

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

---



# **KHÓA LUẬN TỐT NGHIỆP**

**NGÀNH: NGÔN NGỮ ANH**

**Sinh viên : Nguyễn Lam Trường**

**Mã sinh viên : 2112751015**

**HẢI PHÒNG – 2025**

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

---

**AN AMERICAN-VIETNAMESE CROSS-CULTURAL  
STUDY ON THE USE OF ADDRESSING TERM IN  
COMMUNICATION AND SOME POTENTIAL  
CULTURAL DIFFERENCES**

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

**Sinh viên : Nguyễn Lam Trường**  
**Giảng viên hướng dẫn : ThS. Nguyễn Thị Thu Huyền**

**HẢI PHÒNG – 2025**

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

---

## NHIỆM VỤ ĐỀ TÀI TỐT NGHIỆP

Sinh viên: Nguyễn Lam Trường

Mã SV : 2112751015

Lớp : NA2501A

Ngành : Ngôn ngữ Anh

Tên đề tài: **An American-Vietnamese Cross-Cultural study on the use of Addressing Term in communication and some Potential Cultural Differences.**

## **NHIỆM VỤ ĐỀ TÀI**

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

- Phân tích những điểm tương đồng và khác biệt trong việc sử dụng các thuật ngữ xưng hô trong giao tiếp của người Việt và người Mỹ.
- Xác định những hiệu lầm tiềm ẩn phát sinh từ những khác biệt về văn hóa và đưa ra các khuyến nghị thực tế để cải thiện giao tiếp xuyên văn hóa giữa người Việt và người Mỹ trong bối cảnh học thuật, chuyên môn và xã hội.

### **2. Các tài liệu, số liệu cần thiết**

- Tài liệu tham khảo về ngôn ngữ học, giao tiếp liên văn hóa
- Bài báo, sách chuyên ngành Tiếng Anh-Tiếng Việt liên quan đến chủ đề
- Các nghiên cứu trước đây liên quan đến việc sử dụng thuật ngữ xưng hô trong giao tiếp
- Số liệu kết quả của cuộc khảo sát thực tế về việc sử dụng cách xưng hô trong giao tiếp ở các mối quan hệ xã hội khác nhau giữa người Việt và người Mỹ.

### **3. Địa điểm thực tập tốt nghiệp**

Trung tâm ngoại ngữ iShare

## **GIẢNG VIÊN HƯỚNG DẪN ĐỀ TÀI TỐT NGHIỆP**

**Họ và tên** : Th.S Nguyễn Thị Thu Huyền

**Học hàm, học vị** : Thạc sỹ

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

**Nội dung hướng dẫn** : **An American-Vietnamese Cross-Cultural study on the use of Addressing Term in communication and some Potential Cultural Differences**

Đề tài tốt nghiệp được giao ngày 25 tháng 01 năm 2025

Yêu cầu phải hoàn thành xong trước ngày 10 tháng 05 năm 2025

Đã nhận nhiệm vụ ĐTTN

*Sinh viên*

Đã giao nhiệm vụ ĐTTN

*Giảng viên hướng dẫn*

**Nguyễn Lam Trường**

**Th.S. Nguyễn Thị Thu Huyền**

*Hải Phòng, ngày... tháng... năm...*

**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: Th.S Nguyễn Thị Thu Huyền  
Đơn vị công tác: Trường Đại Học Quản lý và Công nghệ Hải Phòng  
Họ và tên sinh viên: Nguyễn Lam Trường  
Chuyên ngành: Ngôn ngữ Anh  
Nội dung hướng dẫn: An American-Vietnamese Cross-Cultural study on the use of Addressing Term in communication and some Potential Cultural Differences.

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

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

Đánh giá chất lượng của đề 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 05 năm 2025

Giảng viên hướng dẫn

(Ký và ghi rõ họ tên)

Nguyễn Thị Thu Huyền

**CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM**

**Độc lập - Tự do - Hạnh phúc**

**PHIẾU NHẬN XÉT CỦA GIẢNG VIÊN CHẤM PHẢN BIỆN**

Họ và tên giảng viên: .....

Đơn vị công tác: Trường Đại Học Quản lý và Công nghệ Hải Phòng

Họ và tên sinh viên: Nguyễn Lam Trường

Chuyên ngành: Ngôn ngữ Anh

Nội dung hướng dẫn: **An American-Vietnamese Cross-Cultural study on the use of  
Addressing Term in communication and some Potential  
Cultural Differences**

**1. Phần nhận xét của giảng viên chấm phản biện**

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

**2. Những mặt còn hạn chế**

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

**3. Ý kiến của giảng viên chấm phản biện**

Được bảo vệ ☐ Không được bảo vệ ☐ Điểm hướng dẫn ☐

*Hải Phòng, ngày ..... tháng 05 năm 2025*

**Giảng viên chấm phản biện**

*(Ký và ghi rõ tên)*

# ACKNOWLEDGEMENTS

First of all, I would like to express my gratitude to my supervisor, Ms. Nguyen Thi Thu Huyen, who has wholeheartedly guided, supported and contributed valuable ideas throughout the process of writing this thesis. Her dedication and useful advice have helped me complete my research in the best way possible.

I would also like to express my sincere thanks to the Board of Directors of Hai Phong University of Management and Technology, the teachers of the English Department, who taught and provided important background knowledge, creating favorable conditions for me in the process of studying and researching.

Besides, I would like to thank iShare Center and Ms. Tran Thi Ngoc Lien, the Dean of English Faculty at Hai Phong University of Management and Technology, who supported me in collecting documents, providing actual data as well as sharing valuable experiences to help me complete this essay.

Finally, I would like to thank my family and friends who have always encouraged, motivated and accompanied me throughout the time of writing my thesis

Although I have tried to complete it, this thesis certainly still has shortcomings. I hope to receive comments from teachers and friends to make the research more complete.

Thank you very much!

Hai Phong, May 2025

Nguyen Lam Truong



## TABLE OF CONTENTS

PART ONE: INTRODUCTION .....	4
1. Research Rationale.....	4
2. Research Objectives.....	4
3. Significance of the Study .....	5
4. Scope and Limitations.....	5
4.1 Scope of the study.....	5
4.2 Limitations of the study.....	5
5. Research Methodology .....	6
6. Design of the study .....	6
PART TWO: DEVELOPMENT .....	8
CHAPTER I: THEORETICAL BACKGROUND .....	8
1.1 Cultural and Language .....	8
1.1.1 Culture .....	8
1.1.2 Language .....	9
1.1.3 The relationship between Culture and Language.....	11
1.2 Cross-Cultural Communication and Culture-differences .....	12
1.2.1 Communication .....	12
1.2.2 Cross-Cultural Communication .....	14
1.2.3 Culture-differences.....	15
CHAPTER II: .....	18
LITERATURE REVIEW.....	18
2.1 Definition of Addressing Terms.....	18
2.2 The Role of Addressing Terms in Communication .....	19
2.3 Cultural Dimensions and Communication Styles .....	20
CHAPTER III: ADDRESSING TERMS IN VIETNAMESE AND AMERICAN COMMUNICATION .....	23
3.1 Addressing Terms in Vietnamese Cultural.....	23
3.1.1 Pronouns and Kinship Terms .....	23
3.1.2 Formal and Informal Usage.....	26
3.1.3 Factor Influencing Choice (Age, Status, Relationship).....	27
3.2 Addressing Terms in American Cultural .....	28
3.2.1 Characteristics of American Addressing Terms.....	29

3.2.2	Factor Influencing the Choice .....	29
3.2.3	Conclusion .....	31
CHAPTER IV: CULTURAL DIFFERENCES AND THEIR IMPACT ON COMMUNICATION .....		32
4.1	Cultural Misunderstandings in Addressing Terms .....	32
4.2	Politeness Strategies and Face-Saving in Communication .....	32
4.3	Perception of Respect and Formality in both Cultures.....	33
4.4	Conclusion .....	35
CHAPTER V: POTENTIAL CULTURAL DIFFERENCES CAUSED BY CONTRASTING ADDRESSING TERMS AND SOME SUGGESION .....		36
5.1	Problems in using English Addressing terms .....	36
5.1.1	Addressing teachers .....	37
5.1.2	Calling fellow students .....	38
5.1.3	Calling homestay parents.....	38
5.1.4	Calling neighbors.....	39
5.2	Problems in using Vietnamese Addressing terms.....	39
5.2.1	Communication among friends/acquaintances.....	40
5.2.2	Communication at working place.....	42
5.2.3	Communication among family members .....	44
5.3	Suggestions for Vietnamese and American in Addressing Terms .....	46
PART THREE: CONCLUSION .....		50
1.	Summary of Key Findings .....	50
2.	Cultural Implications .....	50
3.	Practical Suggestions .....	51
4.	Translating implication .....	51
5.	Contribution of the Study.....	52
6.	Suggestions for Future Research .....	52
REFERENCES:.....		54
APPENDICES:.....		56

# PART ONE:

## INTRODUCTION

### 1. Research Rationale

This part has introduced the foundation of the study, highlighting the importance of addressing terms in communication and their role in reflecting cultural norms. It has established the significance of comparing Vietnamese and American addressing terms, given their distinct cultural values—Vietnamese emphasizing hierarchy and collectivism, while Americans lean towards informality and individualism.

The research rationale emphasizes the growing need for cross-cultural understanding due to increased globalization, education, and business exchanges between the two countries. Misunderstandings in addressing terms can lead to communication challenges, making this study relevant for improving intercultural interactions.

Both English and Vietnamese dialects moreover have their interesting tending to term framework. In these two dialects, a couple of essential tending to terms share the same semantic constants. Be that as it may, cross-cultural analysts discover that tending to terms of a society that employments one framework cannot be completely interpreted identically into the dialect of a society that employments a diverse framework. Hence, as an English major understudy, I would like to have a humble **Cross-Cultural Communication think about on utilizing tending to Term and its potential culture difference** in my minor proposition.

### 2. Research Objectives

This study aims to analyze the similarities and differences in the use of addressing terms in Vietnamese and American communication. It seeks to explore how social factors such as age, status, and relationship influence addressing term choices in both cultures. Additionally, the research aims to identify potential misunderstandings arising from cultural differences and

provide practical recommendations for improving cross-cultural communication between Vietnamese and Americans in academic, professional, and social contexts.

### **3. Significance of the Study**

This study is significant both theoretically and practically.

- Theoretically, it contributes to sociolinguistics by analyzing how cultural values influence the use of addressing terms in Vietnamese and American communication, filling a gap in cross-cultural research.
- Practically, it helps students, educators, business professionals, and expatriates navigate cultural differences, reducing misunderstandings and improving communication.

By offering insights into appropriate addressing practices, the study promotes more effective and respectful intercultural interactions in academic, professional, and social settings

### **4. Scope and Limitations**

#### **4.1 Scope of the study**

This study focuses on comparing the use of addressing terms in Vietnamese and American communication. Specifically, it examines:

- Types of Addressing Terms: Personal pronouns, kinship terms, titles, and formal/informal address in both cultures.
- Social Factors Influencing Addressing Terms: Age, social status, relationship, and context (e.g., workplace, academic settings, daily conversations).
- Cultural Dimensions: What cultural values like collectivism vs. individualism and power distance impact the use of addressing terms.
- Contexts Analyzed: The study primarily focuses on spoken communication in everyday, academic, and professional

#### **4.2 Limitations of the study**

While this research aims to provide valuable insights, it has certain limitations:

- **Limited Sample Size:** The study may not fully represent all regional variations in Vietnam and the U.S.
- **Focus on Formal and Informal Communication:** It does not extensively cover slang, dialects, or historical language changes.
- **Generalization Challenges:** Individual preferences and evolving cultural norms may influence addressing terms beyond traditional norms.
- **Language Barriers:** Some nuances in addressing terms may be difficult to translate directly between Vietnamese and English, affecting interpretation.

## 5. Research Methodology

This study uses a qualitative and comparative research approach to examine addressing terms in Vietnamese and American communication. Data is gathered through literature review, interviews, surveys, and discourse analysis. The study applies comparative and thematic analysis to identify cultural differences and social factors influencing language use. Ethical considerations, such as confidentiality and informed consent, are ensured. By employing this methodology, the research provides valuable insights into how addressing terms reflect cultural norms and affect cross-cultural interactions.

## 6. Design of the study

**Design** The study is divided into three main parts:

Part one is **Theoretical Background** from which the study is built. There are four terms often used in this study. They are Culture, Language, Cross Cultural Communication and Culture Differences.

The second part is **Development** in which the differences between English and Vietnamese addressing form are presented. The differences will be shown in Pronoun systems, Kinship systems, Usage of Proper Name and Titles and Occupational Status. It is evident that these differences will cause culture differences for a Vietnamese or English sojourner entering a new culture. In this part, the Potential Culture-Differences situations will also be shown. After that, I would like to present some Suggestions for Culture-Differences caused by contrasting Addressing systems.

The study is ended with the third part - Conclusion which sums up what to be learnt from the study. There are Teaching Implication and Translating Implication.

In short, this Cross-cultural Communication study brings out an overall view at the differences between English and Vietnamese addressing form which is the 1st potential culture shock and its some solutions for this head-aching problem.

## **PART TWO: DEVELOPMENT**

### **CHAPTER I: THEORETICAL BACKGROUND**

Addressing term is one part of Communication which is the main purpose of language. Discussing Language, it is impossible not to mention Culture since they have mutual effects on each other. In addition, the differences of Addressing term only happens and cause Culture-Differences when they are Cross-Cultural Communication. The objective of this Chapter is to present these terms which are the basis of this study.

#### **1.1 Cultural and Language**

##### **1.1.1 Culture**

Culture is a complex system of shared beliefs, values, customs, behaviors, and artifacts that characterize a group of people or society. It influences how individuals communicate, interact, and perceive the world around them. Culture is learned, transmitted across generations, and shaped by historical, social, and environmental factors.

Different scholars define culture in various ways:

- Edward B. Tylor (1871): Culture is “that complex whole which includes knowledge, belief, art, law, morals, custom, and any other capabilities and habits acquired by man as a member of society.”
- Geert Hofstede (1991): Culture is “the collective programming of the mind that distinguishes the members of one group or category of people from another.”
- Culture, as Nguyen Quang’s thought (1998:3), 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 context does not refer to art, music, literature, food, clothing styles, etc. It refers to the informal and often hidden patterns of human interaction, expression, and perspectives shared by people in a culture. The hidden nature of culture has been likened to an iceberg, mostly hidden under

water! Like an iceberg, the impact of culture on individuals is largely invisible. The visible parts of culture are not always the parts that cause cross-cultural difficulties; the hidden aspects of culture have a significant impact on behavior and interactions with others.

The integrated pattern of human knowledge, beliefs and behavior that is both a result of and an integral part of human capabilities to learn and pass on knowledge to future generations. Culture, therefore, consists of language, ideas, beliefs, customs, taboos, institutions, tools, technology, artwork, rituals, ceremonies and symbols. It has played a vital role in human evolution, enabling humans to adapt to their environment for their own purposes rather than relying solely on natural selection for adaptive success. Every human society has its own culture or socio-cultural system. Differences between cultures are due to factors such as different physical habitats and resources, the range of possibilities in areas such as language, ritual and social organization, and historical phenomena such as the development of contacts with other cultures. A person's attitudes, values, ideals and beliefs are largely influenced by the culture in which he or she lives.

In the context of communication, culture plays a crucial role in shaping language use, social norms, and interpersonal relationships, including how addressing terms are used to show respect, hierarchy, and familiarity

For the above-mentioned features, I see the shortest and most concise definition of culture in Moore's words (1985:4): "culture is the whole of knowledge, ideas and habits of society that are transmitted from one generation to the next

### **1.1.2 Language**

Language is shortly defined as a "human system of communication that uses signals similar as voice sounds, gestures, or written symbols." But honestly, language is far too complicated to be adequately explained by a brief description. Vladimir Lenin linked language as "the most important communication means of mortal being." Each language has a complex structure that can be anatomized and totally presented. All languages begin as speech, and



numerous go on to develop writing systems. All can employ different judgment structures to convey different meanings. They use their coffers else for this purpose but they feel to be inversely structurally flexible. The top coffers are word order, word form, syntactic structure, and, accentuation in speech. Different languages keep pointers of number, person, gender, tense, mood, and other orders separate from the root word or attach them to it.

Language It's insolvable to separate culture and language. The capability to produce and use language is the most distinctive point of humans. Language is a system of conventional spoken or written symbols used by people in a participated culture to communicate with each other. Language can be viewed as an expression of culture. People use language to communicate, to express their ideas, to pass their achievements from generation to generation. therefore, culture is transmitted through language and people learn their culture through their language.

Different scholars define language in various ways:

- Edward Sapir (1921): "Language is a purely human and non-instinctive method of communicating ideas, emotions, and desires by means of voluntarily produced symbols."
- Noam Chomsky (1957): "Language is a system of rules that generates an infinite number of sentences from a finite set of elements."
- Language, as David Crystal (1992: 2) stated, is "the systematic, conventional use of sounds, signs, or written symbols in a human society for communication and self-expression."

In the context of communication, language not only conveys information but also reflects cultural values, social structures, and interpersonal relationships, including the use of addressing terms to indicate respect, hierarchy, and familiarity.

### 1.1.3 The relationship between Culture and Language

Culture and language are deeply interconnected, as language serves as both a reflection of and a medium for cultural expression. They influence each other in various ways:

1. Language is the primary means through which cultural values, traditions, and beliefs are transmitted from generation to generation. It encodes a society's worldview, norms, and identity, shaping how people communicate and interpret their surroundings.
2. Cultural values determine how language is used in social interactions.

For example:

- In collectivist cultures like Vietnam, language reflects social hierarchy and respect through kinship terms and honorifics.
  - In individualist cultures like the U.S., language is more egalitarian, with frequent use of first names and direct communication
3. The Sapir-Whorf Hypothesis suggests that the structure of a language affects how its speakers think and perceive the world. For instance, languages with complex honorifics (like Vietnamese) encourage speakers to be more conscious of social status and relationships in communication
  4. Language is a key aspect of cultural identity, distinguishing groups and reinforcing a sense of belonging. The loss of a language can lead to the erosion of cultural identity, while multilingualism can bridge cultural gaps
  5. The use of addressing terms reflects cultural norms:
    - Vietnamese: Kinship-based addressing terms emphasize hierarchy and collectivism.
    - American English: First-name usage reflects informality and individualism

Wardhaugh (2002, 219-220) reported that there are two claims to the relationship between language and culture:

The structure of a language determines the way in which speakers of that language view the world or, as a weaker view, the structure does not determine

the world-view but is still extremely influential in predisposing speakers of a language toward adopting their world-view. The culture of a people finds reflection in the language they employ: because they value certain things and do them in a certain way, they come to use their language in ways that reflect what they value and what they do.

Of course, just because people talk differently, they think differently. The idea that language, to some extent, determines the way we think about the world around us is known as linguistic determinism with „strong“ determinism stating that language actually determines thought, and „weak“ determinism implying that our thought is merely influenced by our language (Campbell, 1997).

In another word, language is used to maintain and convey culture and cultural ties. A language both reflects and affects a culture's way of thinking, and changes in a culture influence the development of its language.

## **1.2 Cross-Cultural Communication and Culture-differences**

### **1.2.1 Communication**

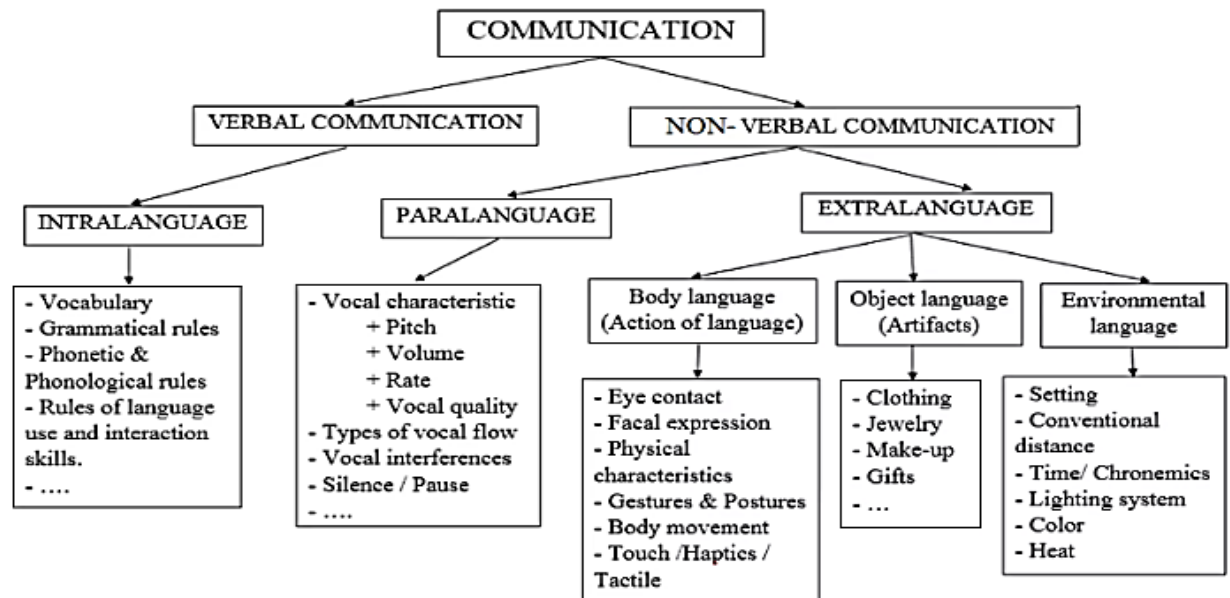
Communication is the process of exchanging information, ideas, thoughts, and emotions between individuals or groups through verbal, non-verbal, and written means. It is essential for social interaction, relationship-building, and knowledge transfer.

Different scholars define communication in various ways:

- **Claude Shannon & Warren Weaver (1949):** “Communication is the process of transmitting information from a sender to a receiver through a medium.”
- **Dean Barnlund (2008):** “Communication is a dynamic, transactional process in which individuals create meaning through interaction.”

Communication can be **verbal** (spoken or written language) or **non-verbal** (body language, facial expressions, gestures). It is influenced by cultural norms, social context, and personal relationships, making it a crucial aspect of intercultural interactions.

Communication can also be defined as the sharing of meaning through the transmission of information via mutually understood signs. Therefore, it can be classified as in the chart below:



**Source: Nguyen Quang (1998:3), Intercultural communication**

All forms of communication can be categorized as either verbal or nonverbal. In turn, both verbal and nonverbal communication can be subdivided into either vocal or non-vocal.

Because of the limited scope of this study, I would like to focus just only on Verbal communication.

Much of the communication that takes place between people is verbal; that is, it is based on language.

- Verbal communication of the vocal category includes spoken language.
- Non-vocal verbal communication involves written communications well as communication that is transmitted through sign language, finger spelling, Braille, or other similar alternatives to verbal language.

The purpose of any communication is to transfer the Speaker's (S) idea and/or information to the Hearer (H). To get the purpose done, the first task that both S and H have to do is to point out the subject/object to be mentioned in the

communication. This can only be done by using Addressing Form, which is the main subject of this study.

### **1.2.2 Cross-Cultural Communication**

Cross-cultural communication refers to the process of exchanging information between individuals or groups from different cultural backgrounds. It involves understanding and adapting to diverse linguistic styles, social norms, and cultural expectations to ensure effective interaction.

#### **Key Aspects of Cross-Cultural Communication**

##### **1. Cultural Differences in Communication Styles**

- High-context cultures (e.g., Vietnam, Japan) rely on indirect communication, context, and non-verbal cues.
- Low-context cultures (e.g., the U.S., Germany) use direct and explicit language to convey meaning.

##### **2. Verbal and Non-Verbal Differences**

- Language structure, politeness levels, and addressing terms vary across cultures.
- Non-verbal elements like eye contact, gestures, and personal space differ in interpretation.

#### **3. Key Aspects of Cross-Cultural Communication**

##### **1. Cultural Differences in Communication Styles**

- High-context cultures (e.g., Vietnam, Japan) rely on indirect communication, context, and non-verbal cues.
- Low-context cultures (e.g., the U.S., Germany) use direct and explicit language to convey meaning.

##### **2. Verbal and Non-Verbal Differences**

- Language structure, politeness levels, and addressing terms vary across cultures.
- Non-verbal elements like eye contact, gestures, and personal space differ in interpretation.

##### **1. Challenges in Cross-Cultural Communication**

**Language barriers:** Misunderstandings due to different meanings, expressions, or idioms.

**Cultural misunderstandings:** Different norms for respect, formality, and addressing people.

## 2. Strategies for Effective Cross-Cultural Communication

- Develop cultural awareness and sensitivity.
- Adapt language and communication styles to the cultural context.
- Practice active listening and clarify meanings to avoid misinterpretation

Cross-cultural communication is essential in a globalized world, influencing business, education, and social interactions. Understanding cultural differences in communication styles, addressing terms, and non-verbal cues helps build effective and respectful intercultural relationships.

### 1.2.3 Culture-differences

Cultural differences refer to the variations in beliefs, values, customs, behaviors, and communication styles between different societies or groups. These differences influence how people interact, perceive the world, and express themselves in various social contexts.

Cultural differences refer to the diverse ways in which societies develop unique values, customs, traditions, and communication styles that influence their interactions and worldview. Scholars define cultural differences in various ways:

- **Hofstede (1991):** “Cultural differences arise from the collective programming of the mind that distinguishes the members of one group or category of people from another.”
- **Edward T. Hall (1976):** “Culture is communication, and cultural differences shape how people perceive and respond to messages in different contexts.”
- **Samovar & Porter (2004):** “Cultural differences reflect variations in beliefs, norms, and behaviors that influence human interaction across different social groups.”

Cultural differences impact communication, social norms, addressing terms, and perceptions of hierarchy, making them a crucial factor in cross-cultural understanding and interaction.

Here's a simple comparative chart highlighting key cultural differences between Vietnamese and American cultures:

<b>Aspect</b>	<b>Vietnamese Culture (Collectivist, High-Context)</b>	<b>American Culture (Individualist, Low-Context)</b>
Communication Style	Indirect, relies on context and non-verbal cues	Direct, explicit, and verbal clarity is valued
Individualism vs. Collectivism	Collectivist – group harmony and family ties are prioritized	Individualist – personal independence and self-expression are emphasized
Power Distance	High – respect for authority and hierarchy	Low – equality and informal interactions are common
Addressing Terms	Formal, kinship-based, and status-sensitive (e.g., “Anh,” “Chị”)	Informal, first-name basis is widely accepted
Politeness & Respect	Emphasizes humility, indirect disagreement, and saving face	Encourages openness, direct opinions, and assertiveness
Social Norms & Etiquette	Bowing, two-handed handshakes, avoiding direct eye contact with elders	Firm handshakes, direct eye contact, and casual interactions
Perception of Time	Polychronic – flexible schedules, importance of relationships over punctuality	Monochronic – strict time management and punctuality are valued
Family & Relationships	Strong family bonds, extended family involvement in decisions	Nuclear family-oriented, emphasis on individual decision-making

The typical potential culture-differences caused by using different addressing forms shall be further discussed in Chapter 3.

We can come to a conclusion from the theories presented in this Chapter that when there is interference between two different cultures, there is cross-cultural communication. In the second part of this study, the differences in Addressing systems used in Vietnamese-English cross-cultural communication shall be more deeply discussed.



## **CHAPTER II:**

### **LITERATURE REVIEW**

As mentioned in the previous Chapter, Vietnamese culture and English one is different. Thus, the languages are different and hence the Addressing systems are not the same. The difference is even so clear that they are hardly translated equivalently.

This chapter reviews previous studies and theories related to cross-cultural communication, addressing terms, and cultural differences between Vietnamese and American societies. It provides a foundation for understanding how cultural norms shape language use and interpersonal interactions.

#### **2.1 Definition of Addressing Terms**

Addressing terms are words or expressions used to refer to or address someone in communication. They indicate social relationships, respect, politeness, and cultural norms within a given society. Addressing terms can vary based on factors such as age, gender, social status, and the level of formality in a conversation.

#### **Scholarly Definitions:**

- **Braun (1988):** “Addressing terms are linguistic expressions used to designate an interlocutor, reflecting social relationships and cultural values.”
- **Fasold (1990):** “Terms of address serve as markers of politeness and hierarchy in social interactions, influenced by cultural and contextual factors.”
- **Hudson (1996):** “Forms of address are a crucial aspect of sociolinguistics, showing how speakers navigate respect, familiarity, and status in communication.”

#### **Types of Addressing Terms:**

1. **Personal Pronouns** – Used to refer to someone directly (e.g., “you” in English, “chị/em” in Vietnamese).

2. Kinship Terms – Addressing people based on family relationships, even outside family contexts (e.g., “bác,” “cô” in Vietnamese).
3. Titles & Honorifics – Indicating formality and respect (e.g., “Mr.,” “Dr.” in English; “thầy,” “ông” in Vietnamese).
4. First and Last Names – Common in American culture but used selectively in Vietnamese communication.
5. Nicknames & Informal Terms – Used among friends or in casual settings.

Addressing terms are more than just linguistic expressions; they reflect social structures, cultural values, and interpersonal relationships. Their usage varies across cultures, making them an important aspect of cross-cultural communication studies.

## **2.2 The Role of Addressing Terms in Communication**

Addressing terms play a crucial role in communication by reflecting social relationships, cultural norms, and the level of formality between speakers. They influence interpersonal interactions and help establish politeness, respect, and familiarity in different social and cultural contexts.

### **a. Establishing Social Hierarchy and Respect**

- Addressing terms indicate status and hierarchy in communication, especially in cultures with high power distance.
- Vietnamese culture: Uses kinship terms (e.g., “anh,” “chị,” “bác”) to show respect and acknowledge social roles.
- American culture: Prefers first names in informal settings but uses titles (e.g., “Mr.,” “Dr.”) in professional contexts.

### **b. Expressing Formality and Politeness**

- Formal addressing terms (e.g., “Sir,” “Madam,” “Professor”) convey politeness and professionalism.
- Informal terms (e.g., first names, nicknames) create a sense of closeness and familiarity.

- The Politeness Theory (Brown & Levinson, 1987) explains how speakers choose addressing terms to maintain social harm

#### **c. Strengthening Social Bonds and Group Identity**

- Kinship terms in Vietnamese culture (e.g., “chú,” “cô”) are often used outside family settings to foster connection.
- In American culture, casual addressing (e.g., using first names) promotes egalitarianism and friendliness

#### **d. Avoiding Miscommunication and Cultural Misunderstandings**

- Misuse of addressing terms can cause offense or awkwardness in cross-cultural interactions.

Example: A Vietnamese speaker may find first-name use too informal, while an American may feel distant if addressed too formally.

#### **e. Reflecting Cultural Values and Beliefs**

- Addressing terms demonstrate whether a culture values individualism or collectivism, formality or informality, and hierarchy or equality.

Example: Vietnamese speakers carefully choose addressing terms based on age and status, while Americans prioritize directness and informality.

### **2.3 Cultural Dimensions and Communication Styles**

Cultural dimensions shape communication styles by influencing how individuals express themselves, interpret messages, and interact with others. **Geert Hofstede’s Cultural Dimensions Theory (1991)** provides a framework for understanding these differences and their impact on communication.

#### **❖ Key Cultural Dimensions Affecting Communication:**

##### 1. Individualism vs. Collectivism

- Individualistic cultures (e.g., USA): Prioritize self-expression, personal opinions, and direct communication.
- Collectivist cultures (e.g., Vietnam): Emphasize group harmony, indirect communication, and respect for social hierarchy.

##### 2. Power Distance

- High power distance (e.g., Vietnam): Communication is hierarchical; addressing terms show respect for authority (e.g., using kinship terms).
- Low power distance (e.g., USA): Communication is more informal and egalitarian; first-name usage is common.

### 3.High-Context vs. Low-Context Communication (Hall, 1976)

- High-context cultures (e.g., Vietnam): Rely on indirect communication, non-verbal cues, and shared understanding.
- Low-context cultures (e.g., USA): Prefer direct, explicit language to express thoughts clearly.

### 4. Uncertainty Avoidance

- High uncertainty avoidance (e.g., Vietnam): Prefer structured communication, clear rules, and respectful addressing terms.
- Low uncertainty avoidance (e.g., USA): More open to informal, flexible communication styles.

### 5.Masculinity vs. Femininity

- Masculine cultures (e.g., USA): Value assertiveness, competitiveness, and direct speech.
- Feminine cultures (e.g., Vietnam): Emphasize modesty, harmony, and indirect politeness in communication

### 6. Time Orientation

- Long-term oriented cultures (e.g., Vietnam): Value patience, indirectness, and traditional communication norms.
- Short-term oriented cultures (e.g., USA): Prefer efficiency, directness, and result-oriented conversation

### **❖ Impact on Addressing Terms and Communication Styles**

- Vietnamese speakers use formal, kinship-based addressing terms to maintain harmony and show respect.
- Americans prefer first-name usage and direct speech, reflecting individualism and low power distance.

- Misunderstandings can arise when a Vietnamese speaker expects formality, while an American speaker expects informality.

Cultural dimensions strongly influence communication styles, affecting how addressing terms, politeness, and directness are used. Understanding these differences is key to effective cross-cultural communication and avoiding misunderstandings between Vietnamese and American speakers.

## **CHAPTER III: ADDRESSING TERMS IN VIETNAMESE AND AMERICAN COMMUNICATION**

As mentioned in the previous Chapter, Vietnamese culture and English one is different. Thus, the languages are different and hence the Addressing systems are not the same. The difference is even so clear that they are hardly translated equivalently.

### **1.1 Addressing Terms in Vietnamese Cultural**

Addressing terms in Vietnamese culture play a crucial role in communication, reflecting social hierarchy, respect, and relationships between speakers. Unlike English, where pronouns and names are commonly used, Vietnamese addressing terms are deeply influenced by age, gender, family relationships, and social status.

According to Nguyen Van Khang (2008, Address forms in translation), addressing terms are words used to call oneself and others. In other words, addressing words are the ones used to call the H or the S in communication. Each language has its own addressing system. They, however, both base on basic commons. Those commons are pronouns, kinship words which are divided into categories of number, gender and person.

In this study, I would like to point out the similarity and also the differences between English addressing system and Vietnamese one.

#### **1.1.1 Pronouns and Kinship Terms**

##### **A. Pronouns**

Personal pronoun is a word used instead of a noun that represents a specific person. Its usage depends on number (singular, plural), person (first, second, third) gender (male, female, neutral), and case (subject, object)

Vietnamese pronouns are not neutral and must be chosen carefully based on the speaker's and listener's relationship.

## Common Vietnamese Pronouns

Pronoun Type	Vietnamese Pronoun	Usage Context	Equivalent English
<b>First-person (I, me)</b>	Tôi	Formal, neutral	I
	Mình	Friendly, intimate	I / We
	Em	Younger speaker addressing older person	I (for younger)
	Anh	Male speaker addressing younger person	I (for an older male)
	Chị	Female speaker addressing younger person	I (for an older female)
	Cháu	Younger speaker addressing an elderly person	I (for a child or young person)
<b>Second-person (You)</b>	Bạn	Friendly, informal	You
	Cậu	Friendly, between friends	You (casual)
	Anh	Addressing an older male	You (for an older male)
	Chị	Addressing an older female	You (for an older female)
	Ông	Addressing an elderly man	You (for an elderly man)
	Bà	Addressing an elderly woman	You (for an elderly woman)
<b>Third-person (He, She, They)</b>	Ngài	Very formal, used for officials	You (very formal)
	Anh ấy	Referring to an older male	He
	Chị ấy	Referring to an older female	She
	Ông ấy	Referring to an elderly male	He (elderly)
	Bà ấy	Referring to an elderly female	She (elderly)
	Họ	Referring to a group of people	They

## Key Features of Vietnamese Pronouns

- Context-dependent: The pronoun changes based on the age and social status of the listener.
- Respect-driven: Using the wrong pronoun can sound impolite or disrespectful. Gender-sensitive:
- Different words are used for males and females.

## B. Kinship Terms in Vietnamese

Kinship terms in Vietnamese go beyond family relationships; they are also used in social and workplace settings to indicate respect and familiarity

### Common Vietnamese Kinship Terms

Kinship Term	Meaning	Usage Context
Anh	Older brother	Used to address an older male (relative, friend or colleague)
Chị	Older sister	Used to address an older female (relative, friend or colleague)
Em	Younger sibling	Used to address a younger person (regardless of gender)
Bác	Uncle/Aunt	Used for an older person (older than parents)
Chú	Younger uncle	Used for a younger man (younger than father)
Cô	Aunt	Used for younger woman (younger than mother) or female teacher
Thầy	Male teacher	Used to address male educator
Ông	Grandfather	Used for elderly men and in formal settings
Bà	Grandmother	Used for elderly women and in formal settings

### Key Features of Kinship Terms

- Extend beyond family: Even strangers or colleagues are addressed using kinship terms.
- Respect social hierarchy: Elders and higher-status individuals are addressed with proper kinship terms.
- Create warmth and familiarity: Using kinship terms builds social bonds and shows politeness.



### 1.1.2 Formal and Informal Usage

Vietnamese addressing terms vary based on **formality, age, relationship, and social context**. Using the right term helps maintain politeness and avoid misunderstandings in communication.

#### A. Formal Usage of Addressing Terms

Formal addressing terms are used in professional, academic, and official settings to show respect and hierarchy.

Vietnamese Term	Usage Context	Example
Tôi	Neutral, polite pronoun used in professional and official settings	“Tôi xin phép được phát biểu.” (I would like to speak)
Chúng tôi	“We” (excluding the listener), used in professional and official speech	“Chúng tôi sẽ xem xét đề xuất này” (We will review this proposal)
Chúng ta	“We” (including the listener), used in inclusive formal speech	“Chúng ta cần hợp tác để đạt mục tiêu.” (We need to cooperate to achieve our goals.)
Ông/Bà	Used for older man/women in respectful situations	“Anh/Chị có thể cho tôi ý kiến không?” (Sir/Madam, may I have your opinion?)
Ngài	Used for high-ranking officials, government figures, or VIPs	“Chúng tôi rất vinh dự được đón tiếp Ngài.” (We are honored to welcome you.)
Quý vị	Very formal, used when addressing an audience in professional settings	“Kính thưa quý vị đại biểu” (Dear distinguished guests)

#### B. Informal Usage of Addressing Terms

Informal addressing terms are used in **casual conversations, among friends, family members, and peers**. These terms create a sense of closeness and friendliness.

##### Situations Where Informal Terms Are Used

- **Friends & Peers:** When speaking to classmates or close colleagues.
- **Family Members:** Talking to parents, siblings, or cousins.
- **Social Settings:** Casual conversations at gatherings, parties, or online chats.

##### Example of Informal Conversation

### Two friends talking:

“Ê cậu, tối nay đi xem phim không?” (Hey, do you want to go watch a movie tonight?)

A younger sibling talking to an older one: • “Anh ơi, chở em đi ăn kem đi!” (Brother, take me to get ice cream!)

### Key Differences Between Formal and Informal Addressing Terms

Aspect	Formal Usage	Informal Usage
Purpose	Shows respect, professionalism, and politeness	Expresses familiarity and closeness
Setting	Business, education, official meetings	Family, friends, social interactions
Examples	“Thưa thầy, tôi, ông/bà, giám đốc”	“Ê mình, bạn, cậu, tao”
Relationship	Between strangers, professionals, or superiors	Between equals, friends, or family

Understanding the difference between **formal and informal addressing terms** is essential for effective communication in Vietnamese culture. Formal terms **show respect and professionalism**, while informal terms **build closeness and friendliness**. Choosing the right addressing term depends on **context, relationship, and social norms**, making it a crucial part of Vietnamese language and culture.

#### 1.1.3 Factor Influencing Choice (Age, Status, Relationship)

The use of addressing terms in Vietnamese is not random—it is deeply influenced by sociocultural factors that reflect the values of respect, hierarchy, and social harmony. The main factors that determine which addressing term is appropriate include age, social status, and relationship between speakers.

##### 1. Age

Age is one of the most important factors in Vietnamese communication. The language requires speakers to be aware of who is older or younger in order to use appropriate pronouns or kinship terms.

##### Example:

- A 20-year-old talking to a 30-year-old man may say: “**Anh ơi, em cần hỏi một chút**” (Brother, I need to ask something)
- A student talking to a child might say: “**Cháu tên là gì?**” (What is your name, little one?)

## **2. Social Status / Occupation**

Social roles and professional ranks heavily influence addressing choices, especially in formal settings such as schools, offices, or government institutions.

**Example:**

- In a meeting, an employee might say: “**Thưa giám đốc, tôi xin phép trình bày.**” (Director, may I present something?)

## **3. Relationship / Familiarity**

The closeness of the relationship also influences whether the speaker uses **formal or informal, respectful or friendly terms.**

**Example:**

- Two close friends might say: “**Cậu ăn gì chưa?**” (Have you eaten yet?)
- A stranger might say: “**Chị có thể giúp e được không?**” (Can you help me, Miss?)

## **4. Gender**

Vietnamese addressing terms are also gender-sensitive. Different terms are used for males and females in the same position

## **5. Regional Differences**

In Vietnam, the use of terms may also vary by region (North, Central, South), though the basis structure is consistent. For instance:

- In the **North**, “mợ”, “thím”, “dượng” are more common in family address.
- In the **South**, people may be more relaxed and casual in their usage.

## **3.2 Addressing Terms in American Cultural**

In American culture, addressing terms are generally less hierarchical and more flexible compared to many other cultures. The system is marked by its emphasis

on egalitarianism and informality, while still accommodating formal forms of address when necessary. Below is an overview of how Americans use addressing terms, including distinctions between formal and informal contexts, as well as factors that shape their usage.

### **3.2.1 Characteristics of American Addressing Terms**

#### **1.1 Informal Addressing**

- **First Names:**

In everyday interactions whether in social, academic, or many business settings Americans frequently use first names. This practice signals approachability and equal status.

**Example:** “Hi, John!” or “Good morning, Sarah!”

- **Nicknames and Slang:**

Among close friends and in casual environments, nicknames or shortened names are common.

**Example:** “Hey, Mike” instead of “Michael.”

#### **1.2 Formal Addressing**

- **Titles with Last Names:**

In more formal or professional settings, especially when addressing someone with a higher status or when first impressions matter, titles such as “Mr.,” “Ms.,” “Mrs.,” “Dr.,” or “Professor” are used with the person’s last name.

**Example:** “Good morning, Mr. Smith” or “Dr. Johnson will see you now.”

- **Honorifics:**

Honorifics might also be used in official communications, meetings, or written correspondence. A level of formality is maintained with phrases like “Dear Mr. Brown” or “Dear Members of the Board.”

### **3.2.2 Factor Influencing the Choice**

#### **2.1 Social Relationship**

- Professional vs. Social Interactions:

In professional settings, formality is observed to maintain professional boundaries, while social interactions among friends and family tend to be informal.

- Power Distance:

American culture generally values low power distance, meaning that even in professional contexts, once a relationship is established, the strict use of titles may give way to first-name usage.

**Example:** A CEO might introduce themselves by their first name during a company meeting to promote a sense of inclusiveness.

## **2.2 Context and Setting**

- Formal Contexts:

Official events, business meetings, academic settings, and formal written communication require respectful forms of address that signal professionalism and courtesy.

- Informal Contexts:

Everyday conversation, social gatherings, and non-hierarchical group activities allow for relaxed addressing terms.

## **2.3 Cultural Norms and Expectations**

- Individualism:

American society places a high value on individualism, which is reflected in the informal, first-name basis of many interactions. This approach is meant to foster open communication and directness.

- Flexibility and Adaptability:

Americans generally adopt addressing practices that can quickly change based on the relationship and evolving social norms. For instance, many professionals quickly transition from formal titles to first-name familiarity as relationships develop.

### **3.2.3 Conclusion**

Addressing terms in American culture are characterized by their flexibility and tendency toward informality. While formal titles remain important in certain contexts to denote respect and professionalism, the general preference is for first-name address, reflecting the nation's cultural emphasis on equality and directness. Understanding these nuances is critical for navigating social and professional environments effectively in the United States.

# CHAPTER IV:

## CULTURAL DIFFERENCES AND THEIR IMPACT ON COMMUNICATION

Cultural differences play a significant role in shaping the way people communicate, interpret messages, and express meaning. Misunderstandings in cross-cultural communication often stem not from language barriers alone, but from different cultural norms, values, and expectations.

### 4.1 Cultural Misunderstandings in Addressing Terms

Situation	Vietnamese Perspective	American Perspective
Addressing a teacher or superior	Use formal title like “Thầy/Cô”	Use first name or “Professor” once informal accepted
Giving criticism	Avoid direct critique to save face	Give constructive feedback openly
Refusing an invitation	Indirect response to avoid offending	Clear “no” or explanation expected
Expressing opinions in a group	May wait to be invited to speak	Expected to voice opinion freely

### 2.2 Politeness Strategies and Face-Saving in Communication

Politeness and face-saving are essential aspects of communication, especially in cross-cultural contexts. They help maintain social harmony, show respect, and prevent conflict. These strategies differ significantly between cultures such as Vietnamese and American due to their underlying cultural values.

- **Politeness Strategies**

Politeness strategies are ways of communicating **that reduce threat to the listener’s face**. Linguist Brown and Levinson proposed four main types of politeness strategies:

Strategy	Definition	Example
Bald on-record	Direct and clear, with no softening	“Close the door.”
Positive politeness	Shows friendliness, solidarity	“Could you help me out, buddy?”
Negative politeness	Shows respect, minimizes imposition	“Sorry to bother you, but could you...?”
Off-record (Indirect)	Suggestive, leaving room for interpretation	“It’s cold in here, isn’t it?”

- **Face-Saving**

Face refers to a person’s social image, dignity, and self-respect in interactions.

- Face-saving is the act of protecting one’s own or another’s social image to avoid embarrassment, shame, or disrespect.
- Cultures that emphasize community and harmony (like Vietnam) tend to be more face-conscious.

- **Importance in Cross-Cultural Communication**

Understanding politeness and face-saving strategies helps:

- Avoid unintentional rudeness
- Foster mutual respect
- Build strong intercultural relationships
- Communicate effectively across cultures

## 2.3 Perception of Respect and Formality in both Cultures

Respect and formality are deeply embedded in cultural values, and how they are expressed varies significantly across cultures. In communication, these concepts influence word choice, tone, body language, and especially the use of addressing terms. Vietnamese and American cultures offer contrasting yet insightful perspectives on how respect and formality are perceived and demonstrated.

### 1. Respect and Formality in Vietnamese Culture

#### a. Hierarchical Structure

- Vietnamese society places a strong emphasis on social hierarchy based on age, status, and relationships.
- Respect is shown by using appropriate kinship terms, titles, and polite particles.



b. Formality in Language

- Formal language is expected in interactions with elders, superiors, or strangers.
- Speakers often use honorifics, and avoid direct or casual speech in formal settings.

Example: Saying “Dạ, em chào thầy ạ” (Yes, I greet you, teacher) to show deep respect to a teacher.

c. Nonverbal Cues

- Bowing slightly, lowering one’s voice, and avoiding direct eye contact with elders or superiors are considered respectful gestures.

d. Flexibility Over Time

- Even in close relationships, Vietnamese people may maintain a level of formality as a sign of enduring respect.

**2. Respect and Formality in American Culture**

a. Emphasis on Equality

- American culture tends to be egalitarian, valuing individualism and equal treatment over strict hierarchy.
- Respect is shown more through tone of voice, active listening, and courtesy, rather than formal language.

b. Informality in Communication

- It is common to address people by first names, even in professional or academic contexts.
- Formal titles are used in initial meetings, but dropping them is often encouraged to promote closeness and trust.

c. Directness as a Form of Respect

- Americans often perceive direct communication and honesty as signs of respect, as it reflects openness and clarity.

d. Cultural Adaptability

- While formality exists, particularly in high-stakes or ceremonial settings, American culture tends to quickly shift toward informality once relationships are established.

-

### 3. Comparison Table: Perceptions of Respect and Formality

Aspect	Vietnamese Culture	American Culture
Basis of respect	Age, social status, family roles	Individual merit, personality
Form of address	Kinship terms, titles, honorifics	First names, titles used briefly
Formality level	High, especially in public or unfamiliar settings	Moderate to low, depending on the context
Tone and indirectness	Soft, polite, indirect to avoid offense	Clear, direct and straightforward
Maintaining face	Very important; avoids direct confrontation	Less emphasized; values openness and dialogue
Nonverbal signs of respect	Physical posture, modest gestures	Eye contact, active engagement

#### 2.4 Conclusion

While Vietnamese culture values formality and hierarchical respect, shown through linguistic and nonverbal cues, **American culture** often equates respect with **equality, directness, and openness**. Recognizing these cultural differences helps individuals navigate cross-cultural communication more thoughtfully, ensuring that respect is appropriately conveyed according to cultural expectations.



## **CHAPTER V:**

# **POTENTIAL CULTURAL DIFFERENCES CAUSED BY CONTRASTING ADDRESSING TERMS AND SOME SUGGESION**

Addressing terms are not just words—they reflect deeper cultural values such as respect, hierarchy, familiarity, and social relationships. Differences in how Vietnamese and American people use addressing terms can easily lead to miscommunication, discomfort, or even unintended offense in cross-cultural settings.

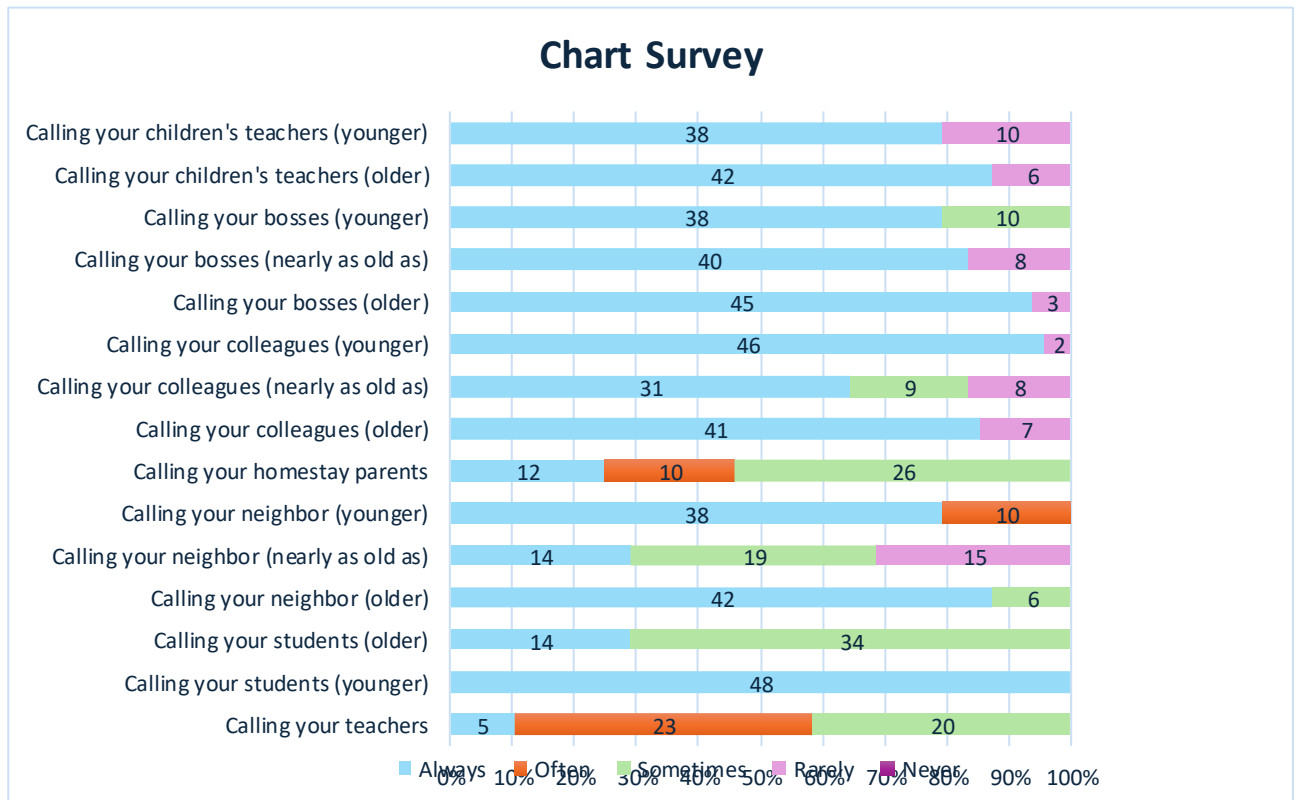
### **5.1 Problems in using English Addressing terms**

English addressing form seems easy to be used since they hardly illustrate age gap, social status and attitude of addresser and addressee. But there exists some situation in which speakers feel confused about how to address people properly. Many feel uncomfortable asking the question "What should I call you?". The following are some situations which may cause culture-shock when a Vietnamese sojourner enters an English-speaking culture. These situations are hard ones that an English-speaking person or an oversea student/teacher may have. A Vietnamese person who works or study in an English culture is more likely to encounter. Thus, they were put in my surveys sent to Vietnamese oversea students and people who are working in an English-speaking culture

When Vietnamese speakers use English in cross-cultural communication, especially in formal or international settings, the use of **English addressing terms** can be a source of confusion, discomfort, or miscommunication. These challenges often arise from **cultural differences, language structure, and social expectations.**

The survey has been done by 48 people. And following is the result:

## PROBLEMS IN USING ENGLISH ADDRESSING TERMS



The above bar chart illustrates the problems that Vietnamese people have when using

English addressing terms. The problems often seen are calling teachers, students, neighbors and homestay parents. 23 out of 48 people asked show that they have problems in calling their teachers. 17 of them are teachers and they get difficulties when having students who are older than them. 10 of them have problems in calling their neighbors. And almost all the foreign students asked have had problems with addressing their homestay parents.

### 5.1.1 Addressing teachers

Addressing teachers is one of the most culturally sensitive practices in communication, as it reflects a society's values regarding respect, hierarchy, and familiarity. Vietnamese and American cultures approach this very differently, and these differences can affect classroom interactions, student-teacher relationships, and communication styles.

Vietnamese students often address their teachers by their occupational status - thầy/cô, which means teacher in English. With this habit, Vietnamese students call their English-speaking teachers' "teacher". But "teacher" is not their name, it is their job. This also sounds as if the students do not know their teachers' names. Some English-speaking teachers feel uncomfortable to be addressed with this generic term, they suggest the students, for example, "Please don't call me teacher, call me Mr. Daniel." In this case, you should follow his/her suggestion.

### **5.1.2 Calling fellow students**

How students address each other in everyday communication reflects cultural values related to politeness, age hierarchy, familiarity, and social harmony. In cross-cultural settings, these differences can influence group dynamics, collaboration, and the comfort level in peer interactions.

In most classroom situations, teachers call their students by their first names. But if there are a few students who are older than the teacher, it seems unreasonable to call their first name. To show respect, the teacher should address these students by their last name (unless they suggest to use their first).

### **5.1.3 Calling homestay parents**

In homestay situations, where students live with host families—especially during exchange or study abroad programs—forms of address play a big role in setting the tone of the relationship. These terms reflect expectations around respect, closeness, formality, and family roles. How students address their homestay parents can vary greatly depending on cultural norms.

An overseas student has to show his/her respect to his/her homestay parents. Thus, s/he can use titles (Mr. or Mrs./MS) and last names. But this way of addressing express a distance between his/her and the parents while they would prefer a close relationship. It is advised to use titles and their last names until they suggest differently.

#### **5.1.4 Calling neighbors**

How people address their neighbors reflects their cultural views on community, formality, familiarity, and respect for age and social roles. Vietnamese and American societies take very different approaches when it comes to talking with those living nearby.

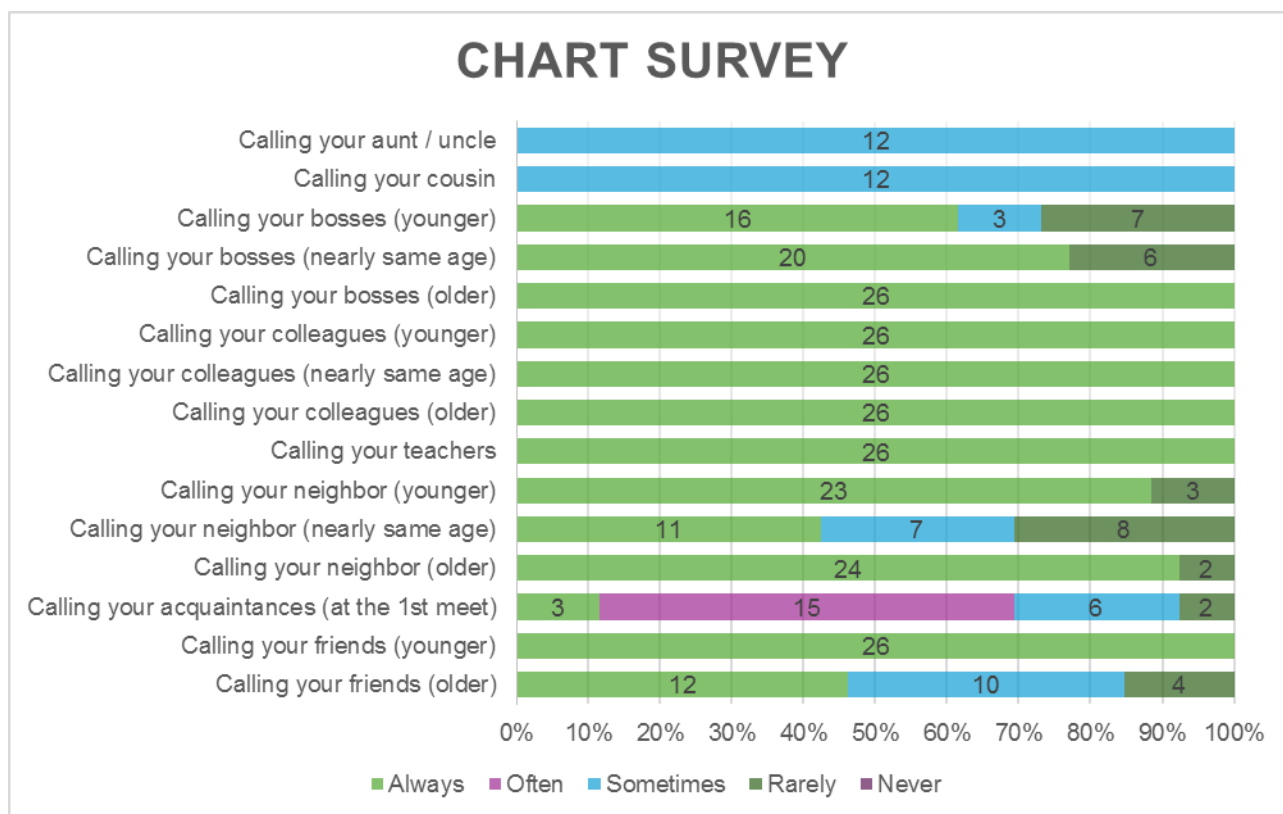
It seems easy to call neighbors who are obviously older or younger than you by their last names (with titles) for the former and their first names with their later. If your neighbor looks nearly at the same age with you, normally you can call him/her by his/her first name. But this sometimes matters. Some neighbors may feel unrespected. Since it is considered impolite to ask for their ages, if you are a new comer in the neighborhood, you had better introduce yourself using your first name and wait to see how they introduce themselves. If you want to make a closer relationship, you can ask a question "Is it okay if I call you [first name]?"

#### **5.2 Problems in using Vietnamese Addressing terms**

Vietnamese addressing terms are deeply rooted in cultural values like **respect**, **age hierarchy**, **social relationships**, and **family roles**. While this system helps maintain social harmony, it can also lead to **confusion**, **discomfort**, or **miscommunication** especially for non-native speakers or in cross-cultural contexts.

Due to the above characteristics, the Vietnamese address system is much more complex than the English address system. The Vietnamese address format is flexible and meaningful. Therefore, English-speaking guests may have a harder time adapting to the new culture than Vietnamese newcomers. Another survey of 26 foreigners living in Vietnam who speak Vietnamese as a second language (12 of whom are married to Vietnamese and live with Vietnamese families) also explored these issues.

The following is the result of the survey:



The survey result seen above illustrates the problems faced by foreigners speaking Vietnamese. The problems are encountered when calling friends/acquaintances which is encountered by 23 out of 26 people asked, calling younger bosses with 10 out of 26 people asked. And the most difficulty faced is calling family members which has 12 out of 12 people asked say yes. Now we can put it in the situation when an English-speaking man immigrates to Vietnam and tries to speak Vietnamese, which is very common nowadays. To make it easy, I would like to name this man Max. Max gets to know some Vietnamese people. This is when he starts realizing how Vietnamese addressing system works.

#### 5.2.1 Communication among friends/acquaintances

How people address their friends and acquaintances reflects cultural values about closeness, equality, age, and respect. While Vietnamese culture leans heavily on hierarchy and relational context, American culture emphasizes informality and directness.

- Vietnamese Culture: Respect with Familiarity

- a. **Among Friends:**

- Kinship terms** are still widely used, even between close friends:

- Anh / Chị – if the friend is older
    - Em – if the friend is younger
    - Bạn – technically means “friend” but is rarely used among actual close friends

- b. **Close Friend Pairs may use:**

- First names** with or without titles

- Pronouns** change based on comfort:

- Tớ - Cậu (neutral, polite)
    - Mày – tao (Very informal, used between close friends, but can sound rude if misused)
    - Mình – Cậu (Soft, friendly)

- c. **Among Acquaintances**

- More likely to use **formal or neutral terms** like:

- Anh, Chị, Em, Bác depending on age
    - Avoid overly informal pronouns (mày, tao) unless a relationship is already established

In this integrative world, many Vietnamese people see it is common for a foreigner to address them by their names. It is considered as expressing the equality and somehow keeping the distance with them. The exchange of first names usually runs without any problems, especially among people at nearly same ages. But with many other Vietnamese people, this exchange seems unreasonable since they feel like unrespected. For instance, a woman who is about 10 years older than Max would like to be called with the kinship word “chị”. The exchange of first names is even unacceptable with people who is obviously older than Max. In this case, Max should know how to use “cô”, “chú”, “bác”, “ông”, “bà”.



- American Culture: Casual and Equal

- a. **Among Friends:**

- First names are standard.
    - Nicknames, shortened names, or even playful titles are often used among close friends.
    - No change in language or pronouns is needed based on age or status.

- b. **Among Acquaintances**

- First names are still commonly used, even if just met.
    - Small talk and casual tone help ease into familiarity.
    - Rarely, people may use “Mr./Ms. + Last Name” in formal or professional settings.

- Potential Issues in Cross-Cultural Interaction

- Vietnamese speakers may hesitate to use first names with new acquaintances, fearing it may seem disrespectful.
  - Americans may unintentionally offend by using a Vietnamese person’s first name without a title.
  - Vietnamese pronouns like mày – tao can sound aggressive or impolite if used with the wrong person or outside close circles.

### **5.2.2 Communication at working place**

Workplace communication isn’t just about the tasks at hand—it also conveys respect, hierarchy, and group dynamics. Below is an overview of how Vietnamese and American norms differ in addressing colleagues, managing formality, and fostering collaboration.

- **Vietnamese Workplace Communication:**

#### **Addressing Term & Pronouns**

**Kinship-based titles** remain common outside the family:

- Anh/Chị for slightly older colleagues
  - Em for younger staff
  - Bác/Cô/Chú for much older or senior colleagues

**Professional titles** are used liberally, often with the person's given name:

- Giám đốc Lan (Director Lan), Trưởng phòng Huy (Manager Huy)
- In academia: Thầy Minh, Cô Lan

**First-person pronoun** is usually *tôi* in formal settings; *mình* or *em* in more familiar teams

### **Formality & Hierarchy**

- High **power distance**: junior staff defer to seniors in both language and seating/order of speaking.
- Meetings open with formal greetings:
- “Kính chào quý vị”, “Thưa anh chị, tôi xin phép báo cáo...”
- Feedback often given **indirectly**, to avoid face-threatening acts.

### **Meetings & Email Style**

- **In-person**: stand when seniors enter; address them first.
- Emails: start with “Kính gửi...,” close with “Trân trọng” or “Kính chào.”
- Agenda and minutes follow strict formats.

#### **• American Workplace Communication**

### **Addressing Terms & Pronouns**

- **First names** are standard—even between boss and subordinate—once an initial rapport is established.
- **Titles + last name** (Mr./Ms./Dr.) appear in formal or external communications (e.g., with clients).
- **Pronouns** are fixed: “I”/ “you” without regard to status or age.

### **Informality & Egalitarianism**

- Low power distance: open-door policies and flat organizational charts.
- Meetings begin with casual check-ins (“How was your weekend?”).
- Feedback is direct and encouraged visibly “Let me give you some thoughts on...”—with an emphasis on problem-solving over deference.

### **Meetings & Email Style**

- In-person: people jump in (often “raise hand” metaphorically), interruptions are tolerated.
- Emails: often start with “Hi [First Name],” close with “Best,” “Thanks,” or even just initials.
- Informal collaboration tools (Slack, chat) further flatten hierarchy.

By understanding these cultural norms around addressing terms, formality, and feedback, you can navigate Vietnamese and American workplaces more effectively—showing respect where it’s expected and fostering the open collaboration each culture values.

### 5.2.3 Communication among family members

Family communication reflects a culture’s core values—like hierarchy, individualism, respect, and emotional expression. Vietnamese and American families approach interaction quite differently, especially in how they address each other, show respect, and express opinions.



The following previous chart illustrates the basic Vietnamese familial relations. As seen at the chart, Vietnamese familial relations are clearly distinguished between paternal side and maternal one. A Vietnamese person has to know the exact relations of a relative to their mother or father to have the appropriate kinship word to address him/her

It seems easy to address mother's older sisters/brothers and father's older sisters/brothers since they are addressed the same as "bác". Max has to call them the same as his wife does. He may find no difficulty in this addressing

The addressing, however, is not that easy in the other branch of the family tree. Mother's younger brothers and father's younger brothers are addressed differently, "cậu" and "chú" respectively. Father's younger brother and father's younger sister's husband, contrastingly, have the same way to be addressed as "chú" and their wives are both "cô". In contrast, mother's younger brothers and mother's younger sister's husband have different references, "cậu" and "dượng" respectively, though they are counterparts of "chú". Cậu's wife and dượng's wife are "mợ" and "dì". This sounds really complicated.

What's more, parents' nieces and nephews are both called "cousin" in English. In Vietnamese kinship system, they are clearly distinguished. Father/mother's older sister/brother's children are "anh/chị"; and father/mother's younger sister/brother's children are called "em" no matter how old they are. Cousins, in English culture, address each other by first names. Thus, they are equal in communication. In Vietnamese culture, they are not. As mentioned in Chapter II, Vietnamese culture emphasizes "superior controls junior", so if a person is a superior to another, his/her children are also in higher position than the junior's ones. This causes a very interesting phenomena which only exists in Vietnamese culture. An older brother/sister may get married and give birth after his/her sibling. In this case, the younger sibling's children are older than the older ones but they still have to address their bác children as anh/chị. Thus, has may have a brother who is much younger than him, which is a normal phenomenon in Vietnamese culture but seems really strange in English.

The previous is just only the basic Vietnamese familial relations system but there hidden many potential culture-shock situations a foreigner to encounter. There are more difficulties to overcome since Vietnamese culture attaches much importance on family history in which there are often more than 3 or 4

generations. Due to its limitation, this study cannot illustrate all, but it shows the intricateness of Vietnamese kinship system.

Addressing form is not the hardest cultural barrier that a foreigner has to pass before integrating into Vietnamese culture but it is the first barrier of all and it takes time for a foreigner to get used to with one of the most complicated addressing systems in the world. If a foreigner cannot cope with this barrier, s/he cannot pass the next, either. Therefore, the obvious conclusion to be drawn is that a foreigner should have some cues for his/her potential culture-shock in order not to be disconnected in the new culture.

## Cultural Differences When Communicating



### 5.3 Suggestions for Vietnamese and American in Addressing Terms

(For Better Cross-Cultural Communication)

Addressing terms are more than just names—they reflect respect, relationship, and cultural values. Misuse can lead to awkwardness or even offense, so understanding the norms of both Vietnamese and American styles can help avoid misunderstandings and strengthen communication.

**For Vietnamese Speakers Communicating with Americans**

### 1. Use First Names Confidently

- In most situations, Americans **prefer and expect** first-name usage, even at work or with elders.

**Example:** “Hi John” instead of “Mr. John”

- Don’t feel it’s disrespectful—it’s a **sign of friendliness and equality**.

### 2. Avoid Kinship Term in English

Using terms like anh, chị, or cô in English conversations can confuse native speakers.

Instead, use names or neutral titles: “my teacher,” “my aunt,” etc.

### 3. Ask Politely if Unsure

- Try: “Is it okay if I call you by your first name?”
- This shows thoughtfulness and helps build rapport.

### 4. Adjust Formality in Emails

Avoid overly formal openings like “*Dear Sir/ Madam*” unless it’s a very formal context. Use “Hi [First Name]” or “Dear [Full Name]” in business writing.

## **For American Speakers Communicating with Vietnamese**

### 1. Learn Basis Kinship Terms

Using anh (older brother), chị (older sister), em (younger person) shows respect.

Try asking, “How should I address you in Vietnamese?”

### 2. Don’t Use First Names Too Quickly

Especially with older or more senior people in Vietnam, wait until invited to use first names.

Start with a title if you know it: Thầy (male teacher), Cô (female teacher), Sếp (boss).

### 3. Avoid Using “You” Without Context

In Vietnamese, pronouns are relational and specific “you” becomes anh, chị, em.

Using generic “you” or “he/she” can seem distant or disrespectful in translation.

## Shared Strategies for Both Cultures

Tip	Benefit
Ask how someone prefers to be addressed	Shows respect and reduces confusion
Use names over titles when unsure	Names are usually safer in casual settings
Be open to correction	Mistakes are okay- adjusting
Explain your own norms	Builds mutual understanding

### Example Dialogue: Vietnamese in U.S

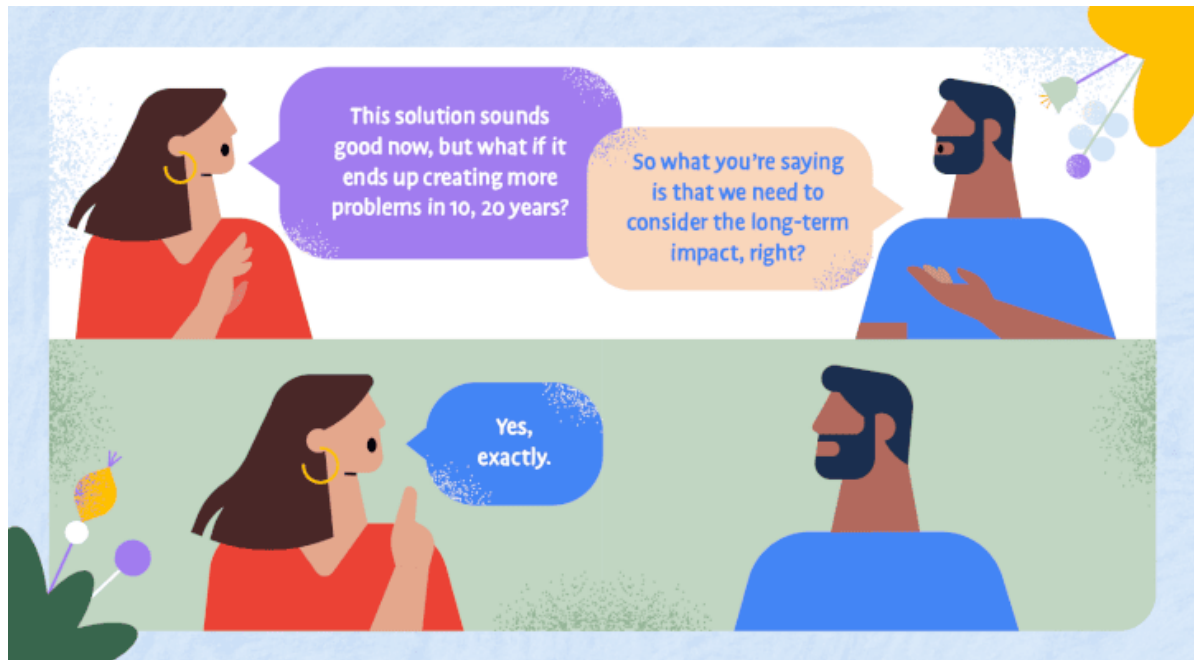
*Vietnamese Student:* “Hi, Professor. Is it okay if I call you Davis?”

*American Professor:* “Yes, of course! Just call me Davis we’re pretty informal here.”

### Example Dialogue: American in Vietnam

*American Visitor:* “Hi, my name’s Jake. How should I address you in Vietnamese?”

*Vietnamese Local:* “You can call me chị Mai. I’m older than you, so “chị” is polite”





## PART THREE: CONCLUSION

From all the features of the two addressing systems, the potential culture-shock and the cure for it mentioned above, the obvious lesson to be drawn is that addressing system is the first cultural barrier to over pass when a sojourner tries to enter a new culture.

Address forms are a part of greeting and showing power and solidarity for us to know the relationship between an addresser and an addressee. And addressing forms are also culturally restricted, so we can expect different societies to devise different ways of handling the choice of addressing forms. Therefore, addressing forms play an important role in communication, and the appropriate choice of addressing forms are helpful for interpersonal relationship.

### 1. Summary of Key Findings

This study explored the use of addressing terms in Vietnamese and American cultures, highlighting how cultural values shape communication styles. The findings show that:

- **Vietnamese addressing terms** are deeply tied to hierarchy, age, social roles, and relationships, with heavy reliance on kinship terms.
- **American addressing norms** favor informality, equality, and individualism, typically using first names even in professional or cross-generational settings.
- These differences can lead to **miscommunication, discomfort, or unintentional disrespect** in cross-cultural interactions if not understood properly.

### 2. Cultural Implications

The contrast in addressing terms reflects broader cultural values:

- **Vietnamese culture** values collectivism, respect for hierarchy, and face-saving communication.
- **American culture** promotes individualism, openness, and egalitarian interaction.

Understanding these values helps explain why each culture communicates the way it does, and helps prevent misunderstandings in intercultural settings.

It can be clearly seen the importance of teaching foreign language learners the differences of Addressing systems used in the two languages. Addressing forms are always taught in the very beginning of any foreign language book. For instance, in the textbook “*tiếng Việt cho người nước ngoài*” (Nguyễn Văn Huệ, 2003), basic pronouns such as “*tôi, chúng ta, anh, chị, ông, bà, em, các bạn,*” etc. are put in the first lesson.

It is critical for foreign language learners to be taught that depending on different references of communication, they have to figure out appropriate addressing forms. Familial, social relations and addressers’ emotion are the cause of different usage of addressing forms. The same reference but in different communicating situations may be addressed differently. Thus, teaching learners how to use

appropriate addressing forms shall create nice conversations and hence, good relations and positive effects.

### **3. Practical Suggestions**

To bridge cultural gaps:

- **Vietnamese speakers** should feel confident using first names in American contexts, while remaining open to explaining their own cultural preferences.
- **American speakers** can show respect in Vietnamese contexts by using appropriate titles and being mindful of age-based addressing norms.

Mutual awareness, curiosity, and flexibility are key to effective cross-cultural communication.

### **4. Translating implication**

According to Y. P. Solodub, “Translation is a creative intellectual activity, denoting the transmitting of information from a source language into a target language.

As there are many Vietnamese addressing words that have no equivalent in English, translating of addressing forms is not only used to emphasize the rules

of communication in addressing, but also gives clear differences between English and Vietnamese addressing forms.

There are some following rules to follow when translating Vietnamese addressing forms into English ones and vice versa.

1. Complying with the social and family hierarchies (e.g.: relation between parents and children, relation between employers and employees).
2. Paying attention to age, marital status and gender (distinction between married woman and unmarried woman).
3. Basing on the intimation of human relationship (such as friendship and neighborhood).
4. Considering the difference of addressing between social and familial relations.

When translating addressing terms from English into Vietnamese and vice versa, attention has to be paid to equivalent and none-equivalent of the rules in the communication in the target language. The translation is relevant to the original content of text and its culture. Finally, when translating these two languages into each other, not only the specific culture and the features of the native language must be analyzed but also the value and culture of the other language are transmitted.

## **5. Contribution of the Study**

This research contributes to cross-cultural communication studies by:

- Offering a comparative analysis of addressing terms in two distinct cultures.
- Providing practical strategies for avoiding miscommunication.
- Highlighting the importance of language as a reflection of cultural identity.

## **6. Suggestions for Future Research**

- Expanding the study to include other **English-speaking cultures** (e.g., British, Australian) for broader comparison.
- Exploring the **impact of globalization** and media on changing addressing norms.

- Conducting **in-depth interviews** with bilingual individuals to examine identity negotiation in communication.

Much information has been shown and discussed in this study. However, there are countless differences between the two Addressing systems and potential culture-shock situations caused by the contrasting. Another shortcoming of this study is that the Vietnamese Addressing system shown is also the standard one. It has not covered all the addressing form used in different regions of the country. Therefore, the recommendation for further study is to discuss deeper into these aspects. For this goal to be done, further research is suggested.

## REFERENCES

1. Brown, P., & Levison, S.C (1987). *Politeness: Some universals in language usage*. Cambridge University Press.
2. Hall, E. (1976). *Beyond culture*. Anchor Books.
3. Hofstede, G. (2001). *Culture's consequences: Comparing values, behaviors, institutions and organizations across nations*. Sage.
4. Huệ Nguyễn Văn. *Giáo trình tiếng Việt cho người nước ngoài*. Viet Nam Education Publishing House, 2003
5. Huỳnh Công. *Phân tích và dạy cho các học viên người nước ngoài về các từ xưng hô trong tiếng Việt*. Ho Chi Minh city: University of Social Sciences and Humanities - Vietnam National University
6. Khang Nguyễn Văn. *Address forms in translation*, 2008
7. Khang Nguyễn Văn. *Ứng xử ngôn ngữ trong giao tiếp gia đình Việt*, 1996
8. Leach, E. R. Concerning Trobriand Clans and the Kinship category "Tabu". In J. Goody (Ed.), *The developmental cycle in domestic groups*. Cambridge: Cambridge University Press, 1958
9. Levin and Adelman. *Beyond Language Intercultural Communication for English as a Second Language*, 1982
10. Nguyen, T. M. (2014). *Address forms in Vietnamese and cross-cultural communication*. Journal of Asian Languages, 12(2), 45–58.
11. Quang Nguyễn. *Giao tiếp và giao tiếp giao văn hóa*. Hanoi National University, 1999
12. Quang Nguyễn. *Intercultural communication*. Hanoi National University, 1998
13. Samovar, L. A., & Porter, R. E. *Communication between cultures*. Belmont, CA: Wadsworth, 1991
14. Scollon, R., & Scollon, S. W. (2001). *Intercultural communication: A discourse approach (2nd ed.)*. Blackwell.
15. Tran, Q. T. (2018). *Cultural values and addressing terms in Vietnamese*. Vietnam Journal of Linguistics, 56(1), 67–82.
16. Wardhaugh, R. *An introduction to sociolinguistics (Fourth Ed.)*. Oxford: Blackwell Publishers, 2002

17. Wierzbicka, A. (1991). *Cross-cultural pragmatics: The semantics of human interaction*. Mouton de Gruyter.
18. Y.P. Solodub, F.B. Albert & A.Y. Kuznetsov. *Theory and Practice of Literary Translation*. Moscow: Academia Press, 2005

## APPENDICES:

### LIST OF ABBREVIATION:

H: Hearer

S: Speaker

P: Page

L: Line

Ex: Example

TP: Translation by paraphrase

TO: Translation by omission

### LIST OF TABLES

<b>Table 1:</b> The chart compares cultural differences between Vietnamese and American cultures: .....	14
<b>Table 2:</b> Common Vietnamese Pronoun .....	25
<b>Table 3:</b> Common Vietnamese Kinship Terms .....	26
<b>Table 4:</b> Formal Usage of Addressing Terms .....	27
<b>Table 5:</b> Key Differences Between Formal and Informal Addressing Terms ...	28
<b>Table 6:</b> Cultural Misunderstandings in Addressing Terms .....	33
<b>Table 7:</b> Politeness Strategies .....	34
<b>Table 8:</b> Comparison Table: Perceptions of Respect and Formality .....	36

### LIST OF FIGURES

<b>Figure 1:</b> Intercultural communication by Nguyen Quang .....	39
<b>Figure 2:</b> Family Tree .....	42

## **Survey Questionnaire**

Survey on the use of vocatives in communication in different social relationships between Vietnamese and Americans. (Khảo sát về việc sử dụng cách xưng hô trong giao tiếp ở các mối quan hệ xã hội khác nhau giữa người Việt và người Mỹ).

I am currently doing a survey for my research titled: **"An American-Vietnamese cross-cultural study on the use of addressing terms in communication and some potential cultural differences"**.

This survey aims to collect people's opinions and data on the use of personal pronouns in communication in different social relationships.

All information you provide will be used for research purposes and is completely confidential. We look forward to your cooperation and sincere feedback!

Please choose and tick your answers

**Thank you kindly!**

Hiện tôi đang thực hiện một cuộc khảo sát cho nghiên cứu của mình có tiêu đề: **"Nghiên cứu giao thoa văn hóa Mỹ-Việt về cách sử dụng các thuật ngữ xưng hô trong giao tiếp và một số khác biệt văn hóa tiềm ẩn"**.

Cuộc khảo sát này nhằm mục đích thu thập ý kiến và dữ liệu của mọi người về việc sử dụng đại từ nhân xưng trong giao tiếp ở các mối quan hệ xã hội khác nhau.

Mọi thông tin bạn cung cấp sẽ được sử dụng cho mục đích nghiên cứu và hoàn toàn bảo mật. Chúng tôi mong muốn nhận được sự hợp tác và phản hồi chân thành của bạn!

**Xin chân thành cảm ơn!**



1.How old are you?

(Bạn bao nhiêu tuổi?)

- ☐ 19 and under (19 và dưới 19 tuổi)
- ☐ 20-29
- ☐ 30-39
- ☐ 39-40
- ☐ over 40 (trên 40 tuổi)

2.Gender?

(Giới tính?)

- ☐ Male
- ☐ Female

3. What do you usually call your teacher?

- ☐ (Bạn thường gọi giáo viên của mình là gì?)
- ☐ By their title and last name (theo chức danh và họ)
- ☐ By their full name (theo tên đầy đủ của họ)
- ☐ By their first name only (chỉ bằng tên của họ)
- ☐ Miss-Mr (Thầy-Cô)

4. How do you address your friends in daily conversation

(Bạn xưng hô với bạn bè như thế nào trong cuộc trò chuyện hàng ngày)

- ☐ By their first name (theo tên của họ)
- ☐ By a nick name (theo biệt danh)
- ☐ Using slang terms (sử dụng tiếng lóng "dude","bro","mày","tao")
- ☐ By using respectful or affectionate (bằng cách tôn trọng hoặc trìu mến)

5. What would you call your adoptive parents?

(Bạn sẽ gọi cha mẹ nuôi của mình như thế nào?)

- ☐ Mom/Dad (Bố/mẹ)
- ☐ By their first name (theo tên của họ)
- ☐ By formal titles (theo chức danh cô/chú/bác)
- ☐ By kinship terms in local language (theo từ ngữ địa phương "Ba/Má"  
"Dượng/Thím")

6. How do you usually address someone when you meet them for the first time?

(Bạn thường xưng hô thế nào với ai đó khi gặp họ lần đầu tiên?)

- ☐ By their title and last name (theo chức danh và họ)

- ☐ By their full name (theo tên đầy đủ của họ)
- ☐ By their first name only (chỉ bằng tên của họ)
- ☐ Using polite or respectful terms (Sử dụng các thuật ngữ lịch sự hoặc tôn trọng)

7. How often do you use formal addressing terms when speaking to your bosses (who is younger, older or nearly same age as you)? (Bạn có thường sử dụng cách xưng hô trang trọng khi nói chuyện với sếp không? (người trẻ hơn, lớn tuổi hơn hoặc gần bằng tuổi bạn?))

- ☐ Always (luôn luôn)
- ☐ Often (thường xuyên)
- ☐ Sometimes (thỉnh thoảng)
- ☐ Rarely (hiếm khi)
- ☐ Never (không bao giờ)

8. How often do you use formal addressing terms when speaking to your neighbors (who is younger, older or nearly same age as you)?

(Bạn có thường sử dụng cách xưng hô trang trọng khi nói chuyện với hàng xóm không? (người trẻ hơn, lớn tuổi hơn hoặc gần bằng tuổi bạn?))

- ☐ Always (luôn luôn)
- ☐ Often (thường xuyên)
- ☐ Sometimes (thỉnh thoảng)
- ☐ Rarely (hiếm khi)
- ☐ Never (không bao giờ)

9. How often do you use formal addressing terms when speaking to your Colleagues (who is younger, older or nearly same age as you)?

(Bạn có thường sử dụng cách xưng hô trang trọng khi nói chuyện với đồng nghiệp không? (người trẻ hơn, lớn tuổi hơn hoặc gần bằng tuổi bạn?))

- ☐ Always (luôn luôn)
- ☐ Often (thường xuyên)
- ☐ Sometimes (thỉnh thoảng)
- ☐ Rarely (hiếm khi)
- ☐ Never (không bao giờ)