

Vocative Communication Strategy of Ho Chi Minh in Thailand: Through the Film Script *Thau Chin in Siam* Produced by Vietnam Film Association

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Abstract The article applies the theory of vocative and ranks in communication to examine the film script "*Thau Chin in Siam*" and from that the article points out the vocative strategy of the character Thau Chin - Ho Chi Minh when he was in Thailand (1928 -1929). Based on the view of Nguyen Van Khang when dividing forms of vocative in communication into 13 forms, we identify the vocative forms of the character of Thau Chin. Survey results show that the character Thau Chin used 8/13 forms of vocative corresponding to each situation of communication, interlocutors of communication ... Through analyzing forms of vocative, we find that the vocative strategy of the character Thau Chin had a very flexible transition in different situations and with different interlocutors. Based on this result, we initially identify: the communicative culture of the character Thau Chin - Ho Chi Minh was both traditional and modern; both humane and tough, sharp but ingenious.

Keywords: strategy, vocative, communication, Ho Chi Minh, period, Thailand

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1. Introduction

Vocative in communication is a way of indicating personal pronouns; thereby it refers to the characters involved in communication. R. Brown and A. Gilman (1976), after reviewing the process of formation and change of concept, vocative in some languages such as ancient French, ancient Spanish, ancient Italian, ancient Portuguese and medieval English, suggested the letters T and V (from words *tu* and *vos* in Latin) as two common symbols for pronouns of solidarity and pronouns of power in all languages [[1]; 228-231]. In the asymmetric relation of power, people with higher rank received V and people with lower ranks received T. To illustrate the relation between vocative and powerful roles, the author offered a number of examples: In medieval Europe, the nobility generally used T to call people and was called V. An owner of a household used T to call his slaves, servants and was called V; In Italy in the fifteenth century, sinners used V to call priests and priests called them T ... [[2]; 92]

Vocative in Vietnamese is under strong pressure of social norms. Social norms govern choosing individuals' vocative words in social interaction. Currently, in Vietnam there are some research directions on vocative in communication such as:

Firstly, research on the dominance of ranks in communication in the selecting and using vocative words.

Utilizing the concept of "power" and "solidarity" to consider vocative in Vietnamese communication, author Nguyen Van Khang stated: "Words used to address in Vietnamese communication include not only "radical" personal pronouns, but there are many other words that are changed, including "kinship" words and "Most Vietnamese vocative words" are "distributed" according to the hierarchy of power, solidarity, courteousness... in "calling oneself" and "call others". Therefore, using vocative words, we can see the attitudes and views of the participants in the communication" [[3]; p.211]. Pointing out the 13 forms of vocative and the factors that govern the choice of vocative words is considered a fundamental research for the vocative study from the perspective of ranks in communication in the next stage. As the same direction, there are authors: Vu Tien Dung [2], Pham Trong Thuong [4]...

Secondly, from the perspective of Vietnamese national culture, we can mention Pham Trong Thuong (1998), "*Ways of addressing in Nung language*" [4]; Le Thanh Kim (2002), "*Vocative words and addressing ways in Vietnamese dialects*" [5]...

Thirdly, In terms of vocative research in the context of family and social communication we can mention: Author Nguyen Van Khang (1996) with "*Rite of speech in family communication of the Vietnamese*" [6], Luong Van Hy (editor), 2000, "*Language, gender and social groups from Vietnamese Practice*" [7], Khuat Thi Lan (2014) "*Vocative in communication between Vietnamese farmer spouses*

(based on some literary works from 1930 to 1945)" [8], Trinh Cam Lan (2016), "Pragmatics functions of vocative expressions in Communication of Friendships of Hanoi students (Case study for students of Dong Da High School)" [9];...

Through the research of vocative within the family and society, we found that authors shared the same opinion: different communication situations will govern and regulate the vocative of the participants in the conversation. It can be said that vocative becomes the first and the most important condition in identifying and establishing the rank in communication of an interlocutor.

When studying the ranks in communication, the researchers found that the rank of communication is primarily the rank in society. Social rank is governed by the status of an individual in relation with other members. The status of an individual determines the social value of the individual in the group [10]. Author Nguyen Van Khang said: "Being a multifunctional entity, each person has a lot of ranks in both family and society ... All of these intertwined relations make up a network of relations with so many different ranks" [[3]; 371].

The film script of *Thau Chin in Siam* is about the revolutionary activities of leader Nguyen Ai Quoc in Thailand in the years 1928 - 1929. There, he built the revolutionary base, prepared to merge three party organizations, preceded to establish the Communist Party of Vietnam on February 3, 1930 [11,12]. The film, made by a young director Bui Tuan Dung, was officially released to the public during the 85th Anniversary Film Week of the Communist Party of Vietnam (February 3, 1930 - February 3, 2015).

In this article, we apply the theory of ranks in communication to point out the forms of vocative of the character "Thau Chin" in communication based on the film script *Thau Chin in Siam* [13] by director Bui Tuan Dung - Vietnam Film Association in order to contribute to asserting the cultural value in the communication of President Ho Chi Minh.

2. Content

2.1. Vocative

First of all, it is a communicative act that demonstrates the cultural behavior of people in certain speaking communities. That linguistic action is done through linguistic forms.

Vietnamese is a language with a complex system of vocative words. Therefore, it is difficult to give a general form of address. However, through research practice, 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 + 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) [[3]; 362].

In a conversation, words for addressing oneself represents the rank of and words for addressing others represents the ranks of listener and the ranks in the conversation are changeful. Ranks are established through personal relations and govern the choice of vocative words. The personal relations that have been previously established or formed during the communication process will affect determining ranks and establishing personal vocative in each specific conversation. There are many interpersonal relations in society. However, it is possible to attribute to the two major forms and power relation is one of those two forms.

Power relation: the characteristic of this relation is the factor of power and distance. This relation governs and arranges ranks into strata on a vertical axis. At the same time, this relation maintains the power relatively stable in terms of distance. Accordingly, the subjects when establishing the rank of power have the distinction of upper – lower rank, people with higher status - people with lower status. Therefore, the way of addressing of interlocutors is asymmetric. In power relation, the position of interlocutors is relative, or a person may have a position which is higher than one but lower than another. Although power relation creates hierarchical positions in the vertical axis, it is relative when expressing the position and rank of interlocutors. In other words, power relation is influenced by social factors intertwined in personal relations such as social status, gender, age... Therefore, to maintain and ensure the dialogue successfully, the interlocutors must establish a communicative strategy [14].

Solidarity relation: the characteristics of this relation are its proximity and close. In other words, this relation pulls the distance of the interlocutors closer and towards the homogeneity - proximity between interlocutors. Author Le Thanh Kim said: if the power relation is expressed by calling "*anh anh tôi tôi*" (you/ you – I/I), the relation of friendship is expressed by calling "*minh mình tớ tớ*" (you/ you – I/I – very friendly) [[5]; 39].

In social interactions, power and solidarity are manifested in using vocative words, which is affected by context and has mutual rank-shifting. In the course of the conversation, the relation between the speakers changed and adjusted. The concept of "intimacy" in Vietnamese communication is present in any conversation. Determining and adjusting concepts: intimacy or from distance to closeness between the speakers must be through the topic of communication and how to communicate. The first and most obvious manifestation of adjusting participants' relation is through pairs of vocative words. For example: *tôi – O* (I – you/aunt/Mis.), *I – Tung...* brother/you - me, teacher/you/monk - me, *I / we* - teacher / minor hero...

Differences in establishing the rank of power and solidarity of the interlocutor's stem from different purposes and different communication situations: Power

rank is established to maintain the social rank as the convention of the community, ensuring standards on the position axis. The solidarity rank is established to soften communications, pull distance between interlocutors closer. The prominent feature of power rank is directive, not reciprocal and there is no response (only one way) between the interlocutor of higher position and the interlocutor of lower position. For solidarity rank, it is the ability to create the similarity in thought or action of interlocutors [15]. In real-life conversations, the rank-shifting from power to solidarity and vice versa happens with specific conditions such as: there is a *change in the context of communication, the topic of communication...* However, the main condition for the rank-shifting occurs when the person in the upper position proposes to the person in the lower position.

The language of a character in communication often indicates a symmetrical and asymmetric relation. The asymmetric relation often expresses an unequal relation, including the language discrimination between the upper and lower rank. Symmetric relation describes equality relations, in which interlocutors do not have specific discrimination in the communicative language [16].

In terms of the influence of culture on the rank of communication, researchers have pointed out the criteria that determine the cultural differences between countries indirectly determining the position of the interlocutors in society. The author Geert Hofstede presented 5 criteria to show the cultural differences among countries in which the first criterion "*Power distance in hierarchy*" is determined as the most important criterion. The decentralization of power indicates the level of distribution and acceptance of institutional power in hierarchical organizations such as *family, school, workplace...* Thereby, the author pointed out that the

society with high power or low power has different cultural characteristics. This is one of the bases for determining the rank of power or solidarity in the communication of each individual in society and creating its own cultural characteristics. This is also clearly shown in the vocative of President Ho Chi Minh.

Thus, if the vocative of interlocutors in power relation is asymmetric, the relation of solidarity is symmetrical. That is, the distance or closeness comes from both sides (the speaker and the listener). However, there are some asymmetric interactions. That is, a person wants but the other does not want to pull the distance closer. This depends on the communicative strategy of each interlocutor.

As a variant, the parlance of the character Thau Chin can be considered a universal language expressed in a group. Therefore, besides the characteristics of popular vocative, vocative of the characters had their own characteristics.

Surveying the film script of "*Thau Chin in Siam*", we collected 30 conversations (when he was conducting propaganda and in his daily life) with the following pairs of roles: Thau Chin with an official in the same organization; Thau Chin with overseas Vietnamese in Thailand; Thau Chin with foreigners; Thau Chin with a French henchman. Applying the 13 forms of vocative of author Nguyen Van Khang classifying, the forms of the vocative appeared in 30 conversations.

2.2. The Forms of Vocative in the communication of the Character Thau Chin

Surveying 30 conversations between the character Thau Chin and other characters in the film script mentioned, we obtained in Table 1.

Table 1. Forms of vocative in the communication of the Thau Chin to other characters

Order	Vocative	Address oneself (speaker)			Address others (listener)		
		Vocative words	Times	Rate (%)	Vocative words	Times	Rate %
1	By first name	0	0	0	<i>Tùng</i>	1	1.4
2	By surname + fist name	0	0	0	<i>Lê Mộc, Võ Tùng</i>	2	2.8
3	By personal pronouns	<i>Tôi (I), chúng ta (we), mình (I – friendly), tất cả chúng ta (All of us)</i>	54	77.1	0	0	0
4	By kinship words	0	0	0	<i>Ông (you/grandfather), các ông, anh (you/grandfathers, cô (you/Ms., aunt), cụ (you/grand grandfather), các cụ (you/grand grandfathers), các ông bà (you/grand grandfathers and grand grandmothers), O (you/Ms., aunt), anh em (you/brothers), anh chị em (you/brothers and sisters)</i>	33	45.8
5	By other words	<i>kẻ hậu sinh (juniors/younger generation), văn bối (juniors/younger generation)</i>	2	2.9	<i>Everybody.</i>	1	1.4
6	By one of the titles	<i>đồng chí (comrade), tiểu sinh (minor student)</i>	2	2.9	<i>Thầy (sir, teacher/ monk), tiên sinh (sir), đồng chí (comrade), đồng bào (compatriots), các đồng chí (comrade)</i>	18	25.0
7	By other combinations	<i>chúng ta là những người đồng bào; đều là nòi giống Lạc Hồng; là con Rồng cháu Tiên (We are compatriots, the race of Lac Hong, the children of the Dragon and Fairy); người cách mệnh (revolutionary people).</i>	4	5.8	<i>ông Lữ Thế Hanh (Mr. Lu The Hanh ; một người Hoa (A Chinese person) ; một đấng anh hùng (A respected hero); anh Võ Tùng (Mr. Vo Tung/ Brother Vo Tong); đồng bào đây (the compatriots) ; người một nước (people in the same nation); con một nhà (Children in the same family); con gái Việt (the Vietnamese ladies)</i>	8	11.1
8	By the absence of vocative words		8	11.3		9	12.5

Through Table 1, we find that the character of Thau Chin used 8/13 forms of vocative, of which: 5/13 forms of calling oneself and 7/13 forms of calling others. Specifically:

When calling himself, the character Thau Chin used: 5/13 forms of vocative (5/8 forms are used for vocative), in which: *by personal pronouns* was used mainly (54/70 times, accounting for 77.1%) such as: *tôi (I), chúng ta (we), mình (I – friendlier), tất cả chúng ta (all of us), ...*; *absence of vocative* appeared 8/70 times, accounting for 11.3%; *by other combinations* appeared 4/70 times, accounting for 5.8% such as: “*we are compatriots; are of Lac Hong race; are the grandchildren of the Dragon and Fairy; revolutionary people*”; *by other words* (*kẻ hậu sinh, văn bối*) (*younger generation, junior*) and *by one of the titles* (*đồng chí, tiểu sinh*) (*comrade, junior*) appeared 2/70 times, accounting for 2.9%; the following forms of vocative: *by first name; by surname + first name; by kinship nouns* did not appear.

When calling others, the character used 7/13 forms of calling others (7/8 forms were used for vocative) in which, the form of vocative *by kinship nouns* appeared 33/72 times, accounting for 45.8% such as: *ông (you/grandfather/Mr), các ông (you/grandfathers), anh (you/brothers), cô (you/aunt), cụ (you/elderly), các cụ (you/elderly), các ông bà (you/elderly, Mr and Mrs), O (you/aunt), anh em (you/brothers), anh chị em (you/sisters)...*; *by one of the titles* appeared 18/72 times, accounting for 25.0% such as *thầy (you/teacher/monk), tiên sinh (you/sir), đồng chí (you/comrades), đồng bào (you/compatriots), các đồng chí (you/comrades)*; *by absence of vocative words* appeared 9/72 times, accounting for 12.5%; *by other combinations* appeared

8/72 times, accounting for 11.1% such as: Mr. Lu The Hanh; a Chinese; a hero; Mr. Vo Tung; the compatriots; the people in the same country person; the same nation; Vietnamese girl; *by first name + last name* appeared 2/72 times, accounting for 2.8%; *by personal noun* (Tung) and *by other words* (everyone) appeared 1/72 times, accounting for 1.4%; *by personal pronouns* did not appear.

The forms of calling oneself and others of Thau Chin were different and flexible, depending on the different circumstances, the different interlocutors, the different goals of communication.

Through Table 2, we found that other characters when interacting (communicating) with the character Thau Chin also used 8/13 forms of vocative. However, these characters did not use the vocative *by their names* but used the vocative *by a combination* of (1), (2), (3), (4) (the vocative of 11 in view of (Nguyen Van Khang)). In particular, when calling oneself, characters used 4/13 forms of vocative and when calling others, they used 7/13 forms of vocative. Specifically:

When calling oneself, the characters used 4/8 forms of vocative, in which: *by personal pronoun* appeared 36/58 times, accounting for 62.1% such as: *tôi (I), ta (I), tui (I - dialect), chúng tôi (we), chúng ta (we – closer), ngài (Sir)*; *by absence of vocative words* appeared 17/58 times, accounting for 29.3%; *by other combinations* 3/58 times, accounting for 5.2% such as: *tôi là Nguyễn Trung; Chúng tôi là người Việt Nam Thanh niên Cách mạng Đồng chí hội; tôi – người vùng Hương Sơn (I'm Nguyen Trung; We are Vietnamese Revolutionary Youth Comrades; I am from the Hương Sơn area, ...)*; *by other words* 2/58 times, accounting for 3.4% such as: *bây tui, lũ chúng ta (we/we- colloquial)*.

Table 2. Forms of vocative in the communication of other characters to Thau Chin

Order	Vocative	Address oneself (speaker)			Address others (listener)		
		Vocative words	Times	Rate %	Vocative words	Times	Rate %
1	By surname + first name	0	0	0	Võ Tùng, Võ Long, Nguyễn Trung.	3	3.5
2	By personal pronouns	<i>Tôi (I), ta (we - friendly), tui (I - dialect), chúng tôi (we - formal), chúng ta (we - close relationship), ngài (Sir) (*)</i>	36	62.1	0	0	0
3	By kinship nouns	0	0	0	<i>Ông (Mr./Grandpa/sir), bà con (relatives), anh em (brother and sister), các anh em (brother and sister), cụ (grand grandfather/mother)</i>	17	20.0
4	By other words	<i>bây tui (we - colloquial), lũ chúng ta (we - very colloquial)</i>	2	3.4	<i>mọi người (everyone), đàn bà (ladies).</i>	2	2.4
5	By one of titles	0	0	0	<i>tiên sinh (sir), thầy/ thầy (teacher); nhà buôn (trader/businessman); các đồng chí (comrades), tiểu anh hùng (junior hero)</i>	36	42.4
6	By the combination of (1), (2), (3), (4)	0	0	0	<i>Tụi anh (we/we brothers - informal), ông Thầu Chín (Mr. Thau Chin), Cụ Tú Hứa (Mr. Tu Hua - grand grandfather Tu Hua), anh Thuyền (Brother Thuyen), thầy Chín (Teacher Chin), Cụ Tú (Mr. Tu/ Grand grandfather Tu), O Nho (Mrs. Nho/Aunt Nho), người An Nam / (An Nam people)</i>	13	15.3
7	By other combination	<i>tôi là Nguyễn Trung I'm Nguyen Trung; Chúng tôi là người Việt Nam Thanh niên Cách mạng Đồng chí hội (We are Vietnamese Revolutionary Youth Comrades); tôi – người vùng Hương Sơn (I'm from Hương Sơn)</i>	3	5.2	<i>ông là người Việt?(He is Vietnamese); anh ấy là Lê Mộc (He is Le Moc); một người đồng hương của chúng ta (He is a fellow countryman); bạn tôi thương nhân bên Tàu (My friend is a trader in China); ông thầy Kách mệnh (Revolutionary teacher); hai đồng chí lãnh đạo của chi hội ở vùng Viêng Chăn (Two leaders of the association in Vientiane).</i>	5	5.9
8	By the absence of vocative words		17	29.3		9	10.5

When calling others, characters used 7/8 forms of vocative, in which: *by one of the titles* appeared the most times, 36/85 times, accounting for 42.4% such as: *tiên sinh* (sir/teacher), *thầy/thầy* (teacher); *nhà buôn* (trader); *các đồng chí* (comrades), *tiểu anh hùng* (minor heroes)...; *by kinship nouns* appeared 17/85 times, accounting for 20.0% such as: *ông, bà con, anh em, các anh em, cụ,...* (grandparents, relatives, c, elderly, ...); *by the combination of (1), (2), (3), (4)* appeared 13/85 times, accounting for 15.3% such as: *tụi anh, ông Thầu Chín* (Mr. Thau Chin), *Cụ Tú Hứa* (Mr. Tu Hua – older), *anh Thuyên* (Mr Thuyen/ Brother Thuyen), *thầy Chín* (Teacher Chin), *Cụ Tú* (Mr. Tu – older), *O Nho* (Mrs. Nho/ Aunt Nho), *người An Nam* (An Nam people), ...; *by absence of vocative words* 9/85 times, accounting for 10.5%; *by other combinations* 5/85 times, accounting for 5.9% such as: he is Vietnamese; he is Le Moc; one of our countrymen; my friend is a Chinese merchant; a revolution teacher; two comrades of leaders of the branch in Vientiane; *by family name + name* 3/85 times, accounting for 3.5% such as: Vo Tung, Vo Long, Nguyen Trung; *by other words* 2/85 times accounting for 2.4% such as: everyone, women. *By personal pronouns* did not appear.

Based on the two tables of survey results of the characters of Thau Chin and the other characters in the film script, we analyze and explain the vocative strategy and culture in the communication of Thau Chin as follows:

2.3. The Vocative Strategy and Communicative Culture of the Character Thau Chin

Surveying 30 conversations of the character Thau Chin and other characters in the film script "*Thau Chin in Siam*", we identified the interaction of the character Thau Chin focused on 4 different groups of characters. Depending on different group of characters, the different context of communication, the different content of communication, the character Thau Chin used appropriate vocative strategies.

2.3.1. Interacting with the Character Thau Chin and Officials in the Same Organization

In the period of 1928-1929, Ho Chi Minh left China and set out for Thailand to build revolutionary bases, prepared to unite three party organizations, and proceeded to establish the Communist Party of Vietnam on February 3, 1930.

The survey results included 14/30 conversations between the character Thau Chin and those of the same communist organization (Su Ba, Vo Tung, Dang Thai Thuy, Dang Thuc Hua, Nguyen Trung, Vo Long, Le Moc, Chu, Man). However, under the control of factors: *age, circumstances,* and choosing vocative words of the character Thau Chin had flexibility, specifically:

1/ Communicating with senior people or the elderly

When communicating with the character Su Ba (a patriotic soldier who participated in the Phan Dinh Phung movement and because the movement failed and was suppressed, he wandered to Siam), Thau Chin used two forms of vocative: *by personal pronouns* (*tôi* (I), *minh* (I-closer), *chúng ta* (we) and *by other words* (*kẻ hậu sinh*)

(junior/younger person/grandchild). When calling others, the character Thau Chin used only one form of vocative: *by a title* (teacher). The reasons for this are: 1. Monk Ba was the person managing the temple in the Eastern village of Thailand. 2. Respecting the monk is cultural tradition of the Thai; 3. Monk Ba was also one of the patriots who used to participate in Phan Dinh Phung's struggle movement in Vietnam. This is clearly shown in the pair of vocative "*bạch thầy - kẻ tiểu sinh*" (Dear Monk - minor student/junior student" used by the character of Thau Chin. However, as the progress of the conversation and communication content changed, Thau Chin used the pair of vocative "*thầy - tôi/ chúng ta*" (Monk - I / we) to pull the distance between the monk and him closer: from a new relationship changed into close, intimate relationship – a comrade. The success of this method of changing the vocative strategy was marked by the "consensus" of Monk Ba.

Example 1: *Thau Chin: Amitabha Buddha! ... Dear monk (Bạch thầy), tea is embalmed with wildflower, how fragrant! It's been a long time since I/younger generation/junior (kẻ hậu sinh) last drunk this kind of tea.*

Monk Ba smiled. He was about 60 years old with a very robust body. His face turned to the Buddha statue. He did not look at Thau Chin.

Monk Ba: Amitabha Buddha!

The two people walked in the temple garden. Monk Ba smiled and pointed at the trees glittering in the moonlight and spoke with a voice of Ha Tinh (a province of Vietnam).

Monk Ba: I/humble monk (Bần tăng) miss my hometown so I brought wildflowers and rustic flowers here to grow. On the moonlit nights, the smell of incense drifted in and out makes me miss my homeland very much!
(...)

Thau Chin: Dear, have you ever visited the homeland since you left?

Monk Ba shook his head then choked. Thau Chin also went silent.

Thầu Chín: I have not returned homeland for seventeen years.

Now is the time for the two people to remember their country. They looked like two shadows.

(...)

Thau Chin: The French in their country are very different from the colonial French in Indochina. The popular movement in France is growing again, so we have to take the opportunity to get their support. But who and which organization do they support? That is righteous... There must be a party, credo, organization for many people to participate. If it is internationally recognized, we will receive support.

Monk Ba: Like Friendship Association, Revolutionary Youth Association?

Thầu Chín: Yes! But it must be much bigger. We need to gather all together. We need a flag, a flag for independence" [13].

When interacting with the character Dang Thuc Hua (an old overseas Vietnamese in Siam who was patriotic), Thau Chin had the flexibility to address himself. Specifically, the character used 3 forms of vocative: *by other words* (*văn bôii* (younger generation), *tiểu sinh* (junior student)) (*by kinship nouns*: "*tôi*" (I). When calling others he used 3 forms of vocative: *by a title* (*tiên sinh*) (Sir); *by*

kinship nouns (*cụ*) (grand grandfather/Mr.); by other combinations (*một đấng anh hùng*) (a respected hero). This way of addressing creates pairs of vocative that are "very expensive": "*tiên sinh – vãn bối*" (Sir - younger generation/junior); "*tiên sinh (Sir)/ cụ (old lady/man/grand grandfather/Mr)/ đấng anh hùng (, a respected hero) – tôi (I) ... and responded to the character Dang Thuc Hua addressing the Thầu Chín in a very friendly way: "tôi (I) / chúng tôi (we) – tiểu anh hùng (minor hero)/ thầy (teacher) / anh hùng (hero)" and especially the way to call themselves "lũ chúng ta" (we gang)" showed cordiality and intimacy. This shows the vocative strategy of Thau Chin was extremely flexible and effective.*

Example 2:

Dang Thuc Hua: Minor hero! I have heard of you (*thầy* - the teacher) for a long time, now I have the opportunity to meet you. We gang (*Lũ chúng ta*) have the navigator now, we are not afraid to get lost anymore.

Thầu Chín hurriedly and carefully held Mr. Hua's hand: Please don't do that! I/ younger generation/junior (*Vãn bối*) also has to rely on you (like a father and uncle)

Mr. Tu Hua/ grand grandfather (*Cụ*) waved his hand.

Dang Thuc Hua: our grand grandparents said heroes did not wait for their age. Teachers should not be modest! Between the earth and the heaven, you have been to all of the five continents. You do not care about wealth and prosperity. You take care of the people, the country. You are a worthy hero!

Thầu Chín: You (*Tiên sinh* – respectful meaning) are also a worthy hero! In the past, my father when talking with Mr. Dang Nguyen Can often mentioned you (*Tiên sinh* - respectful meaning)...

It was said that Hua's face turned sad at that time. [13]

2/ Communicating with comrades in the same generation

The interaction between character Thau Chin and the characters in the same organization had 12/30 conversations. In which, the characters who had an acquaintance or first met were Vo Tung, Dang Thai Thuyen, Nguyen Trung, Vo Long, Le Moc, Chu, Man. When communicating with these characters, the way of vocative of Thau Chin was different, namely:

When communicating with the character Vo Tung who attended the politics class of Thau Chin in Guangzhou, Thau Chin used a very friendly way of vocative: when addressing himself, he used the personal pronoun: "*tôi*" (I). When addressing others, Thau Chin used very diverse and friendly way of vocative: by the name "Tung"; by their surname + the name "Vo Tung"; by the kinship nouns "anh" (you/brother). The character Vo Tung used a pair of vocative: "*tôi*" – "*thầy*" (I – Teacher) to show his respect to Thau Chin. His vocative was intimate, courteous and friendly.

Example 3:

Thau Chin: **Tung!** ... **Võ Tùng!** Is that you (anh)?

Thau Chin and Vo Tung hugged each other closely.

Two people sat down. Vo Tung was still touched.

Vo Tung: Last year, Mr. Ho Tung Mau (Brother Ho Tung Mau was arrested by the Nationalist Party and we were worried about him. News from Guangzhou was blind. Meeting you/teacher (*thầy*) here is beyond my imagination.

Thau Chin smiled [13].

When communicating with comrades with a new acquaintance, the character Thau Chin used a combination of vocative forms: by personal pronouns; by kinship nouns and by one of the titles in vocative making pairs of vocative "*tôi/ chúng ta/ ta – anh em*"; "*tôi – đồng chí/ các đồng chí*" (I/we/we - brothers; I - comrade/ comrades). Characters such as Dang Thai Thuyen, Chu, Man, Le Moc used a combination of 2 forms of vocative: by personal pronouns and by one of the titles, which makes the vocative pair of "*tôi – thầy*" (I – Teacher). This way of addressing is polite and respectful.

Example 4:

Chin Chin: Hello, comrades. Did comrades cross the river hard?

At the same time the candlelight flared and shone the face of Thau Chin.

Two Lao comrades were moved.

Dang Thai Thuyen: Dear teacher, these are two leading comrades of the Association in Vientiane.

Thau Chin took the initiative to go ahead and tightly hugged Chu and Man.

Chu: Do you/teacher (*Thầy*) still remember me? I took your (*thầy*) training class in Guangzhou.

Thau Chin was touched. [8]

2.3.2. Communicating with Overseas Vietnamese Living in Siam

When communicating with overseas Vietnamese living in Siam, the character Thau Chin used vocative such as: by personal pronouns; by a combination of (1), (2), (3), (4); by another combination. These forms of vocative are combined to form pairs of vocative words: "*tôi – anh Võ Tùng*", "*chúng ta – đồng bào/ những người đồng chí*" (I - Mr. Vo Tung/brother Vo Tung", "we - compatriots/comrades). In particular, the ways of addressing "*đồng chí*" và "*đồng bào*" ("comrades" and "compatriots") were used by the character of Thau Chin: *we are compatriots, the race of Lac Hong, the children of the Dragon and Fairy*, which made the effectiveness in cohesion, the respect and the final effect: the people recognized the person who was communicating was "a Revolution teacher" and they believed to follow the ideal, the right way to bring freedom to the people.

Example 5:

People in the East mountainous village: Hello **Mr. Thau Chin!** ...

Everyone clasped his or her hands in Thai style. Thau Chin bowed his head in response.

Thau Chin: Ladies and gentlemen! / Dear grand grandparents/ Dear the elderly! (**Thưa các các cụ! Các ông bà!**) We are compatriots, the race of Lac Hong, the children of the Dragon and Fairy! (**Chúng ta là những người đồng bào, đều là nòi giống Lạc Hồng, là con rồng cháu tiên**). Please, allow me to call like that.

Admiring faces exuded from the elderly. Thau Chin continued.

Thau chin: Brother Vo Tung and I have been friends for a long time. Although we have just met you for the first time, we are from **the same country, the same family**, and we all share the same plight which is we lost in another the country. We are the people who lost our country and we desire to find a way to save our country and save our home.

We are not only compatriots but also comrades.

Called "comrade", everyone was speechless, surprised and confused. Thau Chin smiled and explained calmly.

You (compatriots) don't understand the meaning of "comrade", do you? "Comrades" means people having the same sense of purpose. We have life-and-death together for the noble purpose. So we treat each other as comrades, call each other comrades. Are you (compatriots) clear?

People in the East mountainous village: Got it!... [13]

When communicating with overseas Vietnamese who love their country, Thau Chin used a very friendly way of addressing: addressing by the local custom. This is evident in the way of addressing of Thau Chin with O Nho, O Hoan, who protected and took care of people in the East mountainous village.

Example 6:

Thau Chin: Do you (O - aunt) find it difficult to make meals for everyone?

O Nho/Aunt Nho: No, no problem. I love everyone/brothers who work hard but there's nothing to eat...

Thau Chin: Yes! We can make money but we have to save to build the base, to welcome people from our country to come and to raise overseas compatriots to live and study [13].

The word "*minh*" (we) - "*O*" (Aunt) refers to the intimacy, closeness and warmth among acquaintances. It seems that people feel warm and close like family members in this way of address.

2.3.3. Communicating with Foreigners

There were 2/30 conversations between Thau Chin and foreigners. It was an English lady and a drunk Western man. The highlight of these interactions is that the character Thau Chin used English and French in communication. This way of addressing expressed Thau Chin's talent as well as respect for foreigners. A special feature in these interactions is the assertion of individual status, the position of the Vietnamese nation shown very clearly. He was solemn, polite, skillful but also very tough to the gestures and actions of the drunk Western man:

Example 7:

Thau Chin (in French): Where do you (ông) think this place is, Sir (Ông)?

(Monsieur! Ouch croyez - vous être?)

The West drunk man (in French): ... Indochina!

(... En Indochine.)

Thau Chin looked straight at him and softly and slowly said.

Thau Chin (in French): No! Not your colony. This is a sovereign state. It is Siam.

(Non! Il ne s'agit pas de votre colonie. Mais d'un Etat souverain. Vous êtes en Xiam.)

Le Moc glanced at Thau Chin with gratitude.

Thau Chin (in French): Please behave properly if you do not want to be deported.

(Essayez de vous comporter dignement, si vous ne voulez pas vous faire expulser.)

The West drunk man was petrified then became sober.

The West drunk man (in French): Thank you [13].

2.3.4. Communicating with the Henchman for the French

In the film, the interaction between the character Thau Chin and the henchman for the French (Paul Hung) appeared in 2/30 conversations and in two different situations. In these two situations, the character Thau Chin used two different languages to respond. In particular, the language codes were somewhat different, showing the attitude, as well as the opinion of Thau Chin quite clearly. Compare examples 8 and 9:

Example 8:

Paul Hung: Pardon! ... Je vous prie de m'excuser.

Sorry! ... I'm sorry...

Thau Chin looked straight into Paul Hung's face.

Thau Chin: You can talk to me in Vietnamese.

Paul Hung was startled.

Paul Hung: Are you (sir - Ông) Vietnamese?

Thau Chin nodded. [8]

Example 9:

Paul Hung (in French): Hello, man! ... The world is really small, isn't it?

(Bonjour! ... Le monde est si petit, n'est ce pas?)

Thau Chin smiled and nodded slightly.

Thau Chin (in French): It's wide enough for both you (sir - Ông) and me. Hello sir! Nice gun!

(Il est suffisamment grand et pour vous et pour moi ...

Bonjour! Votre flingue est beau à voir.)

Paul Hung was abt startled, pushed the gun deep into his lap.

Paul Hung: Why don't you speak Vietnamese today?

Thau Chin: I want the lady here to understand what you (sir- Ông) and I are talking about.

Paul Hung showed his contempt [13].

In the two examples above, the character Thau Chin used the pairs of vocative "*tôi - anh*" (I - you (brother)) "*tôi - ông*" "I - you (sir)", which is not for politeness, respect but distance, sarcasm. This way of addressing of Thau Chin created the difference between himself and Paul Hung on the position axis. Here, Paul Hung was a henchman - pro-French and a traitor.

Thus, through analysis of vocative interactions, we find that Ho Chi Minh's way of addressing was extremely flexible, lissom and skillful. Depending on different interlocutors and different contexts of communication, Thau Chin chose a suitable and effective way of addressing in order to 1. Pull the distance between him and people who had the same sense of purpose as his closer; 2. Stretch and stabilize positions with traitors. This contributes to expressing the humane beauty in the communicative culture of the character Thau Chin through the film script "*Thau Chin in Siam*" in particular and the communicative culture of President Ho Chi Minh in general. President Ho Chi Minh's communicative style and skill was always casual, close, kind, open, delicate and thoughtful to people with sincere affection, generous attitude. He handled cleverly, effectively the communication situations occurring. It can be affirmed: These things created great attraction and wonderful sensualization in him. The late Prime Minister Pham Van Dong said in his work "*Ho Chi Minh, a human being, the people, an age, a career*": "*President Ho Chi Minh is high but not far, new but not strange, great but not huge, brilliant but not overwhelmed, first met but familiar*" [17].

3. Conclusion

The vocative of the character Thau Chin through the film script "Thau Chin in Siam" is one of the first linguistic elements to show the cultural beauty of President Ho Chi Minh's communication. There were 8/13 forms of vocative of the character Thau Chin with 4 groups of characters (Thau Chin with the staff in the same organization; Thau Chin with the overseas Vietnamese people in Thailand; Thau Chin with foreigners; Thau Chin with henchman for French). With each of these groups of characters, the character Thau Chin used different forms of vocative to pull or stretch the distance in communication. This shows the flexibility, sensitivity and flexibility in communication of Ho Chi Minh. From there, it shows the characteristics of communicative culture and vocative of President Ho Chi Minh: The communicative culture of the character Thau Chin - Ho Chi Minh was traditional but modern and humane for the sake of human; tough, sharp but very ingenious.

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