

Vocative of the People's Public Security Force Viewed from Perspective of Communicative Ranks

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Abstract In this article, we use the theory of communicative ranks and vocative characteristics to explore some of the vocative characteristics of the communicative ranks 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 corpus survey data obtained through a number of TV dramas. The survey results show that 12/13 types of vocations are used and 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: *people's public security, vocative, communication*

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1. Introduction

In any society, we need rules and institutions to regulate and maintain social order to ensure stability. Relations, therefore, have ranks and positions of everyone in the community. The community exists with many individuals and around everyone there are many different relations. However, these relations are classified into two main relations that establish and maintain everyone's position in society: *power* (upper - lower relation) and *solidarity* (peer relation).

Paying attention to the two relations "power" and "solidarity", the corresponding language to communicate satisfactorily, Brown and Gilman in research work of "The pronouns of power and solidarity", by studying the relation 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" [1]; 257-259].

Discussing the issue of power, author Foucault pointed out: "In any society, when a language is born, it is immediately controlled, screened, organized, and governed by the power network again" [2]. This means that power relation is presuppositional in society for individuals to choose the rank of communication as well as the appropriate language code. Following Foucault, Pierre Bourdieu developed, expanded the relation of power,

communication and language. In another study by author 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 [3]; 150]. 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 [4]; 125].

Inheriting and promoting previous research results, author Brown and Gilman [1] gave evidence and cited the effects of social relations on the use of vocative as follows:

From the 12th century to the 14th century, European languages formed a standard of meaning of non-reciprocal power: People having the right used T, and others having no power used V. (the two letters T and V (from the two words tu and vos in Latin), the two common symbols for pronouns refer to solidarity and power in all languages. For those with equal power, the initial address had no distinction (only based on the high or low status in society to use T or V). Forever after, there was a classification T became a close criterion and V became a ritual criterion. This factor constituted a close relation. The solidarity factor was used only by the people who have rules and equal power [[5]; 359].

The vocative study of communicative ranks also includes: authors Elizabeth Bates and Laura Benigni with the second-person pronoun in Italian. The authors discovered that the use of the second personal pronoun in Italian was greatly influenced by the reciprocal relation between the two elements of age and class.

In addition, Paul Friedrich studied the pronoun in the first person and the second person in Russian. A person with higher ranker, higher qualification or higher authority have vocative forms different from those with lower rank, lower level, lower authority [2]. As a proof of this, Pierre Bourdieu gave an example: in terms of legislation, linguistic ability disparities (ability to understand 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 [2].

In Vietnam, when studying the dominance of communication ranks in the selection and use of vocative words, Nguyen Van Khang has devoted a part of the "Social Linguistics" to vocative research. The author has applied the concept of "power" and "solidarity" to show the 13 forms of vocative and factors that govern the choice of vocative words - this is considered a fundamental research for studying addressing forms from the perspective of communication ranks in the next stage.

Concerned about this issue, there are some authors such as: Vu Tien Dung with "Politeness in Vietnamese and gender (through some actions)"; Pham Trong Thuong with "The dominance of the rank of communication to the use of vocative words in conversation" ...

The vocative research from a cultural perspective include the authors with works such as: Pham Ngoc Ham (2008), "The vocative forms in modern Chinese (opposite to Vietnamese)"; Pham Trong Thuong (1998), "The Vocative Forms in Nung Language"; Le Thanh Kim (2002), "Vocative words and Vocative ways in Vietnamese Dialect"... 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"; Luong Thi Hien (2009), "Getting to Know the culture of power marked by the vocative behavior of communicating of Vietnamese families";... Pham Thi Ha (2013) "Online vocative communication strategy between fans and artists (through complimenting and responding to compliments)"; Le Thi

Kim Cuc (2015), "Language characteristics of communicative ranks in Vietnamese fairy tales";...

In this article, we use the theory of communicative ranks to show the vocative patterns of the People's Public Security Force in document-based communication, which is a number of drama scenarios.

2. Content

2.1. Some Common Arguments

2.1.1. Some Arguments about Vocative

Do Huu Chau in his study of vocative communication showed the factors that govern the use of vocative words in communication as follows:

- Addressing must show the rank of communication (speaking rank and listening rank).
- Addressing must show the authority relation.
- Addressing must show close relation.
- Addressing must be in accordance with the register.
- Addressing must be appropriate for dialogue.
- Addressing must show the attitude and feelings of the speaker to the listener [[6]; 80].

The author also stated: "The vocative system and the forms of addressing change according to history. The bigger a language with vocative system is and the more the vocative structure is, the clearer the historical change is" and vocative is not fixed in a communication. Because interpersonal relations change in communication, so in the language whose vocative words are strongly influenced by interpersonal relations, they are likely to change according to the course of the communication" [[6]; 81].

Through the research, 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 + 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 + 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)* [[5]; 362].

In the work: "Vocative Words and Vocative Forms in Vietnamese Dialect" (2002), author Le Thanh Kim based on vocative patterns when comparing with the vocative forms in Vietnamese to indicate the extent of using vocative patterns as follows:

- The common way of addressing in Vietnamese communication is the patterns (1), (3), (6), (7), (8), (11).
- Address forms (9), (10) often are used in administrative communication; (10) is used in special and formal administrative communication.

- The form of addressing (13) is often used in intimate communication or used as a communicative strategy.

- The form of addressing (4), (5) are often used in some cases of communication such as court, checking attendance...

- The form of addressing (2) is hardly used and if used, it shows funny and formal or important, intimate nuances [[7]; 44].

With such a large number of vocative forms, in communication, depending on the characteristics of communication, the subjects of communication, the purposes of communication, the contexts of communication,... the Vietnamese will define the rank, choose vocative forms accordingly. For example, if the person communicating, from an age perspective, feels that he/she is at the age of descendants to subjects, he/she will call himself/herself *cháu/con* (I/nephew/niece) and calls the subject *chú* (you/uncle), *bác* (you/uncle) or *cô* (you/aunt), etc. However, he/she may not choose addressing forms, but he/she will call himself/herself *em* (I) and call the subject *anh* (you/brother), *chị* (you/sister) when he/she is in another context of communication. Thus vocative in Vietnamese communication becomes a communicative strategy: vocative communication strategy [7].

Within the scope of the article, we concur and use the results of vocative research in Vietnamese by Do Huu Chau, Nguyen Van Khang and Le Thanh Kim as a basis for conducting research about the article.

2.1.2. Regulations on Vocative in the People's Public Security Force

The Law on the People's Public Security of 2015 stipulates that in the Article 4: "The People's Public Security force is the people's armed force carrying out the task of protecting national security and ensuring social order and safety, fighting against crime" [8]. At Clause 2, Article 5: "The People's Public Security Force is organized centrally, uniformly, according to administrative levels from the central to grassroots levels" [8].

Individuals belonging to the People's Public Security Force are officers, non-commissioned officers and police workers working in the People's Public Security Force (collectively referred to officers and soldiers). According to the Law on Public Security of 2015, police officers and soldiers include officers, non-commissioned officers; Professional officers, non-commissioned officers of Technique; Non-commissioned officers of conscript, duty fighters and police workers. Article 3 of this Law explains:

Professional officers and non-commissioned officers are Vietnamese citizens who are recruited, educated, trained, assigned to work in the professional domains of the People's Public Security Force and are promoted to generals, field grades and lieutenants, non-commissioned officers.

Officers and non-commissioned officers of Technique are Vietnamese citizens, who have technical qualifications and work in the People's Public Security Force and are promoted to field grades and lieutenants, non-commissioned officers.

Non-commissioned officers and soldiers of conscript who are Vietnamese citizens who have fulfilled their obligations to participate in the People's Public Security Force and are given the rank and promoted the

sergeant's majors, sergeants, corporals, enlisted men and private men.

Police workers are those who are recruited to work in the People's Public Security Force, but not entitled to the rank of officers, non-commissioned officers and soldiers" [8].

- In the Article 38, the Law on the People's Public Security of 2015 stipulates on address forms used in communication as follow:

"Address forms used in communication in the People's Public Security Force

a) When working, having meetings, studying, and doing collective activities, cadres and officers use the vocative of "Đồng chí" (comrades) and "Tôi" (I). After the word of "Đồng chí" (comrade), they can use their rank, last name, first name, the position of the offices to call; For the superior, they can be called "thủ trưởng" (chief). In the academies, schools of the People's Public Security, in addition to the above-mentioned address, teachers, pupils, students, they can address by "thầy" (teacher), "cô" (Ms.) và "em" (younger sister/you);

b) Beyond working hours, meetings, learning and doing collective activities, officials and officers address each other in accordance with Vietnamese customs and traditions;

c) When hearing his name called, the officer has to answer "có" (yes). When receiving orders or finishing exchanging work, he has to answer "rõ" (clear), if unclear, officers have to ask again."

2.2. Address Forms Used in Communicating with People outside the People's Public Security Force

The Regulations of the People's Public Security stipulates that

"a. When working with officials and the people:

Depending on each specific case, the People's Public Security officers use the address form of "Đồng chí" (comrades) and "Tôi" (I) to call officials or it depends on ages to call them in accordance with traditional customs and culture of Vietnam.

b) When communicating with foreigners:

Depending on Vietnam's diplomatic relations with each nation or international organization coming to Vietnam, the People's Public Security officers use the address form of "Đồng chí" (comrades) or "ngài" (Sir/Madam), "ông" (Mr.), "bà" (Mrs/Ms), "vương hiệu" (King title, "tước hiệu" (title) and call themselves "tôi" (I), accordingly.

c) When communicating with offenders:

- For offenders, campers call offenders "anh" (brother/you), "chị" (sister/you) call themselves "tôi" (I)

- In other cases, depending on ages, police officers call them in accordance with traditional customs and culture of Vietnam."

Article 39 of The Regulations of the People's Public Security stipulates on behavior in communication in the People's Public Security Force as follow:

"1. When communicating, police officers' conduct must show civilization, courtesy. They have to address in accordance with the Regulations of People's Public Security and stick to the proper posture, formality and behavior.

2. Before entering another person's office, the police officer must knock the door and get consent. The lower rank wanting to meet the superior level must clearly state the reason and only when the higher level agrees, can the police officer meet them; when meeting them, the police officer is not allowed to bring weapons, supporting tools; when contacting with the supervisor, subordinates do not automatically shake hands or pull the chair to sit on automatically and have to say goodbye to the boss before leaving.

3. When meeting with subordinates, the superiors must express their kindness, listen to consider and settle the legitimate requests of their subordinates."

In the Article 40, The Regulations of the People's Public Security stipulates on behaviors in communicating with the people as follow:

"1. When dealing with a problem of the people, a police officer must have a cultured, respectful, humble, calm, committed and caring attitude; comply with regulations of the State, of the People's Public Security Force; raise the sense of responsibility, not make difficulties and troubles to the people.

2. When living in the people's houses, they must keep their proper postures, formality and behaviors; respect the lifestyle of the family, the customs of the local and do good publicity.

3. When living with their families, resident places and other places, they must be exemplary to execute the Party's undertakings, guidelines and policies as well as the State's laws and local regulations; united with the people of the residence; In family relations, they must have filial piety, be equal and harmonious, mutual help and make progress together, have a civilized lifestyle and cultural family."

Article 41 of The Regulation of the People's Public Security stipulates on behaviors in contacting with offenders.

"When contacting people who violate the law, cadres and soldiers of the People's Public Security Force must stick to the proper posture, formality and behavior; have a good attitude; not give a word or action that is discriminating against the offender" [8].

2.3. Characters of the People's Public Security Officers in TV Serials

TV serials are mass-produced films to be broadcast on mass TV channels. TV serials can be filmed on magnetic tapes, 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 that 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 the character of Chuong, Ba and Sac...-former police officers that are blinded by money. They lose their self-identity of the People's Public Security officers.

2.4. 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 materials I surveyed were criminal police films by two authors: 1 / Author Nguyen Xuan Hai with films: The Disguised People (2 episodes) (screenplay script) (produced and screened by VTV in 2001); Awakened (2 episodes) (screenplay script) (produced and screened by VTV in 2004); Sa Mi, Where are You? (2 episodes) (screenplay script) (produced and screened by VTV in 2005); The children of Saigon Commandos - Part 1 (39 episodes) (screenplay script, produced by Long Van Film Production) (premiered by VTV, ANTV and 8 local television stations in 2011); 2 / Author Nguyen Nhu Phong with films: The Secret of Golden Triangle (38 episodes) (TV drama script and produced and screened by VTV in 2013); Running the Case (40 episodes) (TV drama script) (produced and screened by VTV in 2006).

2.5. Data statistics

2.5.1. Classifying Conversations

The relation between communicative ranks is very diverse in different communicative contexts, but it can be attributed to two main relations: *power* relation and *solidarity* relation [Brown & Gilman 1960]. Accordingly, in the communication of the Vietnamese people in general, in the force of the People's Public Security (PPS) in particular, there are always the two relations. However, the expression of PPS's vocative communication has both general characteristics and its own characteristics. Based on the communication regulations of the People's Public Security both inside and outside the organization, we conducted surveys and classified 1235 communication conversations of PPS based on 2 main criteria: 1. Communication circumstances (formal and informal communication); 2. Communication characters: among officers of the People's Public Security; officers of the People's Public Security and officials outside the force; officers of the People's Public Security and the people; officers of the People's Public Security and criminal; officers of the People's Public Security and foreign police. The results are presented in [Figure 1](#).

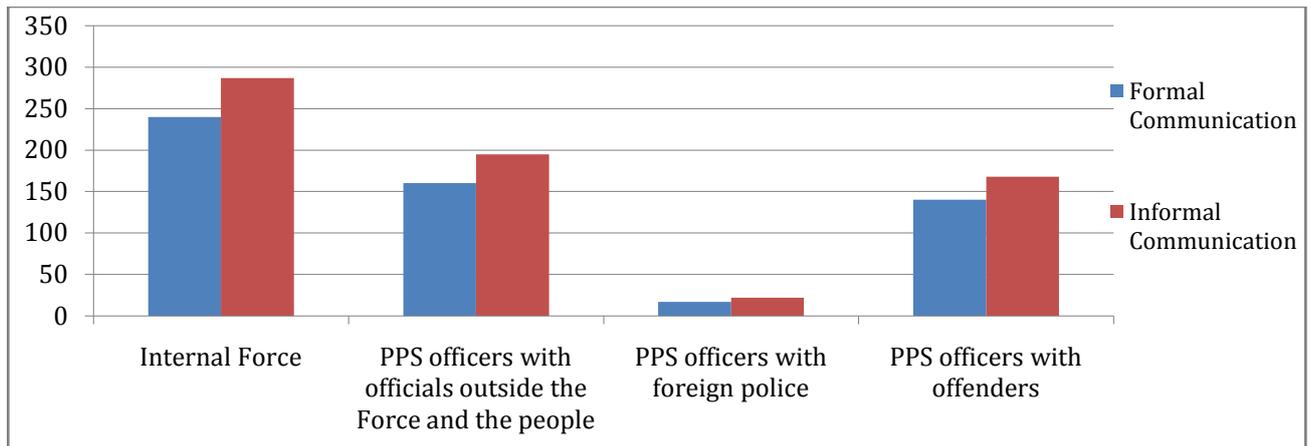


Figure 1. Classifying conversations according to the context of communication

Based on the results of the survey and classification, we conducted a survey of the vocative characteristics of the public security force's communication through the mentioned TV serials.

2.5.2. Vocative styles of PPS force

As a result of the statistics of 1235 PPS officers' conversations in the films mentioned above, we find the following 12 types of vocations (Table 1).

Table 1. The vocative styles in PPS officers' communication

Order	Forms of address	Calling oneself			Calling others		
		Words, phrases	Times	Rates %	Words, phrases	Times	Times %
1.	By first name	Ba, Bay, Dan, Lam,...	7	0.4	Su, Dan, Hoan, Ba, Haa, Sac,...	93	4.7
2.	By surname	-	0	0	Nguyen,	1	0.1
3.	By middle name + first name	Cay Xi, Minh Phuong, Dieu Linh, Minh Thu, Sa Mi,...	12	0.7	Minh Thu, Giang Quan, My Nhi, Dieu Linh, Minh Phuong,...	51	2.6
4.	By surname + first name	Le Phong, Phan Hong,	5	0.3	Cao Dung, Le Phong, Tony Nguyen,...	11	0.6
5.	By surname + middle name + first name	Le Van Ba, Na Tha Von,	2	0.1	Cu Thi Nhi, Na Tha Von, Cao Duc Lam, Le Van Ba,...	9	0.5
6.	By pronouns	ta, tao, tôi, mình, tớ, tụi tôi, chúng ta, chúng tớ, ... (I/we) ... (I and we – very colloquial sense)	479	28.0	mày, nó, họ, chúng, chúng mày, hắn, các bạn, bồ, ... (you/he/she/they – very colloquial sense)	41	2.1
7.	By kinship nouns	em, anh, cháu, chị, chúng em, các anh, các chị, chị, bác, ông... (I – we respectful sense)	176	10.3	Anh, chị, cháu, cô, bố, thầy, ông, bà, cụ, các cậu... (you/brother/sister/aunt/Mr/Mrs... respectful sense)	683	34.6
8.	By others	cả lũ, bọn em, Móa, thằng, ... (they/the whole gang – very colloquial sense)...	7	0.4	Con nhỏ, đằng ấy, bọn chúng, đại ca, (she/he/they – very colloquial sense)	37	1.7
9.	By one of their titles	Scout, The provincial police director, chairman, Ministerial inspector,...	22	1.3	Official, comrade, comrades, leader, deputy captain, Director, manager,...	151	7.7
10.	By many or all titles	Scouts, The Department of drug prevention,	18	1.1	Platoon officials, comrade team leader, comrade Chief of staff, comrade director ...	61	3.1
11.	By other combinations	Admiring fan, the true man, we, matron, we brothers,...	527	30.8	Anh Minh (Brother Minh), cậu Hoàn (Hoan), policeman, boss Thi Nhi, hai ông công an (two policemen), người hùng của em (my hero), công an các anh (you/policemen), Vietnamese public security officials...	456	23.1
12.	By the absence of vocative words		456	26.6		379	19.2

2.5.3. Comment

Firstly, there are 12/13 vocative forms used in the communication of officers of the people's public security. There is no vocative form: *name of a kinship (husband, wife, child)* appearing. The vocative forms used appear with different quantities and frequencies.

Secondly, in calling oneself, there are some vocative forms appearing many times such as: *By other combinations* (30.8%); *personal pronouns* (28.0%); *the absence of vocative words* (26.6%);...; some vocative forms appearing very few times such as: *By last name + middle name* (0.1%); *by last name + first name* (0.4%); *by other words* (0.4%). Even, there is no vocative form *by last name*.

Thirdly, in calling others, there are some vocative forms appearing many times such as: *By kinship words* (34.6%); *by other combinations* (23.1%); *the absence of vocative words* (19.2%);...; some vocative forms appearing very few times such as: *By last name* (0.1%); *by last name + middle name* (0.5%); *by last name + first name* (0.6%).

Fourthly, the vocative form *by kinship words* and *by the other combinations* appears with the highest quantity and frequency showing that the prominent characteristic of the communication of the People's Police officers is the use of wrong rank in communication. In particular, when calling others, the vocative form *by kinship words* appears the most times (638 – 34.6%) and the vocative forms *by kinship noun + the first name* belonging to other combinations of vocative form appear with a very large number.

Fifthly, the vocative form *by the last name + middle name + first name* appears very few times (9 – 0.5%), however, that reflects the characteristic of the People's Police officers. This vocative form is only used to call the name of offenders and suspects.

Sixthly, considering the vocative forms from the perspective of communicative rank, we found that: 11/11 vocative forms are used in both rank forms: The power rank and the solidarity rank. The vocative form *by last name + middle name + first name* has high power and corresponds to the context of formal communication. The vocative form *by first name* appears in both the relation and situation of relative power, solidarity. The vocative forms *by other combinations* are very diverse in structure. However, all ranks use many types of combinations and correspond to ranks: The People's Police officers often use the form: *kinship Nouns + first name* in both situations; and other objects, especially suspects or criminals use *personal pronouns + first name* to call the People's Police officers in informal circumstances.

2.5.4. The vocative of Communication Pairs of the People's police Officers

When considering communication pairs, we found that the vocative has the following characteristics: The words of calling oneself representing the rank of the communication subject; the words of calling others representing the rank of the object or the communicative object. In the process of communication, the communicative ranks alternately change due to the change of the rank or the relation of communicative ranks. That means characters have to choose suitable vocative words

flexibly. So, it can be said that the social relations will be broken according to the process of the conversation and the position relations always fluctuate with different communication objects. It can be attributed to two relations: The power relation/ power rank and solidarity relation/ solidarity rank. Power relation is characterized by power and distance. This relation impacting and making relations into a hierarchy maintains asymmetric relations between communication objects. The solidarity relation is characterized by adjacent and close elements. This relation often tends to narrow the gap between the communication objects.

2.5.4.1. The vocative of the communicating pairs in the internal force

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.

Example 1: (1): In 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!

- Comrade Senior Lieutenant Colonel Nguyen Duc Minh, Head of drug crime investigation Police Department of M provincial Public Security. His house of three storeys is very small. It is just over 3 meters wide. 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 "“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 shows comply the Regulations of the People’s Public Security Force.

Thus, 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, accordingly, Public Security officers’ vocative is in always standardized by the core pair of “tôi” – “đồng chí” (“I” - "comrade"). However, the result of the surveys in the television film has proved that the vocative forms of officers and officials in the people’s public security force are very flexible. We found that 11 vocative forms of the mentioned forms appeared in the communication in the people’s public security force. However, depending on the communicative factors, the use of the above vocative forms has different frequencies. The appearance of these vocative forms allows officials and officers in the police force to communicate flexibly in different situations to achieve communicative effect. At the same time, this is the basis for the flexible ranks changing in communication. Specifically:

1. The subordinate often calls himself/herself “em” (I/younger sister/younger brother) (especially the subordinate is younger than the superior) and calls their superior “thủ trưởng” (you/chief/leader/ Head).

Example 2: Tung laughs, jokes:

- Dear sir (**anh**)! if I (**em**) am incapacious, all of the police officers in this country are ... the same.

- Well, it looks a bit arrogant. Okay, I (**tôi**) believe in your (**cậu**) talent. I wait for good news from you (**cậu**).

- You (**Thủ trưởng**) can keep believing in me. I (**Em**) had a plan to force him to confess [18].

In the conversation between Colonel Hoa, the Director of the Provincial Police and Lieutenant Colonel Tung, Lieutenant Colonel Tung, the vocative pair moved from “em” – “anh: (I – me) to “em” - “thủ trưởng” (I/younger sister/younger brother - (you/chief/leader/ Head).

This vocative form not only complies with the principles and the Regulations of the People’s Public Security in communication but also creates softening in relations (narrowing the vocative distance) between characters. That reflects the flexible and non-rigid relation between the People’s Public Security officers and narrow the gap on the social position of the characters. Instead of using vocative pairs: “tôi – đồng chí” (I – comrade) (personal pronoun – the word showing one title), Colonel Hoa used the vocative pair: *tôi – cậu* “I” – “you/uncle” (personal pronouns – the kinship’s noun). That shows the proactive narrowing of the gap between Mr. Hoa (higher rank) and Tung (lower rank).

2. Using the daily friendly vocative form in the vocative communication of the People’s Public Security:

The vocative form by “anh - em”. (I/oder brother-you/younger brother).

Example 3:

When 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: Phan Hong:

- I/ uncle (**Chú**!) need you/nephew (**cháu**) opinion on how to catch them.

Xuan Duc:

- We (**Chúng ta**) have identified two addresses where Hoa might return. I recommend that you/uncle (**chú**) assign two reconnaissance teams equipped with weapons to ambush all day and night. We will certainly catch him in only a few days.

+ The flippant vocative: Calling each other by “mày”, “ông anh”.

“you”, “brother” (very colloquial sense).

Example 6:

Chuong discovered this and decided to say more:

- I (**Anh**) want to tell you (**chú**) that there are things you have to decide by yourself. you shouldn’t expect others. Now that if you sacrifice, your wife and children will be helped

Ba said:

You (**Anh**) said “sacrifice”?..... What do you mean?

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. [18]

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 relationship of *anh - em* (older brother - younger brother) and 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".

2.5.4.2. The characteristics of communicative vocative outside the People's Public Security force

a) 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.

+ In the conversation between the people's police officer and Sa Mi, Senior Lieutenant Colonel Chuong and the old woman having daughter drowned, the vocative form was not highly formal. Especially, Chuong called himself "cháu" (I/grandchild) and called her "bà" (you/grandmother):

This is how the higher rank actively uses vocative to leave his rank and narrow the gap with the opposite. This is one of the characteristics of communication which is very lithe, flexible,... with the heart "for the country forget yourself, for the people to serve".

Example 8: *An officer:*

- I (**Tôi**) called Mr. Dan to ask him to meet you for a while, okay?

Sa Mi:

- Don't, don't ... I (**Em**) don't want to meet him anymore. You (**Các anh**) can send my (**em**) application form to him, he will understand ...

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 [18].

+ 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"

Example 10: 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 11: Then Hoan said in a half-joking tone:

- But you must be careful with me. I am not an easy person (**thằng**) to play. I (**tôi**) know that you (**các anh**) give me money and you (**các anh**) have a plan to control me and can punish me if I (**tôi**) have an uncooperative attitude towards you (**các anh**). But it is said that "Diamond cuts diamond". You (**Anh**) should remember that I (**tôi**) am an excellent student of the People's Police Academy, especially, of the Anti-Drug department, so these are not strange to me (**tôi**). Thus, if you (**các anh**) want to cooperate, you (**các anh**) should be happy to treat me.

Quang held Hoan's hand and said:

- You (**Anh**) can keep believing in me, we (**chúng tôi**) understand this. We actually know that in doing business now, if there are no friends (**bạn bè chiến hữu**) to help, no one who is independent will be able to do it successfully [18].

It should be emphasized that, in common communicative situations, the vocative form between the prison officers and the offenders is also intimate and close.

Example 12: 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! [18]

In examples of 8, 9, 10, 11 and 12 the vocative were complied by the Regulations by officers in the P 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

b) Communicating with foreigners

Coordinating with security forces of neighboring countries and around the world in implementing security tasks is one of the important tasks of the Vietnam People's Police. 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).

Specifically, in this work, for the Lao police force, the popular vocative form is “I – comrade”.

Example 13:

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. [18]*

Example 14: *Kham Ta looked at Ms. Bun and said:*

- Dear! Are you Bun?

Mrs. Bun said:

- Yes, I'm Bun. Oh, you have a good memory. You haven't met me for ages, but you still recognize me.

Kham Ta embraced Mrs. Bun:

- Oh my God! I haven't met you for ages, probably since I was injured in death.

Kham Ta asked Mrs. Bun then turned to look at Hoan and asked:

- Is this your son? I've heard that you have a son.

Hoan said in Laotian:

- Yes! I am aunt (bác) Bun's son. (Hoan called Mrs. Bun "aunt" for Kham Ta)

Senior Lieutenant Colonel laughed and said:

- Do you know that I might have died if aunt Bun hadn't helped me [18].

Thus, in different communicative situation, the People's Public Security officers must choose reasonable vocative form, specifically: In the formal communication, the officers comply with the rules and regulations of the law; in the informal communication, they are not affected by the rules and regulations but communicate according to their custom. In order to communicate effectively, characters communicating always have a choice of vocative words. The choice of vocative words depends on the communicative purpose of the subjects. The goals stem from two main reasons: 1/ The subjects who want to relieve stress while arguing in sensitive topics which are likely to provoke objects; 2/ Subjects change their status and narrow the position gap between the subject and the object.

In summary: Due to the specific communicative environment as stated, the language of the People's Public Security officers not only shows the common characteristics as other people but also expresses the specific style of their force. At the same time, that creates

a layer of language with the harmony between imperialism, sharpness, determination, and intellect,... when doing tasks as well as in work, fighting, studying at the agency and the cordiality, love, innocence,... of people "loyal to the country, filial to the people" in every usual relations. The complex interwoven is thought to be contradictory, in contrast it is unified, which appears in the daily activities of the officers and makes a unique characteristic of the People's Public Security officers.

3. Conclusion

The vocative form of the People's Public Security officers is one of the first linguistic elements identifying communicative ranks. There are 12/13 vocative forms in the vocative of the People's Public Security officers corresponding to the two main types of relations/communicative ranks: The *power* rank and the *solidarity* rank. Each vocative form is used in different communicative situations such as formal communication, informal communication. The vocative form *by last name + middle name + first name* (not including the vocative *by the name of the agency, organization,...*) appears only in formal communication and the object of communication with the police officers is the suspect or offender. Both above vocative forms appear with low frequency. The other vocative forms are used with medium and very high frequencies. However, when considering the relation of ranks, the *power* rank often uses vocative forms: *by Other combinations, by one of the titles, by many or all titles, by personal pronouns in formal communicative circumstances.* The other vocative forms mainly represent a *solidarity* rank in informal communication situations. However, there is flexibility in use between vocative forms and communicative ranks. This contributes to expressing the communicative and vocative cultural characteristics of the People's Public Security officers. The flexible vocative form shows the dignity but not loses the culture of affection in the communication of the Vietnamese.

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