

# Some Features of Vocative Communication in Vietnam People's Public Security Force through the Film *The Secret of the Golden Triangle*

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**Abstract** In this article, we use theories of communication and vocative features to explore some vocative features of communicative roles of the People's Public Security officers in communication. The basis for us to determine the vocative characteristics of the People's Public Security officers is the Regulations of the People's Public Security and the results of the survey obtained through the film of "The Secret of the Golden Triangle" by writer Nguyen Nhu Phong. The results show that, in different situations, the People's Public Security officers' vocative form is flexible. In addition to the legal vocative given in the Regulation of the People's Public Security, the vocative pair of "tôi – đồng chí" (I-comrade) appears with a very high frequency and depending on the different circumstances, the pair is changed flexibly. From the results of the survey, analysis and interpretation, we came up with the following statement: the vocative of the People's Public Security officers is both regular and customary, both formal and friendly, which enriches kind culture in the communication of Vietnamese people.

**Keywords:** public security, vocative, communication strategies, flexibility, communication role

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## 1. Introduction

Studying the role of communication, the researchers said that the communicative role is firstly social role. In particular, author Nguyen Nhu Y in the research work "Social role and language behavior in communication" stated: "That HUMAN uses language means mentioning to the subject of language activities and it is human onself 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" [1]. The author gave a number of reasons: 1. Because language in practical communication, in personal use, in principle is different from the latent, universal language inherent in each person in the community; 2. A person in communication is not a speaker or listener but a member of a particular social communication system in a certain position with certain social relationships according to the institutional rules and social norms of each system. Nguyen Van Khang, in the monograph on social linguistics, endorsed this point of view and named the first item when studying the communicative relationship "From social roles to communicative roles". He said that "Being a multifunctional entity, each person has a lot of roles in both family and society ... All of these intertwined relationships make up a network of relationships with so

many different roles." [2]. Brown and Gilman in research work "The pronouns of power and solidarity", by studying the relationship between "power" and "solidarity" in the study of personal pronouns in French, German, Italian, and Spanish found "The use of T or V is closely related to social fabric and community sense" [3]. In addition, Foucault pointed out: "In any society, when a language is born, it is immediately controlled, screened, organized, and governed by the power network again" [4]. This means that power relationship is hypothetical in society so that individuals choose communicative roles as well as appropriate language codes. Another study by Nguyen Van Khang also pointed out that although human beings have many complex relationships, there are two main categories: power and solidarity relationship. "The relationship of power is upper - lower, rich - poor, respectable - despicable... relationship" and "solidarity is equal" [2]. In addition, Paul Friedrich studied the personal pronouns of the first and second person in Russian. People with higher rank, higher education, higher power have vocative forms different from those with lower rank, lower education, and lower power [5]. As a proof of this, Pierre Bourdieu gave an example: in terms of legislation, linguistic ability disparities (ability to vocabulary of law, complex syntactic structures, understand language of court, etc.) leads to a disparity in power between proceedings conducting persons and proceedings participants. Bourdieu's concept of symbolic power provided an analytical framework for

the relationship of power and language quite specifically, attaching to the specific context of communication [5].

In Vietnam, Luong Thi Hien presented the research directions on power: The study of the relationship between power and language in the direction of sociology, the study of the relationship between power and language in the direction of pragmatics, the study of the relationship between power and language in the direction of social linguistics, the study of the relationship between power and language in the direction of dialogue analysis. The author incorporated many concepts of power especially power in society. Most recently, in the doctoral dissertation of Nguyen Thi Hong Chuyen, there was also an in-depth study of the language characteristics of Uncle Ho's soldiers during the anti-French period. The author also concluded that the communication of Uncle Ho's soldiers was both legal and emotional, both modern and traditional, both formal and informal [6]. In the Public Security force, from the point of view of cultural perspective, author Tran Dai Quang has the work: "Behavior Culture of Vietnam People's Public Security". In this work, the author analyzed and interpreted the culture issues and behavior culture of the People's Public Security as an integral part of Vietnamese culture playing an important role in the cause of protecting national security, maintaining order and safety of the society and building the People's Public Security force cleaner and stronger [7].

In this article, we use theories of communication and vocative features to explore some vocative features of communicative roles of Vietnam People's Public Security officers in communication based on the criminal police film of "Secret of the Golden Triangle" by writer Nguyen Nhu Phong.

## 2. Content

### 2.1. Some Common Theories

#### 2.1.1. Some Arguments of Vocative

If compared with some other national languages in the world such as: English, Russian, French, modern Chinese... it can boldly be said that the vocative in Vietnamese language is a peculiar phenomenon.

The specificity is firstly expressed in the number of words used to call. According to author Nguyen Van Khang [2], in Vietnamese there are 13 forms of address:

- (1) Address form by first name;
- (2) Address form by surname;
- (3) Address form by middle name + first name;
- (4) Address form by surname + first 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 + first 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].

With such abundance of address forms, so, in communication, depending on the characters of the communication, the objects of communication, the purposes of communication, the contexts of communication, Vietnamese people determine roles and choose appropriate forms of address. For example, if a speaker, from the perspective of age, feels very much younger than the object of communication, he or she will call himself / herself *cháu* (I/grandchild) and call the other *chú, cô, bác* (you/uncle/aunt); but he or she may not choose that form of address in the another context of communication. In that situation, they call themselves *em* (I/younger sister/brother) – *anh/chị* (you/older sister/brother). Thus, it can be seen that vocative communication in Vietnamese becomes a communicative strategy: vocative communication strategy [Nguyen Van Khang, 2012].

#### 2.1.2. The People's Public Security Officers on TV Serials

TV serials are mass-produced films to be broadcast on mass TV channels. TV serials can be filmed on magnetic stapes, digital discs or on 16-millimeter film. In general, the frame is usually narrower and the size of the scene is usually larger than the films shown in the cinema. Due to the significant limitations of both the width and the depth of the screen, TV serials also have certain artistic aesthetics compared to movies. Like movies, TV serials have many kinds such as feature films, documentaries, and cartoons.

The image of the police officer featured in a lot of famous crime films by the Vietnam Television Production Center, which has given the audience a diverse view of the world of *door guards* giving the peaceful life to the people. They are intelligent and honest officers such as Colonel Hoa, Senior Lieutenant Colonel Minh, Colonel Vuong... Those characters represent the image of the People's Public Security officers who are decisive, strict and bold but kind-hearted, understanding. They always struggle very hard because their work always confronts between the good and the evil every minute. Or it is the image of the police officers who dare to sacrifice themselves to receive the bullets from enemies for their team.

Not only succeed in portraying positive images of the People's Police officers, do the crime films also highlight the left sides and corners of corrupt and degenerate cadre and officers. It is Chuong character, Ba and Sac...- former police officers that are blinded by money. They lose their self-identity of the People's Public Security officers.

#### 2.1.3. The Approach of the Article

In this article, I applied the above forms of address to find out the characteristics of vocative communication in Vietnam People's Public Security force. The material I surveyed was a criminal police film named "The Secret of the Golden Triangle" by writer Nguyen Nhu Phong. The

Golden Triangle is the bordering area among the three countries of Laos - Thailand – Myanmar. It was the largest drug supplier in the world for more than 40 years from 1952 to 1996. Many cases of drug trafficking and illegal transportation detected by Vietnam Public Security were from the Golden Triangle region. With the help of Lao National Security Ministry, Thai Interpol Agency, Vietnam Security Agency, author Nguyen Nhu Phong had a trip to the Golden Triangle area and reached the palace of Khun Sa - the opium trading mogul who governed this land. The author studied the document on formation and development of the Golden Triangle as well as a number of major criminal investigations, which were successfully opened by Vietnam Public Security force coordinating with Lao National Security Ministry and Thai Police. From that fact, Nguyen Nhu Phong wrote "The Triple Alliance in the Golden Triangle" which is about the fight against drug trafficking in Laos - Thailand and Vietnam of the Police forces of the three countries. "Triple Alliance in Golden Triangle" was adapted into a feature film renamed "The Secrets of the Golden Triangle and was produced by Lasta Media Company and Vietnam Television Film Company.

## 2.2. The Characteristics of Communication in the People's Public Security Force through work of "The Secret of the Golden Triangle"

The relationship among the communicative roles is very diverse with different contexts of communication, but it can refer to two main relationships. They are power and solidarity relationships [3]. Accordingly, in the communication of the Vietnamese people in general, in the People's Public Security in particular, the two relationships always exist. However, the isolate of vocative communication in the People's Public Security has some the same characteristics but it also has their own characteristics as well.

Investigating the work "Secret of the Golden Triangle", we collected 458 conversations. Specific classification results are as presented in Table 1.

Based on the results of the survey and classification, we analyzed the characteristics of vocative in communication of the People's Public Security force through work of "The Secret of Golden Triangle".

### 2.2.1. The Characteristics of Communicative Vocative in the People's Public Security Force

When considering communication, we find that the vocative has the following characteristics: the words used to address expresses the role of the subject communicating; the words used to address expresses the role of the object communicating. In the process of communication, the communicative roles are changed alternatively due to the change of the positions of role or the relationship of communicative roles. From that point, the characters must be flexible to choose the appropriate address form. Thus, it can be said that social relations will be broken down in the process of dialogue and relationship of positions fluctuate according to the object communicating. It can be classified into two relationships: power relationship/power role and solidarity relationship/solidarity role. Power relationship is characterized by power and distance. This relationship governs and transposes relationships into stratum to maintain asymmetric relationship between objects communicating. Solidarity relationship is characterized by proximity and closure. This relationship tends to pull the distance between the conversers closer.

In the People's Public Security, power relationship is the relationship between superiors and subordinates, such as boss and staff, higher chief and lower chief, officers of higher rank and officers of lower rank. In meetings, it may be as big as a meeting of senior executives, or sometimes as a meeting of a team, some people, etc. The compulsory form of address is *tôi - đồng chí* (I - comrade). For example, a Senior General Police officer also calls himself "*tôi*" (I) and calls an officer or non-commissioned officer "*đồng chí*" (comrade); In contrast, the police officer or non-commissioned officer can call himself "*tôi*" (I) and call the Senior General Police officer "*đồng chí*" (comrade); This form of address is clearly defined in the People's Public Security Regulation. Thus, the pair of *tôi - đồng chí* (I-comrade) is considered the core vocative one. If it is considered purely from the point of view of language, the pair is "equal role". This is a remarkable feature of vocative in the armed forces in general and in Vietnam People's Public Security force in particular.

This core form of address can be expanded by being put after the word of "*comrade*" we can call the rank, surname + first name and position of a person, such as *comrade Senior Lieutenant Colonel Nguyen Duc Minh, Comrade Senior Lieutenant Colonel Minh, Lieutenant Colonel Quoc.*

Table 1. Classification of conversations according to context

Order	Scope of communication		Formal Communication		Informal Communication	
			Number	Rate (%)	Number	Rate (%)
1	Communication in the People's Public Security force		55	12.0	48	10.5
2	Communication with people of the non-armed forces		132	28.8	223	48.7
	1	Communication between police officers and officials and the people	31	6.8	21	4.6
	2	Communication between police officers and foreigners	9	2.0	57	11.8
	3	Communication between police officers and offenders	92	20.0	145	31.7
Total: 458 (conversations)			187	40.8	271	59.2

## Example 1:

(1): *At the office of the Provincial Public Security Director, Director Vuong said:*

- *So, the information from Xom Di is well-founded. First of all, I decide to set up criminal investigation with code number "TGV-01". I will be the head of the steering committee and comrade Minh is the head of the criminal investigation. Please select the most reliable investigators!*

(2): *Comrade Senior Lieutenant Colonel Nguyen Duc Minh, Head of drug crime investigation Police Department of M provincial Public Security. His house of three stories is very small. It is just over 3 meters wide. The third floor has metal roof. Looking at the house we also know that it is not a well-off family.*

(3): *Senior Lieutenant Colonel Minh stood up and wondered:*

*I would like to report to the Director that this case is very complex, because it involves many of our internal and external officials. The scope of criminals' activities is very broad from Vietnam to Laos, Thailand, Myanmar and China...*

In this dialogue, Mr. Vuong has the rank of Colonel. He is the Provincial Public Security Director who is in the upper position. Comrade Senior Lieutenant Colonel Nguyen Duc Minh, Head of drug crime investigation Police Department of M provincial Public Security. He is in the lower position. Vuong called himself "tôi" (I) and called the lower officials "các đồng chí", (comrades) and called Minh "đồng chí Minh" (Comrade Minh). In response to the question of Comrade Vuong, Senior Lieutenant Colonel Minh used the expression of "Báo cáo + title" to call Comrade Vuong and called himself and Comrade Vuong "chúng ta" (we). The address form of "tôi - các đồng chí/ đồng chí Minh" (I - comrades/Comrade Minh) of the Director and the address form of "Báo cáo Giám đốc!" (Director!) - We" of Department Chief Minh show that they complied the Regulations of the People's Public Security force.

It has been argued that in the Armed forces in general, the Public Security force in particular, whether it is true that because of the "peremptory command" so only formal communication exists, and accordingly, Public Security officers' vocative is always standardized by the core pair of "tôi" - "đồng chí" ("I" - "comrade"). Actually, communication in the Public Security force has proved not to be entirely like that but very flexible. Speaking about communication, all 13 forms of address mentioned above are used in communication in the Public Security force depending on different contexts of communication. This is a flexible process that transforms vocative from power to solidarity role. Such as:

## Example 2:

1) Officers of lower rank often call themselves "em" (I/younger sister/brother) (especially when officers of lower rank are younger) and call officers of higher rank "thủ trưởng" (you/chief/leader). For example, in the conversation between Senior Lieutenant Colonel Minh, Head of drug crime Investigation Police Department of Provincial Public Security and the non-commissioned guard officers, the officers of lower rank called officers of higher rank "thủ trưởng" (you/chief/leader) and called themselves "em" (I/younger sister/brother)

*While Minh's blood was being collected, Senior Lieutenant Colonel Minh went down the stairs and gathered all of five officers who were on duty to protect Xom Di.*

*Senior Lieutenant Colonel Minh:*

- *Of all the comrades here, who has blood type O?*

*The officers looked at each other and they didn't understand why the chief asked that question but then there was a man named Quan raising his hand:*

- **Em** (I/younger brother), **the chief!**

The address form used by Senior Lieutenant Colonel Minh's: "comrades-I" fully complies with the rules of communication of the police force. However, the address form of "em" (I) used by Quan - a guard does not adhere to the principle, the rules which have been thoroughly determined. However, it is possible to explain Mr. Quan's vocative as follows: 1. The two persons have a relationship. They are in the same force; 2. It was in the urgent situation; 3. The address form was used to pull the distance between conversers closer. Therefore, this is one of address forms expressing the flexibility of communication in the People's Public Security force.

2) They use intimacy vocative communication forms of everyday life in the vocative communication of the Public Security force:

+ *The form of address by "anh - em" (I/older brother - you/younger brother).*

*Example 3:*

*Lieutenant Colonel Tran Van Chuong, Head of Economic Police Department of the Provincial Public Security was speaking, Director Vuong pushed the door and came in. Seeing Chuong, he froze slightly. Chuong hastily said:*

- *Hi older brother (anh)!*

- *Hi younger brother (cậu). How long have you (cậu) been here?*

*Chuong answered with a flattering smile:*

- *I (Em) has just come, I (Em) am talking to Hung to see you (anh).*

+ *The form of address by "cậu - tớ" (you - I), "anh - em" (I/older brother - you/younger brother).*

*Example 4:*

*in the conversation between Senior Lieutenant Colonel Minh and Captain Ba, Senior Lieutenant Colonel used the form of address by "cậu - tớ" (you - I) and Captain Ba used the form of address by "anh - em" (older brother - younger brother).*

*Ba said:*

- *Oh! Older brother (anh) Minh also drink wine in a kiosk, don't you?*

*Minh answered:*

- *I (Tớ) have chosen a good restaurant, because today only you (cậu) and I (tôi) talk to each other without the third person. Or if you (cậu) like another place, I (tôi) can go there.*

*Ba hesitated and said:*

- *Well, I (em) will go to your (anh) house. We will eat something there.*

+ *The form of address by "ông-tôi" (you - I), "anh - chú (em - younger brother)" (I/older brother - you/ younger brother), "bác - em" (I/uncle (older brother)- you/younger brother) (very polite sense). For example:*

Example 5:

Chuong:

- Well, you guys (*các ông*) talk to each other. It is up to you. For me (*tôi*), from now on, I (*tôi*) do not want to be involved in this anymore. Honestly, from the day when Xom Di was arrested until when I (*tôi*) saw his bone ashes, I (*tôi*) lost weight of seven kilos! If this continues, I (*tôi*) may be flabbergasted to die.

Le Van Ba staggered and said loudly:

- You (*Bác – very polite and close sense*) are joking. For a long time, we (*anh em*) are a family. That we have you (*bác*) is like a house with a roof. Will you (*bác*) abandon us (*đàn em*)?

Chuong shook his head:

- I will not leave you (*các chú - very polite and close sense*) but I (*anh*) stood behind to advise you (*các chú*). Moreover, I (*anh*) am sitting on this chair which is not yet useless.

Example 6:

Suddenly, Ba said:

"Hey! guy (*ông – colloquial sense*), I (*tôi*) have not been with you (*ông*) for a long time, but I (*tôi*) want to ask you (*ông*), why do you (*ông*) do in this Rescue Team? Throughout the day you (*ông*) grope the corpse, the accident and the dead in the fire. There are a lot of good jobs that you (*ông*) can choose and this job is too hard?"

Van said with sad voice:

- Hey! guy (*ông ơi*), you (*ông*) don't understand anything, I (*tôi*) was ignorant, badly qualified but luckily, I'm (*tôi*) very healthy, Well, just doing this job is also blessing, virtue for everyone so that my wife and children are always proud of me.

+ The overfamiliar form of address: calling each other "mày" (you), "ông anh" (you/older brother).

Example 7:

An example of a conversation between Head Chuong and Team leader Ba:

Chuong said:

"Hey, are you (*mày – colloquial sense*) sure Xom Di is dead?" Ba goggled:

- Sir (*ông anh ơi*), why do you (*ông anh*) say that? Xom Di was dead. He was already burned. You (*ông anh – close and polite sense*) have seen the image of the bottle of ash. Why don't you (*ông anh*) believe?

Chuong said "yes" heavily.

The address forms of "anh, em, tớ, mình, ông, các ông, các chú, bác, anh em ta, ông anh, đàn em" used in the examples of 3, 4, 5, 6, and 7... are absolutely the usual way of speaking. The use of kinship terms by Public Security force in communication shows the intimate and emotional relationship among police officers. Especially in addressing, we find that the conversations are mainly among the objects who are at the same or not too different age, which makes a role pair of "anh-em" (brothers). According to Vietnamese custom, the age gap of below 20 years between conversers will establish the relationship of *anh – em* (older brother – younger brother) and the respect for age is a cultural beauty of the Vietnamese. The role pair of *anh – em* (older brother – younger brother) built on the basis of the age factor is often used with the right role in the direction of intimacy. The speaker in the upper position often use the address form of *anh* (older brother/I) – *chú* (you/uncle)/*các chú* (you/uncles)/ *cậu*

(you/uncle) / *các cậu* (you/uncles) / *em* (you/younger brother)... (*uncle*– the listener is younger than the speaker but the speaker wants to call for his or her children). The speaker in the lower position often use the address form of "em: (younger brother/I) - *anh* (older brother/I). In many cases, the vocative is playful when the person of upper position wants to raise the person of lower position higher so he uses the address form of "ông anh".

Thus, in each context of communication, the officers in the People's Public Security force must choose the appropriate address form, especially, in the formal communication, officers must comply with the Regulations; In informal communication, they are not dominated by the rules and regulations but in accordance with the customs. In order to make communication effective, conversers always choose appropriate forms of address. The choice of forms of address depends on the purpose of the communication. These goals come from two main reasons: 1) the subject wants to reduce stress and arguments on sensitive topics that are more likely to provoke the subject; 2) the subject changes status and wants to pull the positional distance between the conversers nearer.

## 2.2.2. The Characteristics of Communication with People outside the People's Public Security Force

### 2.2.2.1. Communication with officials, the people and offenders

When the People's Public Security officers communicate with people of the non-armed forces, their vocative is nearly the same the vocative mentioned above (2.1): In addition to the familiar way of calling others "*đồng chí*" (comrade) and calling themselves "*tôi*" (I), it depends on their age to call each other in accordance with the customs, cultural traditions of the Vietnamese.

Example 8:

In the conversation between Senior Lieutenant Colonel Minh and Dr. Le who was treating the prisoner Xom Di, Senior Lieutenant Colonel Minh called himself "*tôi*" (I) and called Dr. Le "*chị*" "you/older sister – polite sense":

At the nursing home where Xom Di is hospitalized. Senior Lieutenant Colonel Minh and Hoan were in the room with Xom Di. Xom Di was asleep. Senior Lieutenant Colonel Minh asked Doctor Le:

- How do you (*chị*) anticipate?

Dr. Le:

- Do not worry. I am sure Xom Di will recover, but it will take at least a week for him to recover his memory and health.

Minh pulled Dr. Le out a corner and said:

- The reason I (*tôi*) asked the Board of Directors to tell you (*chị*) to take care of Xom Di is because your husband is a public security officer, so he understands the nature of work. Moreover, the fact that you (*chị*) was sent to Hanoi for one month was very reasonable for your (*chị*) absence.

In the conversation between Senior Lieutenant Colonel Chuong and the old woman, Chuong called himself "*cháu*" (I/grandchild) and called her "*bà*" (you/grandmother):

Example 9:

Chuong left the motorcycle, trimmed the uniform carefully, and went to the old woman.

- Hi, I have heard that you (*bà*) want to meet a senior officer of the public security, right?

The old lady stood up and looked at Chuong and said,  
- Well, you have two bars on your rank. Well, you have three stars. That's right! people say it is a senior officer.

- Yes, please come into the reception room. You (*bà*) come in here and tell me (*cháu*) everything. I (*cháu*) will listen.

+ In the case of chasing criminals who have many criminal convictions and the protection of family members and when exasperated, police officers will also have other forms of address to express their attitude such as calling the criminals "thằng" "hắn", "tên" "đứa" (guy/lad/monkey) and calling themselves "tao" (I).

Example 10: Mr. Vuong slightly grimaced when Mrs. Bun solemnly called him director. He waved his hand:

- You (*Chị*) just called "uncle Vuong" (*chú Vương*) ("Uncle"  
- Mr. Vuong wanted Mrs. Bun to address for her children).

Mr. Chinh said:

- Why did you (*chú*) suddenly come today? Lad Hoan (*Thằng Hoàn*) has just been called for the meeting by Mr. Minh (*anh Minh*).

Mr. Vuong is still happy:

- Older brother! (*Ông anh ơi!*) Is there any Laotian wine, which has the root of the tree... cross the stone left? It is very good for ones' back.

Mr. Chinh:

- Oh, you (*chú*) like it? Consaden wine - A kind of "national wine" of Laos. I will tell my friend to send it from Laos to you. If one is not familiar with the wine, it is difficult to drink because it is bitter. but if you are used to be it, it is very good for your health. Uncle (*Chú*) sit here, please! I will go to get the wine for you.

Example 11:

Major Hung led the troops into Hai's house and asked his wife:

- Is lad (*thằng* - **very angry sense**) Hai home?

Hai's wife:

- Oh! Hello Mr. Hung, you've asked my husband ?

Hung glared:

- I'm (*Tôi*) asking you (*cô*) where is lad (*thằng*) Hai?

The voice of Hai's wife was phlegmatic:

- Oh, my husband has been out all the morning.

Example 12 Communication between the superintendent and prisoner Tiên Hui:

The sublieutenant scolded:

- What an insolent lad (*thằng này* - **very angry sense**)! Am I (*tao* - **very angry sense**) your (*mày*) errand runner? Go out to buy fast then return quickly.

Example 13 Communication between Captain Ha and Lieutenant Colonel Quoc

Captain Ha asked:

- Do you remember how many criminals (*tên*) you participated in shooting?

Lieutenant Colonel Quoc:

- Yes, sixty one criminals (*tên*) and one more added today is sixty two in total.

Example 14 Hoan asked: - Why do you suddenly care about him (*hắn*)?

It should also be emphasized that in normal situations of communication, the form of address between superintendents and prisoners is also intimate. For example, the conversation between Xom Di and Senior Lieutenant Colonel Minh:

At 8 o'clock, Xom Di was brought to the guest room, where Senior Lieutenant Colonel Minh, Lieutenant Hoan,

and an officer of the Procuracy were sitting. Xom Di greeted courteously:

- Good morning, officials.

Senior Lieutenant Colonel Minh laughed and said:

- Please do not call yourself nephew (*cháu*) but younger brother (*em*) so that it is easy to talk. How are you (*anh*) today?

Xom Di answered:

- I'm fine, officials!

In examples of 8, 9, 10, 11, 12 and 13, the vocative were complied by the Regulations by officers in the People's Public Security force. On the one hand, this creates for the object of communication (outsiders of the police force) the trust on the other hand the objects that the people feel to be respected.

### 2.2.2.2. Communication with foreigners

When communicating with international visitors, the Public Security officers, depending on the diplomatic relationships, use appropriate forms of address. Surveying address forms used in the work shows that the form of calling themselves seems to be "tôi" (I), and the form of calling international visitors is relatively flexible, such as "đồng chí" (comrade), "ngài", "ông", "bà", (Madam/Mrs. + surname) and "title", etc. In this work, when communicating with Lao Police force, the common form of address is "tôi - đồng chí" (I - comrade).

Example 15

At the meeting room of PC17. Senior Lieutenant Colonel Minh and the members of criminal investigation board were listening to two anti-drug investigators from Lao National Security Ministry reporting.

Lieutenant Colonel Hum Phan, Deputy Department Head who spoke Vietnamese very well said:

- That comrade Minh postponed shooting Xom Di is very right. If Xom Di were dead, finding out this line of criminals would be very difficult. On receiving the emergency call from Mr. Vuong, we ordered guards to protect Xom Di's family. Comrades can be completely secure.

Senior Lieutenant Colonel Minh:

- Honestly, we (*chúng tôi*) are most worried about Xom Di's family. We (*chúng tôi*) now want you (*đồng chí*) to report on drug trafficking from the Golden Triangle to Vietnam.

## 3. Conclusion

Initial survey of the vocative in the Public Security force through the film named "The Secret of Golden Triangle" by writer Nguyen Nhu Phong showed, besides the vocative pattern of "tôi - đồng chí" (I - comrade) obeyed the Regulation of the People's Public Security, the pair is changed flexibly. Vocative of the People's Public Security officers is both regular and customary, both formal and friendly, which enriches the features of kind culture in the communication of Vietnamese people.

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