Vocative of Uncle Ho's Soldiers in the Anti-French Period from the Point of View of Communicative Roles

Nguyen Thi Hong Chuyen[*]

Faculty of Humanities and Social Sciences, Udon Thani Rajabhat University, Thailand
*Corresponding author: hongchuyennnvn.tn@gmail.com

Abstract The article uses vocative and communicative theories to point out the vocative of Uncle Ho's soldiers in the anti-French period. The basis for us to determine the forms of address of the soldiers is: Military Command, the forms of address of the Vietnamese and some modern literary works. The results show that in communication, Uncle Ho's soldiers used 11/13 of address forms and corresponding to different communication situations, vocative of Uncle Ho's soldiers changed flexibly. However, the forms of address: by personal pronouns and by titles used in the vocative pair of: "*Tôi*" – "*đồng chí*" (*"I" - "Comrade"*) appears with very high frequency. Through analyzing the vocative forms and the vocative pairs, we initially find: The communication of Uncle Ho's soldiers is both legal and emotional, both modern and traditional, both formal and informal.

Keywords: *vocative, uncle Ho's soldiers, anti-French period, and communicative roles*

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1. Introduction

Learning about vocative, authors say that: Vocative in communication is the way to identify person pronouns, thereby referring to the characters involved in communication. R. Brown and A. Gilman (1976), after reviewing the formation and transformation of conceptions, vocative in some languages as in Old French, Old Spanish, Old Italian, In Old Portuguese, Medieval English found that two words of *T* and *V* (two words of *tu* and *vos* in Latin) were two common symbols for power and solidarity pronouns in all languages. In the asymmetrical relationship of power, high-ranking persons received *V* while the low-ranking persons accepted *T*. To illustrate the relationship between vocative and power role, the author presented a number of examples, in Medieval Europe; nobiliary class used T to call the people and were called V. The owner of a household used T to call servants and his or her servants called them V; In Italy in the 15th century, sinners used V to call priests and priests called them T... [1].

When viewing Western societies, T. Holmes found that behaving attitude and vocative of higher-rank persons and the acquaintance was equal. The author emphasized that the emphasis on social distance and the interaction of rights was towards negative politeness, which means polite and respectful tactics. Negative politeness emphasized social distance and differences in power [2].

The vocative in Vietnamese is strongly pressured by social norms. Social norms dominate choosing vocative words of individuals in social interactions. At present, in Vietnam, there is some research on vocative in communication such as:

The first one is *studying the influence of the communicative roles on choosing and using vocative words*. Using the notion of "*power*" and "*solidarity*" to consider vocative in communication of the Vietnamese, Nguyen Van Khang noted "*The words used to address in Vietnamese language include not only root personal pronouns, but also many other words transferred including kinship words*" and "*The uses of most vocative words of the Vietnamese language are "distributed" into scales of power, solidarity, courtesy... in both* "*calling oneself*" *and* "*calling others*". *Thus, through the use of vocative words, one can see the attitude and opinion of participants in communications*" [3]. In addition to identifying 13 forms of address and the factors governing the choice of vocative words, this study is considered to be the basis to study vocative forms from the point of view of the communicative roles in the next stage. Some research having the same direction was also done by Vu Tien Dung [4] and Pham Trong Thuong [5]...

From the point of view of Vietnamese culture, there are some studies such as Pham Trong Thuong (1998), "*The Vocative Forms in Nung Language*" [5]; Le Thanh Kim (2002), "*Vocative Words and Vocative Forms in Vietnamese Dialect*" [6]...

In terms of studying vocative forms within the family and social interactions, there are some studies such as: Nguyen Van Khang (1996) with "*Speech etiquette in Vietnamese family communication*", Khuat Thi Lan (2014)

[7] "*Vocative in communication of Vietnamese peasant husband and wife (on the basis of some literary works from 1930 to 1945)*"...

Through studying vocative forms within the family and society, we find that the authors share the same view: the different communicative contexts will govern and regulate vocative forms of the characters in a conversation. It can be said that vocative becomes the most important condition in identifying and establishing communicative roles of participants.

When studying communicative roles, the researchers find that communicative roles are firstly social roles. This is specifically mentioned in the opening work of Nhu Y. In this study, author Nguyen Nhu Y said: "*That HUMAN uses language means mentioning to the subject of language activities and it is human oneself with its manifestations of personality and behavior. Language can not be anything other than the product of language activity, and the language activity restored in the community*" [8]. Social roles are governed by the status of individuals in relationships among the members. Individuals' position determines social value of individuals in a group. Author, Nguyen Van Khang stated: "*As the aggregate of social relationships, as a multifunctional entity, each person has many roles from family to society .... All of these intertwined relationships make up a network of relationships of so many different roles*" [3].

In the study, Nhu Y did not mention the notion of power (or right), but through determining social roles, the author indirectly acknowledged the existence of the above concept in linguistic behavior. The right is sometimes interpreted as a direct expression of inequality in using language of men and women, or it is a direct expression of the disparity of positions among persons of different social status. The definition of power (or right), author Do Huu Chau in General Linguistics (Vol. 2) also mentioned: "People communicating (speakers and listeners) have high, low or equal status in society, in position, education and age... This is the difference in social status and power" [9]. Luong Thi Hien argued that power in an organization arising from three sources: 1) the position of an organization gave the individual an official power at a certain level; 2) Unofficial power was rooted in the relationship of an individual and others; 3) Personal power was expressed by the recognition of others in the quality and capacity of an individual [10].

In this article, we use the theories of communicative role to indicate the vocative of Uncle Ho' soldier in communication on the basis of some modern literary works.

2. Content

2.1. Some Theories of Vocative

The vocative is firstly a communicative act that expresses the cultural behavior of people in the speaking community. This language act is realized through linguistic forms.

Vietnamese language has a system of quite complex vocative words. Therefore, giving a common form of address is difficult. However, through the research, author Nguyen Van Khang presented some common forms of address in communication as follows: A. *Address form by surname and name* includes: (1) *Address form by first name*; (2) Address form by surname; (3) Address form by middle name + first name; (4) Address form by surname + fist name; (5) Address form by family + middle name + first name.

B. *Address form by all words that can be used for calling* includes: (6) Personal pronouns; (7) Kinship words used in calling; (8) Other words used for calling. C. *Address form by title includes*: (9) Address form by one of some titles; (10) Address form by many or all titles. D. *Address form by name of relatives* includes: (11) Address form by the name of relatives, such as husband's name, wife's name and child's name. E. *Address form by combination (1), (2), (3), (4),* includes: (12) Address form by other combinations (e.g. title + name, title + full name, calling words + first name / full name). F. *Address form by the absence of vocative words* (13) No calling words of communication (the absence of vocative words).[3]

As a variant, the language of Uncle Ho's soldiers during the anti-French period could be considered a nation-wide language expressed in a group of objects. Therefore, besides the nation-wide vocative, the vocative of Uncle Ho's soldiers had the characteristics of the special group. That is, the vocative of Uncle Ho's soldiers had certain differences compared to other groups in particular and the whole society in general, expressing: 1. Vocative in communication of the soldiers was legal; 2. Vocative of Uncle Ho's soldiers during the anti-French period was influenced by different circumstances and communicative topics. 3. In addition to the core of the communicative roles expressed, the vocative of Uncle Ho's soldiers ensured the politeness of a speaker to listeners, in accordance with communicative contexts and specific situations. It represents one of the features that characterize the language of Uncle Ho's soldiers in particular and the cultural beauty of Vietnamese soldiers in general.

Carrying out a survey of literary works [17], we collected 720 conversations in the field of combat duty and in daily life with pairs of roles: commanders and commanders; commanders and soldiers; soldiers and soldiers. Using 13 forms of address classified by author Nguyen Van Khang, forms of address appeared in 720 conversations.

2.2. Statistics of Documents

The results of 720 conversations of Uncle Ho's soldiers in the works mentioned above, we notice that there are 11 forms of address (Table 1).

2.3. Comments

First, it is possible to see the vocative in communication of Uncle Ho's soldiers during the anti-French period appeared in 11 forms of address with varying frequency. When calling themselves, the subjects usually used some forms of address: *by personal pronouns* (58.8%), *by the absence of vocative* (22.8%), *by kinship nouns* (10.4%) ... Calling by first name appeared with modest frequency such as: *calling by surname + first name* (0.07%), *calling by first name* (0.47%) ... However,

through survey results, we notice, Uncle Ho's soldiers used the name of the unit, organization, region ... to call themselves, for example: *company 52, Battalion 9, Tran Phu* ... The above vocative was used with the frequency of 16 times - accounting for 1.07%. This is considered to be a peculiar way of the soldiers in the organization.

Second, some forms of address used by subjects with high frequency when calling others were: *by kinship nouns* (41.2%), *by one of the titles* (16.5%), *the absence of vocative words* (14.5% %), *by other combinations* (13.44%). There was no form of address by *surname +middle name + first name* or some forms of address occurs with low frequency such as: *surname + first name* (0.37%), *by middle name + first name* (0.53%), *by many titles or all titles* (0.73%). In particular, the form of address used with high frequency when calling themselves was *by personal pronouns* that is limited when calling others: 52 times (2.73%) and form of address *by other combinations* was used with high frequency when subjects called others: 256 times - accounting for 13.44%.

Third, some forms of address had no similarity in calling oneself and calling others in the frequency of use, for example: The form of address by *personal pronouns* was with a total of 931 times of both calling oneself and calling others, including: 879 times of calling oneself: 52 times of calling others; Form of address by *kinship nouns* occurred with the frequency of 939 times, including: calling oneself: 156 times - calling others: 783 times; Form of address by *first name* has the frequency of 121 times, including: calling oneself : 7 times - calling others:

114 times. The result shows that a prominent feature in the soldier's vocative is that form of address was incorrect in roles. The reasons is because of the regulations of Military Command in vocative of soldiers in community; the other reason is because of the characteristics of the situations, the tendency to make relationships more informal, which affects determining roles and vocative forms.

Fourth, the forms of address have a relatively accurate correspondence between calling oneself and calling others such as: vocative by *family name + middle name + first name* (2 times), vocative by many or all titles (16 times). The reason leading to the above characteristics is because of the regulations of Military Command in vocative of soldiers in community.

Fifth, forms of address: *by one of the titles, by many or all of the titles* were used with medium frequency. However, the form of address by *one of some titles* was used with high frequency when calling others (314 times). This is one of the peculiar communicative characteristics of Uncle Ho's soldiers.

Sixth, in terms of vocative forms from the point of view of communication, we find that: 10/11 of address forms were used in both roles: power and solidarity. Form of address by *first name* only appeared in solidarity role (co-officers or co-soldiers) and when corresponding to the situation of informal communication. Form of address by *family name + middle name + first name* (not including address by name of the unit, organization...) appeared only in power role and when associated with official, formal communication situations.

Table 1. Forms of address in the communication of Uncle Ho's soldiers

Order	Forms of address	Calling oneself			Calling others		
		Words, phrases	Times	Rates %	Words, phrases	Times	Rates (%)
1	**By first name**	San, Mau, Khai, Nhon…	7	0.47	San, Kha, Nup, Dan, Thinh …	114	5.99
2	**By middle name +first name**	Nhat Tan, Thu Phong	3	0.20	Nhat Tan, Nam Long, Hong Tan …	10	0.53
3	**Call by surname + first name**	Vu Lang	1	0.07	Vu Minh, Vu Lang, Tran Son …	7	0.37
4	**By surname +middle name +name of a unit or an organization (*)**	Bui Van Bet, Tran Van Hao (*): Company 52, Tran Phu…	18 (*: 16 times)	1.24	Battalion 303, battalion 9, detachment, anti-aircraft soldier …	29 (* 29 times)	1.52
5	**By personal pronouns**	Tao, tôi, ta, mình, tới, tụi tôi, chúng ta, chúng tớ…(I and we – very colloquial sense)	879	58.8	Mày, nó, họ chúng mày, hắn, các bạn…(you – very colloquial sense)	52	2.73
6	**By kinship nouns**	Em, cháu, anh, chị, chúng em, các chị, bác, ông …(I – respectful sense)	156	10.43	(You) Anh, chị, cháu, cô, bố, thầy, ông, bà, Cụ, các cậu…(I – respectful sense)	783	41.12
7	**By others**	Người ta, cả lũ, cả nút (they/the whole gang – very colloquial sense)…	7	0.47	Đằng ấy, tay này, ai, … (he or she – very colloquial sense)	49	2.57
8	**By one of titles**	Soldier, cook, commissar, regular soldier…	12	0.8	Comrade, political commissar, cadre, auxiliary, division commander…	314	16.5
9	**By many or all titles**	Anti-aircraft soldier, comrade deputy area chief, comrades in charge of inter-district, …	10	0.67	Platoon cadre, comrade commander of a regiment, comrade chief of staff…	14	0.73
10	**By other communication**	I'm a squad leader; we are impulse, iron horse army corps, we…	61	4.07	Võ Tổng, comrade Nguyên, He is San, Great grandfather Mạc, the young…	256	13.44
11	**By the absence of vocative words**		341	22.8		276	14.5

2.4. Forms of Address Expressing the Communicative Roles in Communication of Uncle Ho's Soldiers

Of Uncle Ho's soldiers, there were two main relationships built on a legal and personal basis, such as the unequal relationship between officers and soldiers and the equal relationship between officers and officers or soldiers and soldiers). Accordingly, the power included upper role and lower role. These role pairs were established on the basis of the organization's legal regulations (status power). For example: Vo Nguyen Giap – the Commander in Chief of the Front (upper role) with Chu Huy Man – the Commissar of 316 Brigade (lower role), San – the Commander of Tran Phu Company (upper role) with Luy – the soldier of Tran Phu Company (lower role).... The rest was solidarity role determined on the basis of the sentimental relationship, the ideal relationship (the peers). Vocative forms expressed in communicative roles of Uncle Ho's soldiers are described in Table 2.

Table 2. Correlation between the forms of address expressing the communicative role of Uncle Ho's soldiers

STT	Correlation between the forms of address in the communication of Uncle Ho's soldiers			Communicative cases
	Call oneself	*Call others*	*Peculiar vocative pairs*	
1	By first name	+ By first name + By personal pronouns + By kinship nouns + By other combinations + By the absence of vocative words (rare)	+San – Kha, + San – you (mày), + Ly – brother (you), Lieu – brother (you)... + Khai – anh Hoan (brother Hoan) + Vong - Ø	Informal and unofficial communication contexts. - Solidarity role: friends + relatives, close + young (peers) *. The only vocative pair: by *first name + Absence of vocative words* appearing in the case of the difference between officers and soldiers.
2	By middle name + first name	+ By first name +By kinship nouns +By other combinations	+ Nhat Tan – Hien + Thu Phong – chị + Thu Phong, Chị Oanh	- Unofficial communication context. - The difference in roles
3	By surname + first name	By kinship nouns	*Vu Lang – anh*	- In official communication context. - The difference in roles + neuter
4	By surname + middle name + name of a unit or an organization (*)	By the absence of vocative words (*) – By one of titles	*Tran Van Hao – Ø* *(*): Bo - comrades...*	- In formal, official communication context. - The difference in roles + politeness
5	By personal pronouns	+ By surname + first name + By kinship nouns + By one of titles + By one or all titles + By other combinations + By the absence of vocative words	+ chúng mình (we) – Vu Minh... + Tôi (I) – anh (you), tôi – các ông... + Tôi (I) – đồng chí (comrade), tôi – +Ta/ tôi/ chúng ta (I/we)– comrades in charge of inter-district ... + Tôi (I) - cậu (brother) Man, chúng tôi (we)- Comrade Quoc Vinh... + ta/ tôi/ mình/ tớ (I)- Ø...	- Appearing in official communication mainly expressing power + politeness + respect. - In unofficial communication expressing solidarity + casualness - Diminishing or stretching relationships by changing vocative words caused changing roles. The degree of change was mainly in the direction of: increasing the distance. - This is a peculiar form of address in the communication of Uncle Ho's soldiers.
6	By kinship nouns	+ By first name + By name of a unit or organization, … + By kinship nouns + By one of titles + By other combinations + By the absence of vocative words	+ Older brother- Lan/ Hương... + Anh em – trên, + Chúng em (we)- các anh, em- chị/ anh (you/ older brothers and sisters... + Anh em (younger/older brothers and sisters – political commissar + Em (I/younger brother/sister) – anh Dan (older brother Dan) + Ông (you) - Ø	- Appearing in official communication mainly expressing power + politeness + respect. - In unofficial communication expressing solidarity + overfamiliar way - Diminishing or stretching relationships by changing vocative words caused changing roles. The degree of change was mainly in the direction of: increasing the distance.
7	By others	By personal pronouns	*Cả lũ (the whole gang) – thằng/ đứa (lad – very informal sense)*	Appearing mainly in informal communication + co-subordinates (soldiers - soldiers) + casualness + uppishness.
8	By one of titles	By one of titles	*Foster brother – battalion leader*	- Mainly used in official, formal communication + respect + distance. - Showing the role of power.
9	By many or all titles	By one of titles	*Ensemble staff of Political General Department - regiment…*	- Mainly used in formal communication, etiquette + veneration + distance. - Showing the role of strong power.
10	By other combinations	+ By kinship nouns + By one of titles + By the absence of vocative words	+Anti-aircraft soldier – anh (you/ older brother) +Cán bộ chúng ta (We/ we cadre)– comrade I'm a Squad leader – Ø	- Flexibly used in formal and informal communication. - Showing mainly the role of power. Occurring mainly in subjects with low levels of familiarity.
11	By the absence of vocative words			- Appearing in formal communication with high frequency. - Demonstrating characteristics of power role and characteristics of soldiers. - The imposition, the command expressed in the forms of address.

Thus, it is possible to give some prominent features in the correlation between the forms of address expressing communicative roles in the communication of Uncle Ho's soldiers, such as:

1) Power roles were mainly established in the context of formal, official communication, (*in meetings, operations, campaigns on the battlefield...*) corresponding to some typical forms of address such as: *by personal pronouns, kinship nouns, other combinations, one of the titles*. In particular, the vocative of *absence of vocative words* used mainly in informal communication with solidarity appeared with high frequency (432 times of calling oneself and calling others) in formal communication corresponding to the power role. The reason may be the combat situation of "*The fragile boundary between life and death*" and the military discipline of "*peremptory command*" so the above forms of address appeared.

Example: *The soldiers are badly wet. Someone shouted:*
- Just make a hut, if not, where to sleep tonight?
- How evil the weather is!
The courier of the company rushed, fell with his gong down the slippery slope. One person said:
- That's all, come on operating! (Cao-Lang Narrative, p. 248).

It can be seen: The characteristic of power relationship / power role is the power factor and the distance. This relationship governs and arranges positions in tiers on a vertical axis. At the same time, this relationship maintains a relatively stable position of distance. Power relationship, though, creates a tier of positions on a vertical axis; it is relative when representing the position and the role of subjects communicating. In other words, power relationship is governed by social factors intertwined in personal relationships such as social status, sex, age, etc. So, in order to maintain and make a conversation successful, the dialogue participants must establish communication strategies.

For example, in the novel of "*Assaulting*" San, Do were friends. However, in terms of the position in the army unit, San was a higher rank official. In meetings, San, a commissar of Do called Do "comrade" or "comrade Do", and called himself "tôi" (I). Do sometimes called San "comrade" or "comrade Party Secretary" and called himself "tôi" (I). In everyday communication, San often called Do "mày" (you – colloquial sense) and called himself "tao" (I - colloquial sense) and vice versa. However, there are cases where San called Do "comrade" but Do called himself "tao" (I). It can be said that power relationship is governed by many social factors and does not guarantee the stability of the position and the role of the dialogue participants. This has created a variety of vocative acts in a conversation.

2) Solidarity role was mainly established in the informal, unofficial context of communication (in teamwork, leisure time on the way operating, or rest time on the battlefield) corresponding to the form of address such as: by *vocative pronouns, kinship nouns, the absence of vocative words* or *by first name*. The reason of the phenomenon is because of the habit of using the language. These forms of address were common in the whole society. Uncle Ho's soldiers were brave, stubborn and rigid, sometimes boring when performing the task of defending their homeland, but when they returned to their normal lives they were still unobtrusive, plain, sentimental and very lyrical.

Thus, the characteristic of solidarity relationship is a familiar and close element. In other words, this relationship makes the distance of dialogue participants closer and towards the coequal. Author Le Thanh Kim wrote, if power relationship is expressed by vocative of "*anh anh tôi tôi*" (you and you- I and I), the solidarity relationship is expressed by vocative of "*mình mình tớ tớ*" (I and I - very close friend) [6]. In social conversations, the vocative of the objects is asymmetric in power relationship but symmetrical in solidarity relationship. It means distance or proximity comes from both sides (the speaker and the listener). However, there are some asymmetrical phenomena. That is one wants - one does not want to pull the distance closer. This depends on the communication strategy of each dialogue participants.

3) In conversations, the vocative of the objects is asymmetrical in power relationship but symmetrical in solidarity relationship. It means distance or proximity comes from both sides (the speaker and the listener). However, there are some asymmetrical phenomena. That is, one wants - one does not want to pull the distance closer. This depends on communicative strategies of each dialogue participants.

For example, in the novel "Assaulting" San and Do called each other in different communication contexts:
* *In the meeting*: Do strongly agree with Hien's idea:
- It looks clearly diminished so why afraid? What should **comrade Secretary** do? Ask to know clearly! The providers do continue exhausting the soldiers!

San struck the pencil on the notebook clamped between the knees and then held his head up:
- Move to other issues. [Assaulting, p. 21 -22]
* After the meeting: the cadre left, San turned back to the deputy company chief:
- **Comrade Do** has just spoken miscellaneously! I do not agree!
- OK, I (*tao – informal sense*) know.
- if knowing, correct it
- Yes, I (*tao*) got it. I (*tao*) am a rude lad. [*Assaulting, p.24*]

In the example above, the vocative of San and Do changed in different contexts. Vocative pairs are clear and direct such as "comrade Do – "tôi" (I) or one part is clear and direct (calling themselves or calling the other) such as Ø – comrade Secretary, "tao" (I) – Ø.

3. Conclusion

Vocative in communication of Uncle Ho's soldiers in anti-French period is one of the first linguistic elements expressing to determine communicative roles. There were 11/13 of address forms of Uncle Ho's soldiers corresponding to two main forms of relationship/ communicative roles: power and solidarity. Each form of address was used in a variety of communication situations, such as formal, official communication and informal, unofficial communication. The form of address by *first name* only appeared in informal, unofficial communication of solidarity role. The form of address *by surname + middle name + first name* (not including address by name of the unit, organization...)

only appeared in formal, official communication. In terms of frequency of use, both above forms of address appeared with low frequency. The rest forms of address were used with medium and high frequency. However, in terms of role relationships, the power role often used forms of address: *by one of the titles, many or all titles, and personal pronouns* in official communication situations. The other forms of address represented solidarity role in informal, unofficial communication situations. However, forms of address are used flexibly. This contributes to representing the characteristics in the communicative culture and vocative culture of Uncle Ho's soldiers.

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