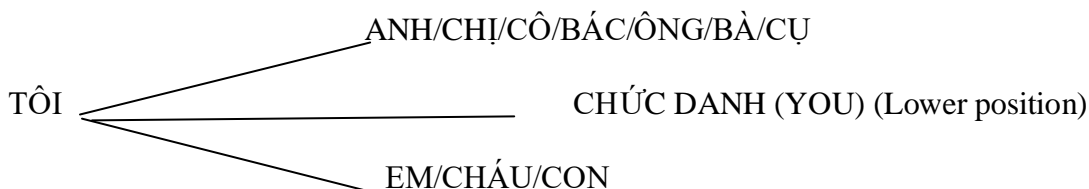


Diagram 5 : Dynamic relationship type-II

Or the “**circular relationship**” can be used by Vietnamese people when an addressee is female to show the familiarity/ solidarity.

Eg: *Này, em/ cháu ơi, cho anh/chú/ bác hai nâu nhé.*

Nguyen Quang (1999:173)

This is the variant of “**the dynamic relationship-type II**”

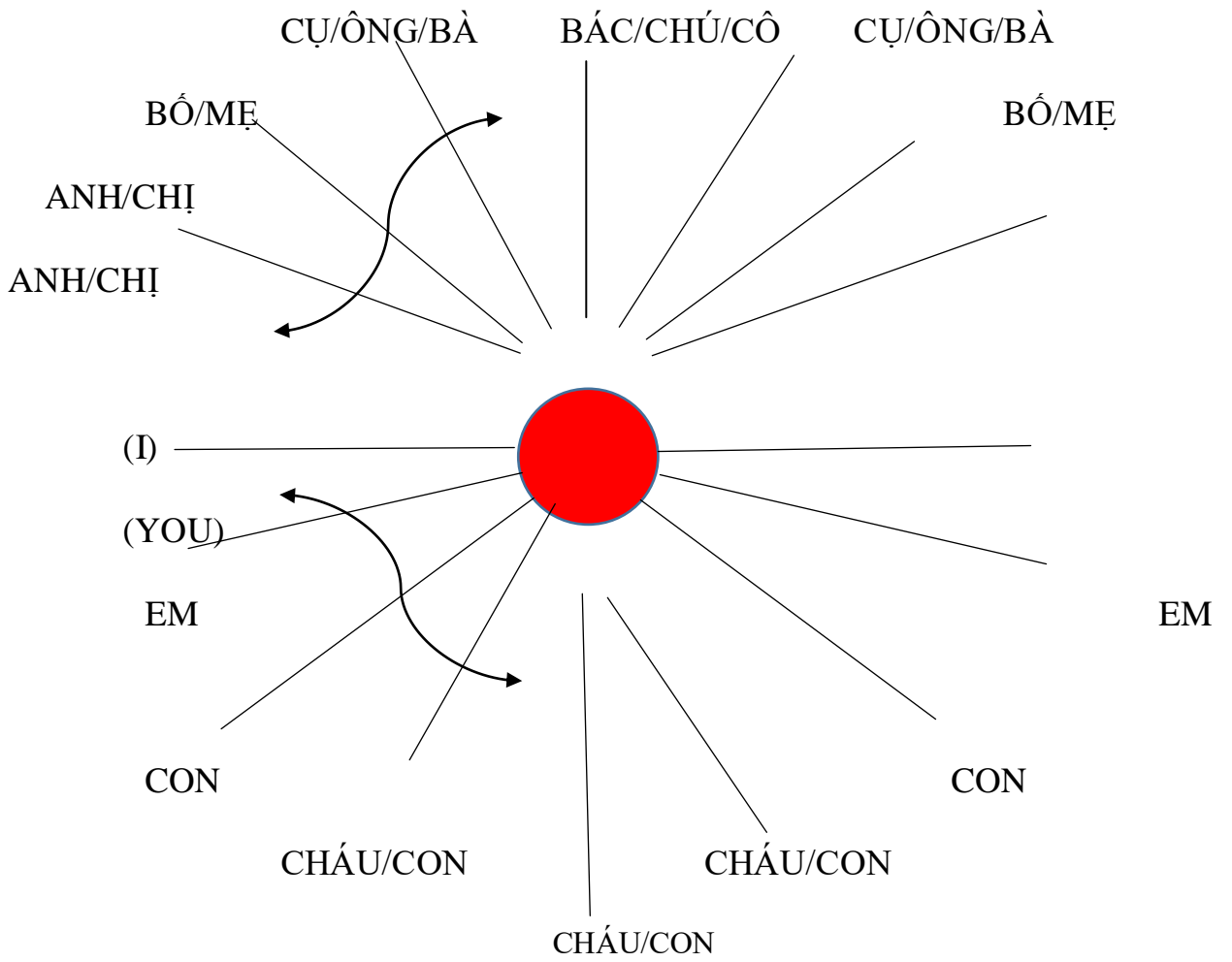


Diagram 6 : Dynamic relationship type-II cited in Nguyen Quang (1999:175)

CHAPTER II : NONVERBAL GREETING IN VIETNAMESE AND AMERICAN CULTURE

2.1. Understanding nonverbal communication

2.1.1. Definition of nonverbal communication

Nguyen Quang (2004, 226) defines, nonverbal communication is *“all the components of the message that, when taken together, constitute the communication which is not verbally coded but both vocally and nonvocally channeled. Nonverbal communication is composed of paralinguistic factors (nonverbal-vocal channel), such as rate, volume, etc., and extralinguistic factors (nonverbal-nonvocal channel), such as body language (gestures, postures, facial expression, etc), object language, environment language”*.

Hybel (1992, 104) states *“without saying a word you could be communicating by your clothing, your facial expressions, your posture, or any other number of nonverbal signals”*.

According to Lustig (1996:187-188), *“nonverbal communication is a multichanneled process that is usually performed simultaneously; it typically involves a subtle set of nonlinguistic behaviors that are often enacted subconsciously. Nonverbal behaviors can become part of the communication process when someone intentionally tries to convey a message or when someone attributes meaning to the nonverbal behavior of another, whether or not the person intend to communicate a particular meaning”*.

2.1.2. The importance of nonverbal communication

Hybels (1992, 104) asserted *“nonverbal communication is extremely important in human interaction”*.

Birdwhistell show the survey result that the average American speaks for only ten to eleven minutes a day, and that more than 65 percent of the social meaning of a typical two-person exchange is carried by nonverbal cues (Valdes, 1992:65).

Mehrabian has claim from his research that as much as 93 percent of communication is nonverbal (Hybels, 1992:104)

7.1.1. Funtion of nonverbal communication

Functions of nonverbal communication Nonverbal communication, like verbal communication is also a part of culture and the carrier of a certain culture. The functions of nonverbal communication in the whole communication can't be overlooked. A famous anthropologist HALL (1963:422) pointed out: "In any case, when verbal communication conflicts with nonverbal communication, people are willing to accept the information nonverbal communication delivers. Because nonverbal communication sounds more natural, more instinctive and it is hard to pretend"

In general, there are five functions of nonverbal communication:

- Repetition
- Supplement
- Replacement
- Emphasis
- Adjustment

2.1.4. Classification of nonverbal communication

Paralanguage

Paralanguage is used to modify meaning and convey emotion. Paralanguage, which includes the pitch, volume, vocal, quality, intonations of speech, may be express consciously or unconsciously.

Extra language

It can be divided into 3 types : body language, object language and environment language.

Body language is known as nonverbal behavior which transmits information through gestures, actions and facial expressions. People communicate with each other by their body language in the ways of nodding, waving, eye contacting, shrugging and so on. According to the research results of psychologists, these ways can express what the verbal language cannot directly. Body language can be divided into sight language, body touches language, posture and gesture, manner, facial expression.

Object language comprises all intentional and non- intentional display of material things, such as implements, machines, art objects, architectural structures, and last but not least, the human body and whatever clothes cover it.

Object language can be divided into clothing, jewelry and accessories, make up, artificial,...

Environmental language is considered as all factors in communicational environment, have ability to transfer any certain message and affect communication results (Dwyer, 2000:28). Besides, environmental language consists of the following components: Setting, Time, Space, Lighting system, Color, Temperature, Humidity, Ventilation, Smells.

- **Body language**

Definition of body language

According to a definition on Wikipedia “Body language is a kind of nonverbal communication, where thoughts, intentions, or feelings are expressed by physical behaviors, such as facial expressions, body posture, gestures, eye movement, touch and the use of space.” Another definition of body language is “body language is a conventional term for communication by the use of parts of the body (other than the tongue for speaking!). We can analyze it by looking at various parts of the body isolation, but we must always remember that it is unusual for only one part of the body to be used at a time. Usually there are ‘clusters’ of movements involving various parts of the body.” (Beisler et al., 1997)

Functions of the body language

Body language is considered as the language everybody speaks. When we come in contact with other people, we always communicate. This can take place through using words, via our voice - spoken language - but also without, or alongside the use of words - non-spoken language or nonverbal communication. Posture and movements, our place in space, use of time and intonation when we speak are all part of this. Nonverbal communication is better known as body language

Classification of body language

Nguyen Quang (2008) stated that there are three main ways to classifying body language.

Classification of body language according to their functions: emblems, illustrators, regulators, adaptors and affect displays.

□□Classification of body language according to their origins: universal, inborn, genetically transferred, group-specific, area-specific, and

culture-specific.

□□Classification of body language according to from parts of the body: facial expressions, eye contact, physical characteristics, gestures, postures, body movements and touching. Because of the limited scope of this study, I would like to focus one type of body language as seen from the above part.

****Facial expression***

According to Darwin, in his 1872 work, *The Expression of the Emotions in Man and Animals*, defines that “Facial expression is the process of shaping the face by muscle contraction responding to principles of emotional expression”.

According to Beisler et al. (1997), “facial expression involves the arrangement of facial muscles to communicate emotional state or reaction to a message.”

In general, facial expression is integral when expressing emotions through the body. Combinations of eyes, eyebrow, lips, nose, and cheek movements help form different moods of an individual. Facial expression may be the most precise indicator of a person’s inner feelings, emotions, and attitudes.

There are six types of facial expressions: happiness, sadness, surprise, fear, anger, and disgust.

****Eyes contact***

Eye contact occurs when two people look directly at each other’s eyes while talking. Eye contact is often considered an element of personal space because it regulates interpersonal distance. Direct eye contact shortens the distance between two people, while the lack of eye contact increases the distance. Eye contact communicates meanings related to respect and status and it often regulates turn taking in conversation.

Eye can reflect one’s feelings, attitude, and emotions more accurately and subtly than any other parts of the body.

****Physical characteristics***

Features of a substance are primarily sensory (physical) and generally measurable, such as area, hardness, smoothness, shape, color, weight, volume,..

****Gestures***

There are some of definitions of gestures given by researchers. A gesture is a form of nonverbal communication made with a part of the body (especially hand, arms, and fingers), used instead of or in combination with verbal communication. We use gestures consciously to describe or to emphasize. People vary, however, in the amount of gesturing that accompanies their speech – some people “talk with their hands” far more than others. People from physically expressive families gesture more than people from families whose gestures are more sedate or controlled. (Verdeber – 1984:71)

In "Nonverbal communication across cultures" (Forthcoming:163) Nguyen Quang gives a full definition of gestures as “Gestures can be understood as the movements of arms, legs and body which are used independently or with words in communication in order to emphasize or replace words, to control or display one's feelings and attitudes, and to express one’s thought.”

Gestures are body actions. Gesture can be transmitted effectively and clearly as well as verbal communication, even it is more effectively. Gestures also help us get the listeners attention. Without gestures our world would be static and colorless.

****Postures***

Posture is defined roughly as body language and stance. Posture can provide a significant amount of important information on nonverbal communication and emotional cues.

2.2. Greeting – A kind of communication

2.2.1. Definition of greeting

Greeting is an act of [communication](#) in which human beings intentionally make their presence known to each other, to show attention to, and to suggest a type of relationship (usually cordial) or [social status](#) (formal or informal) between

individuals or groups of people coming in contact with each other (en.wikipedia.org).

According to Goffman (1971) - a sociolinguist prefers, greeting is stated as access rituals consisting of two types: passing greeting and engaging greeting (1971:79) and constituted of several interlinking behaviors: verbal linguistic form, term of address, non- verbal and social context.

Fieg and Mortlock (1989) classify greeting as “ritualistic expression”, which carry some types of pragmatic meaning affected by social factors and cross- cultural differences.

2.1.2. Nonverbal greeting

****Handshaking***

A handshake is stated as a short ritual in which two people grasp one of each other's like hands. In most cases, it is accompanied by a brief up and down movement of the grasp hand.

Handshaking is one of the most popular gestures in the world and it is considered the standard greeting in business situation. Handshaking is commonly done in meeting, greeting, offering congratulations, or completing an agreement. The purpose of handshake is to convey trust, balance and equality.

We can never know for certain where the handshake originated or why people started doing it. The most widely accepted theory is that hand shaking originated in medieval Europe where knights would extend their hand to other knights in order to show that they had no weapons hidden or concealed behind their back. People of all races, shapes, sizes and status use the handshake as a way to greet a person, make an agreement or say goodbye.

****Cheek kissing***

Cheek kissing is a ritual or social kissing gesture to indicate friendship, perform a greeting, to confer congratulations, to comfort someone, to show respect, or to indicate sexual or romantic interest. In a cheek kiss, both two people lean forward and either lightly touch cheek with cheek or lip with cheek. Generally, the gesture is repeated with the other cheek, or more, alternating cheeks. Cheek kissing is very common in Southern, Central and Eastern

Europe, the Mediterranean, the Middle East, the Horn of Africa and Latin America. It is not as common in English-speaking Canada and the United States, Asian, Northern Europe. Depending on the local culture, cheek kissing may be considered appropriate among family members as well as friends and acquaintances: a man and a woman, two women, or two men. The last is socially accepted in many cultures where cheek kissing is prevalent with exceptions, particularly in portions of Latin America.

****Hugging***

A hug is a form of physical intimacy, universal in human communities in which two people put their arms around the neck, back, or waist of one another and hold each other closely. If more than two people are involved, this is informally referred as a group hug. A hug usually demonstrates affection and emotional warmth sometimes arising from joy or happiness when reunited with someone or seeing someone absent for a long time. Some people believe the hug originally had a similar purpose : the assurance that no weapons were hidden beneath the flowing robes worn from the time of Egyptians through the Middle Age. In Latin American countries, the hug is called the *abrazo*, which means “embrace”. It is often accompanied by a couple of hearty claps on the back.

****Waving arms***

Waving is the gesture in which the hand is raised and moved left and right, as a greeting or sign of departure. This common gesture of friendly greeting and farewell has its origins as a distress symbol, since it is one of the simplest and most obvious ways to make oneself visible from a distance. As it is such a good way to draw attention, it also grew to be a common greeting, calling attention to oneself as one approaches. The waving gesture is used in a variety of situations and locally.

****Nodding***

A nod of the head is a gesture in which the head is tilted in alternating up and down arcs along the sagittal plane. In many cultures, it is most commonly, but not universally, used to indicate agreement, acceptance, or acknowledgment.

Different cultures assign different meanings to the gesture. Nodding

means "yes" in many countries. However, there are some countries swapping the meanings between nodding and shaking head such as Greece, Iran, Lebanon, Syria, Palestine, Turkey, Macedonia, Bulgaria, Albania, and Sicily. In those countries, a single nod of the head up (not down) indicates a "no". Nodding can also be used as a form of nonverbal greeting or acknowledgement of another's presence; in this context, it is essentially an especially mild form of bowing, with just enough movement to show a degree of respect without additional formality. This includes the traditional downwards nod, or the upwards nod (which is more informal and usually used among friends or subordinates). To increase the formality, the downwards nod may also be accompanied by a suitable verbal greeting.

****Patting***

Patting is an act of lightly touching someone or something with your hand to show affection or approval. Patting on back or shoulder is an informal greeting gesture. It is usually used to greet friends, colleagues of the same age, or social status. In Greece, you'll see a lot of men patting each other on the back or at shoulder for greeting. In Vietnam, patting is used as a way for adults to greet children, but it is considered as rude and impolite action for greeting the older than you.

****Smiling***

A smile is a facial expression formed primarily by flexing the muscles at the sides of the mouth. Some smiles include a contraction of the muscles at the sides of the mouth. Among humans, smiling is an expression denoting pleasure, sociability, happiness, or amusement. A warm, authentic smile communicates feelings that words can't possibly accomplish. A great smile radiates warmth, puts people at ease and makes a good first impression. Moreover, it is also a great way to express your love, appreciation and respect to those who are important to you.

A smile seems to be sufficient to greet someone when you do not have enough time to stop to talk with him/her. Smiling when greeting is very important. You can use a smile for greeting instead of saying hello, but a greeting without a smile only sends a message to your communication partner that it's just a requirement. Besides, the other greeting gestures also need be

combined with a smile to become a perfect pair, such as handshaking, hugging, waving and so on.

****Bowing***

The bow is the act of lowering the torso and head as a social gesture in direction to another person or symbol. It is most prominent in Asian countries such as Japan, Korea, India, Thailand, China, and Vietnam. Besides, it is also typical of nobility and aristocracy in many countries and distinctively in Europe and used in religious contexts, as a form of worship or veneration. When bowing, the younger person or the person in a lower social position will make a deeper bow, while the senior person can either not bow or perform a less deep bow in return.

****High five***

The high five is a hand gesture that occurs when two people simultaneously raise one hand each, about head-high, and push, slide, or slap the flat of their palm against the flat palm of the other person. According to the majority of documents, the high five is probably originated in America. It is used the first time by two professional baseball players, Dusty Baker and Glenn Burke of the Los Angeles Dodgers baseball team, to celebrate the victory at Dodger Stadium on October 2, 1977. In particular, “five” is a word that refers to 5 fingers are “high”. “High five” means a hand up. Since then, “high five” has spreaded in the world and become one of the most common actions to greet, congratulate and celebrate.

****V-sign***

The V sign is a hand gesture in which the index and middle fingers are raised and parted, while the other fingers are clenched. It has various meanings, depending on the cultural context and how it is presented. Nowadays, V-sign has become more and more popular. We can see it anywhere in the world. Beside the meaning of victory, it also means “peace”. V-sign is a common gesture used in photographs. V-sign is a symbol of the luck and happiness in many people's minds in all countries around the world, particularly Asian countries such as Japanese , Chinese, Korea and Vietnam.

CHAPTER 3 : DATA COLLECTION AND ANALYSIS

3.1. Data collection

35 surveys written in English were given to American people and 35 surveys written in Vietnamese to Vietnamese people. There were 70 survey correspondents being collected for the study.

The objective of the study were Vietnamese and American who were living and working in the Northeast of Vietnam. Most of Americans who took part in the survey were teachers and tourists and 52% of them are males. They were different age from 20 to 55. Addition to this, people participating the survey were at there. Their ages around 20 to 50; 50% of them were males.

3.2. Analysis

3.2.1. The factors influencing on using greeting gestures

Factor	The percentage of people consider using greeting gestures in Vietnam (%)	The percentage of people consider using greeting gestures in America
Age	100	88
Sex	97	100
Occupation	40	12
Marital Status	55	11
Social status	92	37
Communication environment	75	60
Communicatin situations	72	65

Table 1: The factors influencing on using greeting gestures in Vietnam and America

From the table, we can see clearly that to both Vietnamese and American people, age, sex are the most important factor. 100% of the survey correspondents in Vietnam consider age when greeting and in America, age is considered by 88% people. Sex is the second important factor to decide the greetings in both countries, it occupies 97% in Vietnam and 100% in America. Besides, communication environment and communication situation also affect to the use of greeting gestures.

Communication environment is considered by 75% the survey respondents in

Vietnam and 60% people in American. Communication situation occupies 72% in Vietnam and 65% in America. On the contrary, occupation and marital status are considered less. Occupation occupies 40% survey respondents in Vietnam and 12 % people in America. Marital status is considered by 55% survey respondents in Vietnam and 11% in America. Additionally, it is remarkable that social status is highly considered as factor affecting on using greeting gestures in Vietnam by 92% of the informants, while in America, it is chosen only 37%.

3.3.2. The influence of the age on using greeting gestures

Gesture	The percentage of informants using greeting gestures to those who are					
	The same age		The older		The younger	
	VN	A	VN	A	VN	A
Smiling	100	100	92	90	100	100
Waving	90	95	9	95	90	93
Nodding	80	80	0	5	83	80
Handshaking	78	87	0	93	70	85
V-sign	70	95	0	15	80	80
High five	64	93	3	8	60	66
Patting	40	13	0	0	58	12
Hugging	10	31	6	25	10	10
Kissing	0	10	8	80	13	80
Bowing	0	0	22	0	0	0

Table 2 : The influence of the age on using greering gestures

As can be seen from the table, smiling, waving and nodding are used more frequently than the other by Vietnam and America. Of three factors, smiling top the list (90% - 100% using), while waving rank the second with 90% - 95% using. In contrast, waving and patting are never used to greet the older in Vietnam. The next third position belongs to handshaking, V-sign and high five respectively. Besides, V-sign is applied more offen to greet the younger with 80% using; people have tendency to greet the same age by handshaking in stead of V-sign and high five. It is clear that the number of people who use patting, hugging, kissing vary from 8% - 80%; kissing is regularly chosen to greet people who are older and

younger in America(80)%. Bowing is not common in greeting with American people, while kissing is not a popular greeting gesture in Vietnam. However, it is seldomly used when people greet children or kids.

3.3.3. The influence of the gender on using greeting gestures

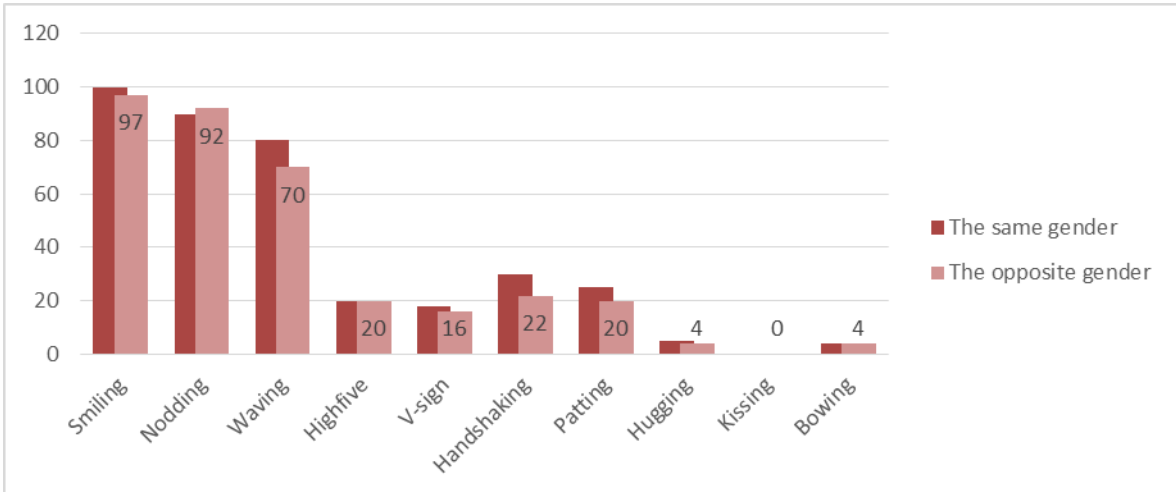


Chart 1 : The influence of the gender on using greeting gestures in Vietnam

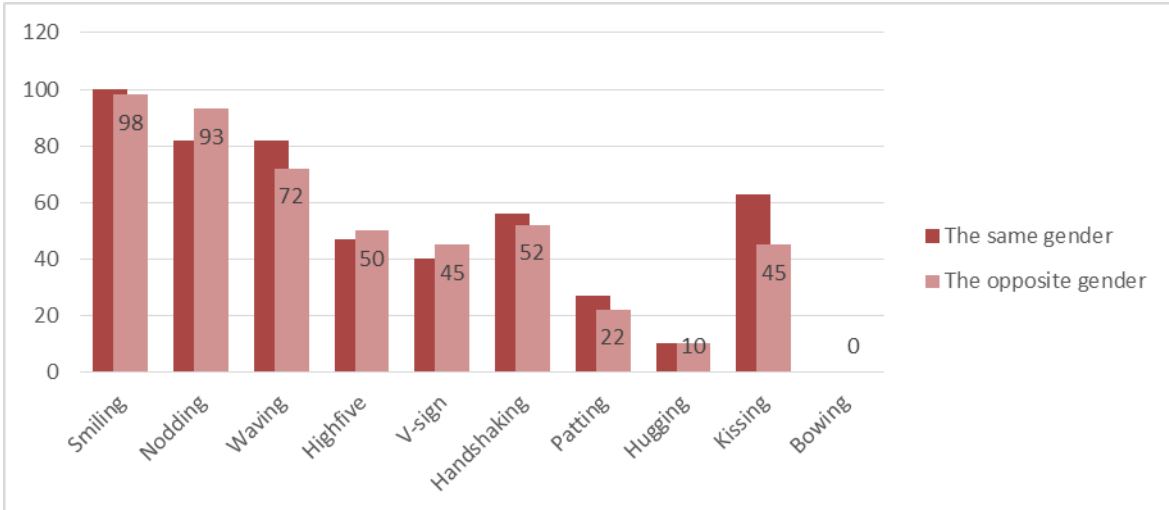


Chart 2 : The influence of the gender on using greeting gestures in America

The charts show that with the two gender in Vietnam and America, people usually use smiling, nodding and waving to greet with the average percentage from 70% to 100% using. However, with the same gender, they are more commonly used (82% -100%). High five, V-sign and handshaking rank the second, accounting between 16% and 25% of frequently used. Moreover, high five, V-sign and handshaking are more preferred by American with 55%, 46% and 52% respectively. Patting is the fourth common greeting gesture to both Vietnamese and American people from 20% to 25%; it is less prevalent in greeting the opposite than the other. Hugging, kissing and bowing take up the most minimal percent of using in the list by the Vietnamese informants, especially bowing, which is just used in Vietnam. Additionally, kissing is only applied to greeting in American with the rather high percentage, 45% to those of same gender and 63% to those of opposite gender.

3.2.4. The influence of the relationship on using greeting gestures

Gesture	Who you meet the first time		Who you have met several time		Who you have had a close relationship	
	VN	A	VN	A	VN	A
Smiling	93	94	96	92	100	97
Handshaking	88	96	80	95	5	82
Nodding	0	0	12	8	60	12
Waving	67	69	71	73	83	85
V-sign	0	0	4	7	31	51
High five	0	0	3	8	26	54
Patting	0	0	20	0	62	18
Hugging	0	0	22	24	40	52
Kissing	0	0	0	7	4	68
Bowing	6	0	5	0	8	0

Table 3 : The influence of the relationship on using greering gestures

From the table, we can see that smiling, handshaking are usually used by Vietnamese and American to greet people in their first meeting. Smiling become the most favorite greeting gesture from 92% to 100%. The second position belongs to handshaking. It can be seen that, handshaking is not often used to greet people

who have had a close relationship in Vietnam, while smiling is always preferred. Nodding also become less popular in greeting people who they are first meet in America. Waving is pretty popular with over 60% of user, however, V-sign is rather well-common only in greeting people who have had a close relationship in Vietnam and America. Besides, high five and hugging are more well-known to American people; the percentage of high five and hugging user is over 54% and 52% respectively. Patting, kissing and bowing are the greeting gestures which have the smallest percentage of Vietnamese users. In Vietnam, people never use kissing to greet each other. Additionally, bowing is not prevalent in America.

3.3.5. The influence of the social status on using greeting gestures

Gesture	The percentage of informants using greeting gesture to those who are					
	The same status		The higher status		The lower status	
	VN	A	VN	A	VN	A
Smiling	100	100	98	99	100	100
Handshaking	90	90	92	94	90	92
Nodding	84	85	81	80	90	90
Waving	60	62	0	0	75	76
V-sign	50	50	0	3	70	73
High five	47	49	0	4	50	54
Patting	30	33	0	0	48	7
Hugging	20	24	0	5	20	25
Kissing	0	10	0	8	0	14
Bowing	0	0	10	0	0	0

Table 4 : The influence of the social status on using greeting gesture

According to the table, smiling, handshaking and nodding are the most popular greeting gestures in Vietnam and America with all the three social statuses. The first position belongs to smiling with 98% - 100% average using; handshaking is the second common greeting gesture, presenting 90% to 94% using. Addition to this, the number of people using it to greet the higher status is slightly higher than the others. The next positions are waving, V-sign, high five and patting respectively. It is noticed that these greeting gestures are never applied with the

higher status and they are more common in greeting the lower status, however, patting is not encouraged in America. The smallest amount of using is hugging, kissing and bowing. Hugging is not very well-known with 5% to 25% using. Kissing is found only in America (8% - 14%), while bowing just appear in greeting the higher status in Vietnam with 10%.

3.2.6. The influence of communication context on using greeting gestures

Gesture3	The percentage of informants using greeting gestures to those who are					
	At home		At work		In public	
	VN	A	VN	A	VN	A
Smiling	90	90	82	80	75	76
Handshaking	40	42	80	80	82	84
Nodding	70	73	74	76	77	79
Waving	60	62	51	53	65	68
V-sign	40	41	30	32	50	52
High five	33	35	24	26	27	28
Hugging	15	36	3	0	10	28
Patting	28	14	2	0	19	9
Kissing	3	42	0	0	0	26
Bowing	6	0	0	0	3	0

Table 4 : The influence of communication context on using greeting gestures

Smiling top the list with 75% - 90% using greeting gesture by people in Vietnam and America (in three mentioned contexts). The number of handshaking user account for 40% to 84%. The third position belong to nodding with 70% - 70% using. It is clear that, smiling is frequently used at home than handshaking and nodding. Rank the second is nodding (around 70% - 79%); at home, people use it more regularly. Over 30% and over 20% people choose V-sign and high five to greet people in three context. Addition to this, V-sign is more frequently applied when people are in public (50% and 52%). Besides, high five is not preferred at home (24% and 26%). The most minimal percentage of user belongs to hugging, kissing, patting and bowing. Vietnamese people never use kissing in greeting people in contexts of at work or in public, while bowing is never considered as a well-known greeting gesture in America.

3.2.7. The influence of communication situations on using greeting gestures

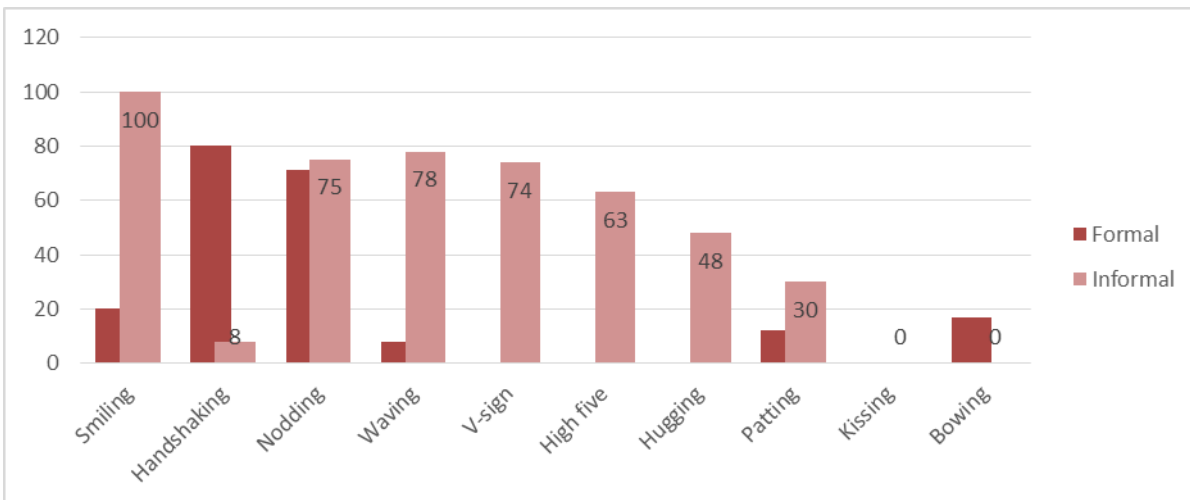


Chart 3 : The influence of communication situation on using greeting gestures in Vietnam

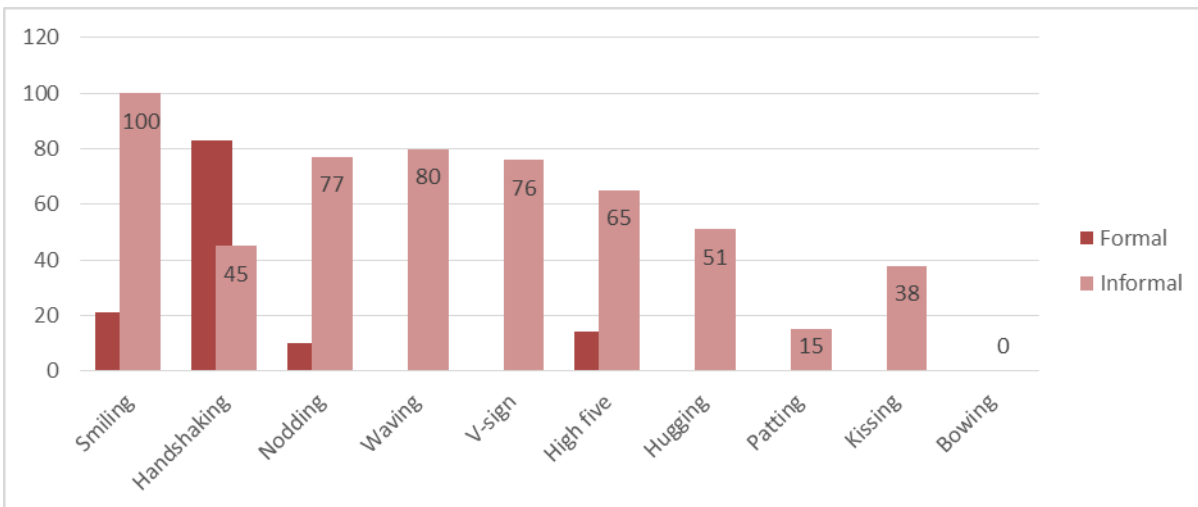


Chart 4 : The influence of communication situation on using greeting gestures in America

As can be seen from the charts, similar to smiling, nodding is usually used in the informal situation (between 75% and 100%) in both countries, however, in Vietnam, handshaking is not chosen by many people in this situation with over 45%. On the contrary, in formal situation all informants consider handshaking as one of the most proper greeting gesture. In informal situation, waving, V-sign and

high five are often used in Vietnam and America. The percentage of using of these greeting gesture is around from 48% to 80%. Hugging is also chosen to greet people in two nations, but in formal situation, it is not prevalent as in informal situation. Patting, kissing and bowing are applied regularly (17% - 20). In formal situation, waving, V-sign, high five, patting and kissing are never used in two countries for greeting people. In contrast, Vietnamese people bow each other in some formal situations (17%). Kissing is also used for greeting in several informal situations (38%) in America.

PART III : CONCLUSION

In spite of differences in culture, there are some similarities and variances in using nonverbal greetings in Vietnam and America.

In both countries, smiling, waving, nodding are well-common greeting gestures. High five, V-sign and other greeting gestures are not often chosen. They are preferred by the young people. Moreover, Vietnamese people consider age, gender, social status, relationship, communication context and situation in greeting, while occupation and marital status are not paid much attention by American.

Besides similarities, there are a lot of differences in using greeting gesture between two countries. In Vietnam, age, relationship and social status play an important role in using greeting gestures. When greeting people who are older or in higher position, Vietnamese people often bow slightly or use a handshake with two hands to show their respect. Meanwhile, the Americans rarely bow and they would rather use a one-handed shake.

Greeting gesture such as V-sign, high five, nodding and patting are not applied to greet the elder in Vietnam. These gestures are just for greeting people who are younger than the speaker, but they can be acceptable for people who are the same age to greet each other. Furthermore, when you come to a Vietnamese family, you need to greet the oldest people first, then you greet the younger and youngest in the family last. However, you can greet anyone in the house who you see first.

It is significant that, kissing is seldom used in Vietnam and bowing is not a common greeting gesture in America. In American, a verbal greeting often comes with a nonverbal greeting gesture, therefore, patting is not regularly applied,...whereas handshaking is a common greeting.

From the findings of the study on using greeting gestures, we can see the similarities and differences in Vietnamese and America cultures. Therefore, people are able to raise their culture awareness; it is extremely necessary for understanding languages and features of two cultures. People who learn two languages or have had experiences of living in two countries, Vietnam and America, can avoid cultural shocks as well as. As a result, they have more effective communication because greeting can significantly contribute to make the very first good impression between people in a communication.

APPENDIX A

SAMPLE SURVEY QUESTIONNAIRES

(For American informants)

This survey questionnaires is designed for my research into “A cross-culture study on using nonverbal greeting in Vietnamese and American cultures”.

Your assistance in completing the following items is highly appreciated. You can be confident that this survey questionnaire is for research purpose only and you will not be identified in any discussion of the data.

Please tick and fill in where appropriate

1. Age:

A. Below 20 years old	B. 21-30 years old
C. 31- 40 years old	D. Over 40 years old

2. Gender and nationality

2.1. Gender

A. Male

B. Female

C. Others

2.2. Nationality :

3. In your opinion, which factors we should consider when greeting?

Age

Social status

Sex

Communication environment

Occupation

Communication situations

Marital Status

- Others

If your answer is “Others”, please specify:

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

4. Which way of greeting gesture do you use to those people who are :

	Of your same age	Older than you	Younger than you
Handshaking			
Kissing			
Hugging			
Waving			
Nodding			
Patting			
Smiling			
Bowing			
High five			
V-sing			

5. When greeting a person, which way do you choose to those people who are in these position :

	The higher status	The equal status	The lower status
Handshaking			
Kissing			
Hugging			
Waving			
Nodding			
Patting			
Smiling			
Bowing			
High five			
V-sing			

6. Which way do you choose to greet a person in different places?

	At home	At work palce	In public place
Handshaking			
Kissing			
Hugging			
Waving			
Noding			
Patting			
Smiling			
Bowing			
High five			
V-sing			

7. Which way do you choose to greet a person?

	In an informal situation	In a formal situation
Handshaking		
Hugging		
Kissing		
Waving		
Nodding		
Patting		
Smiling		
Bowing		
High five		
V-sign		

8. When greeting a person, which way do you choose to those people in these situation ?

	Who you meet the first time	Who you have met several times	Who you have had a close relationship
Handshaking			
Hugging			
Kissing			
Waving			
Nodding			
Patting			
Smiling			
Bowing			
High five			
V-sign			

APPENDIX B

(for Vietnamese informants)

BẢN CÂU HỎI KHẢO SÁT

Chúng tôi thiết kế bản câu hỏi khảo sát này nhằm phục vụ cho đề tài nghiên cứu về “Cách thức sử dụng giao tiếp phi ngôn ngữ trong việc chào hỏi ở văn hóa Việt – Mỹ”. Mong Quý vị vui lòng bớt chút thời gian trả lời câu hỏi trong bản điều tra này giúp chúng tôi. Xin được khẳng định cùng Quý vị rằng chúng tôi sẽ không nêu danh quý vị trong bất cứ trường hợp nào. Xin chân thành cảm ơn Quý vị !”
Xin Quý vị đánh dấu vào các ô thích hợp hoặc điền thông tin vào chỗ trống.

1. Độ tuổi :

A. Dưới 20 tuổi	B. 21-30 tuổi
C. 31- 40 tuổi	D. Trên 40 tuổi

2. Giới tính và quốc tịch

2.1. Giới tính

A. Nam

B. Nữ

C. Khác

2.2. Quốc tịch :

3. Theo ý kiến của bạn, yếu tố nào sau đây nên được cân nhắc khi chào hỏi ?

Độ tuổi

Địa vị xã hội

Giới tính

Môi trường giao tiếp

Nghề nghiệp

Hoàn cảnh giao tiếp

Tình trạng hôn nhân

- Các yếu tố khác

Nếu bạn chọn Yếu tố khác, xin vui lòng ghi rõ dưới đây :

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

4. Bạn sẽ chọn cách chào hỏi nào với từng độ tuổi dưới đây ?

	Người bằng tuổi	Người hơn tuổi	Người kém tuổi
Bắt tay			
Hôn			
Ôm			
Vẫy tay			
Gật đầu			
Vỗ nhẹ			
Cười			
Cúi chào			
Đập tay			
Giơ hai ngón tay			

5. Khi chào hỏi, bạn sẽ chọn cách chào nào với người thuộc từng tầng lớp địa vị xã hội dưới đây ?

	Địa vị xã hội ngang bằng	Địa vị xã hội cao hơn	Địa vị xã hội thấp hơn
Bắt tay			
Hôn			
Ôm			
Vẫy tay			
Gật đầu			
Vỗ nhẹ			
Cười			
Cúi chào			
Đập tay			
Giơ hai ngón tay			

6. Bạn chọn cách nào để chào hỏi khi ở trong các tình huống giao tiếp dưới đây?

	Ở nhà	Ở nơi làm việc	Ở nơi công cộng
Bắt tay			
Hôn			
Ôm			
Vẫy tay			
Gật đầu			
Vỗ nhẹ			
Cười			
Cúi chào			
Đập tay			
Giơ hai ngón tay			

7. Bạn sẽ chọn cách nào để chào hỏi khi ở trong các hoàn cảnh giao tiếp sau đây?

	Trang trọng	Thường ngày
Bắt tay		
Hôn		
Ôm		
Vẫy tay		
Gật đầu		
Vỗ nhẹ		
Cười		
Cúi chào		
Đập tay		
Giơ hai ngón tay		

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