HOW DO THE ENGLISH AND VIETNAMESE EXPRESS ANGER?

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ABSTRACT: With the advent of the global economic system, there is an increasing degree of communication across various cultures, which is, by definition, problematic, for cultures are systems of symbolic meanings. Consequently, "to know another's language and not his culture is a very good way to make a fluent fool of one's self" (https://123docz.net/document/305152-)

Undoubtedly, language, an integral part of culture is a means to convey what we want to express. In communication, people's need to express emotional issues and feelings verbally is of high frequency and complexity. Accounting for this point, Levine and Baxter (1987: 56) have shown that during the process of learning a new language, " understanding the new culture and learning the rules to communicate comfortably in it are as important as learning the rules of the language".

Thus, English language teaching and learning should carry with it the culturally appropriate factors embedded in the target language or else culture shock can occur as natural and inevitable consequence of cultural clashing of values.

In an attempt to promote mutual understanding about Anglicist and Vietnamese cultures, this paper focuses on one of very subtle aspects in daily communication that is the speech of act of expressing anger.

In the light of cross-cultural pragmatics, the author has emphasized the politeness in anger expression and strategies to express anger by the English and Vietnamese.

Keywords: anger expression, anger expressed by the English, anger expressed by the Vietnamese

NGƯỜI ANH VÀ NGƯỜI VIỆT BỘC LỘ SỰ TỨC GIẬN NHƯ THẾ NÀO?

TÓM TẮT: Với xuất hiện của hệ thống kinh thế toàn cầu, mức độ giao tiếp giữa các nền văn hóa càng ngày càng tăng. Sự giao tiếp đó được gọi là giao thoa văn hóa mà theo định nghĩa thì vẫn còn nhiều tranh cãi bởi lẽ các nền văn hóa là hệ thống các biểu tượng có ý nghĩa khác nhau. Vì vậy, biết một ngôn ngữ của một người, mà không biết văn hóa của người đó là cách biến mình thành kẻ ngốc.

Rõ ràng ngôn ngữ, một phần thiết yếu của văn hóa là phương tiện truyền tải cái mà con người muốn thể hiện. Trong giao tiếp, con người thường có nhu cầu biểu hiện tình cảm và cảm xúc bằng lời và các biểu hiện đó cũng rất phức tạp. Để giải thích cho điều này, Levin và Bexter cho rằng trong quá trình học một ngôn ngữ mới, hiểu nền văn hóa mới và học các quy tắc để giao tiếp một cách tự nhiên ở nền văn hóa đó cũng quan trọng như học quy tắc của ngôn ngữ đó.

Vậy việc dạy và học tiếng Anh nên tiến hành song song với những yếu tố văn hóa gắn với ngôn ngữ phù hợp, bằng không sẽ không tránh khỏi cú sốc văn hóa dẫn đến các sự xung đột về giá trị văn hoá.

Để thúc đẩy sự hiểu biết lẫn nhau về văn hóa của người Anh và Việt nam, bài báo tập trung viết về một trong những lĩnh vực tế nhị trong giao tiếp hành ngày, đó là hành vi ngôn ngữ biểu hiện sự tức giận

Từ góc độ ngôn ngữ ứng dụng trong giao thoa văn hóa, tác giả so sánh và đối chiếu về mức độ sự lịch sự khi bộc lộ sự tức giận cũng như các cách biểu hiện thái độ này của người Anh và người Việt

Từ khóa: biểu hiện sự tức giận, sự tức giận được người Anh biểu hiện, sự tức giận được người Việt biểu hiện.

1. SOME BACKGROUND KNOWLEDGE

1.1. Anger and its sources

The notion "anger" is paid much attention by lots of experts in this field. Similarly, many researchers have advanced its definitions in numerous ways. As for Huong, L.T.L (2003: 2), "Anger" is a universal emotion which exists as communicative needs. To make it clearer, Daniel B. Block (https://www.verywellmind.com/what-is-anger-5120208), claims that anger is an intense emotion a person feels when something has gone wrong or someone else has wronged him or her. It is typically characterized by feelings of stress, frustration, and irritation. Everyone feels frustrated from time to time. It's a perfectly normal response to difficult situations.

However, expressing anger is cross-culturally different from one person and culture to another and to how people want to talk about the way they feel. It seems to be pervasive in most aspects of human intercourse and together with other speech activities. Likewise, it plays an important role in identifying a specific culture of people and speech behaviour in politeness, which is regarded to govern how people are related to each other and manage communication.

It is observed that anger can be caused by either external or internal influences. Externally, the factor is an outsider leading to such a bad emotion. For example, the man on whom you rely promise to finish the work but he fails to, which may drive you mad as things do not go as planned. This is known as "breaking a promise". Another instance of this is that lying will definitely irritate people. Obviously, the person makes the other involved furious due to his or her dishonesty. By contrast, the internal impact is made inside an individual. Possibly, anger is used to replace other emotions a person would rather not deal with, like emotional pain, fear, loneliness, or loss. In these cases, anger could be a reaction to physical pain, a response to feelings of fear, to protect himself from a perceived attack, or in response to a frustrating situation. It is necessary that this expression be identified as the follows.

1.2. Anger manifestation

Anger can manifest itself in a number of different ways. The first one is outward which involves expressing one's anger and aggression in an obvious way. This can include behaviour such as shouting, cursing, throwing or breaking things, or being verbally or physically abusive toward others. The second is inward, which is directed at oneself. Similarly, it is usually a negative self-talk, denying oneself things that make him or her happy or even basic needs, such as food. Self-harm and isolating oneself from people are other ways anger can be directed inward. Finally, the passive is comprised of using subtle and indirect ways to express his or her anger. Examples of this passive aggressive behaviour include giving someone the silent treatment, sulking, being sarcastic, and making snide remarks. (https://www.healthline.com/health/anger-issues#types)

Those types can be expressed by both verbally or nonverbally (Daniel B. Block - https://www.verywellmind.com/what-is-anger-5120208). That is to say, when a person expresses his anger verbally, it is

likely to see him raise his voices, which is the paper's focus. According to Huong, there are nine frequently used strategies when people are angry (2003: 13)

1.2.1. Blowing off steam

When angry, the person tends to blow off steam by voicing the bad emotion to hearer who is not the only man he is frustrated with but also to the nearest sympathetic listener. Blowing off steam may easily cause interpersonal conflicts since the expresser cannot control his or her anger when doing such a thing. It is observed that raising voice and cursing are commonly accompanied.

1.2.2. Mild rebuke

By employing this, the person who makes a mild rebuke states what is making him or her angry and suggests a way of solving the problem. This strategy is often used by those who intend to express anger constructively. It is, in most cases, utilized as an impolite one.

1.2.3. Extreme politeness

This is one way of making anger clear. Accordingly, the person suddenly becomes very polite. Also, he or she tends to address the hearer courteously, which psychologically distances himself or herself from the hearer. For example, Jackson takes Susan's book without her permission making her furious so she says: Mr Jackson, is my book interesting?

1.2.4. Silence

Silence can be classified as both verbal or nonverbal types. This may be a polite principle because the speaker uses this to hide his or her emotion. He keeps silent to avoid giving an inappropriate anger to the hearer.

1.2.5. Sarcasm

It is known that the person uses nice words in an unpleasant way when expressing his or her irritation. Usually, the intonation takes an important role in this manifestation. A false smile may be followed by words. It is believed to be quite offensive when used often.

1.2.6. Screams

In this way, the person often talks so loudly and fast with swear, which is considered most offensive as he or she no longer controls the emotion.

1.2.7. Threats

The strategy involves threatening the hearer about the result of the action or behaviour that he or she has. It can happen as one period of screaming and yelling and also impoliteness.

1.2.8. Complaints

In this type, the speaker wants to say that he or she is annoyed, unhappy or dissatisfied about what the hearer has done. It is one of the common ways to express anger.

1.2.9. Accusing or condemning

In this situation, the speaker would like to state that the hearer has done something wrong to him or her. Similarly, he or she usually accuses the hearer about the ability or desire to change by saying "You don't care how I feel" or blame the hearer for his poor ability with "Can't you see I'm upset and want to be left alone".

Not surprisingly, what type is used to express anger depends on each individual from different parts of the world. It is crucial to be aware of differences to avoid culture shock.

1.3. Cultural shock from language misuse

Culture, with more than 164 different definitions (Schneider, S. 1997: 19), for the sake of this paper, is defined as "all learned behaviour which is socially acquired". There are millions of rules, regulations, attitudes and values that make up any given culture. These are learned from birth and are internalized that they form a part of who and what we are. The difficulty is that other societies have a different set of rules, regulations, attitudes and values that govern their behaviour and thus, "Culture draws people together and alienates those that do not belong to" (Huong, L.T.L 2003:3)

Lack of knowledge about language and culture would result in the so-called cultural shock, which Brown (1936: 35) considered to be associated with feelings in the learners of estrangement, anger hospitability, indecision, frustration, unhappiness, sadness, loneliness, homesickness, and even the physical illness,.." To be more specific about this phenomenon, Daena and et al (1986: 35) argues that culture shock will be experienced only in the first of the second context, and in the foreign language situation only upon to a second language.

1.4. Politeness and face

Politeness and face are paid attention to by lots of experts in this filed. Similarly, they are defined or mentioned in various ways. As for Huong, L. T. L (2003: 4), politeness is both communicative and cultural concept and cannot be ignored once language and culture are touched upon. To make it clearer, Lackoff, R (1990: 38) claims that politeness is a system of interpersonal relation designed to facilitate interaction by minimizing the potential for conflict and confrontation inherent in all human interchange. It should be noted that the norms of politeness are culturally specific and differ between languages. Similarly, what is considered politeness in this culture may be judged as impoliteness in another. Therefore, people are supposed to respect politeness principles set out by a certain culture unless they will be criticized by that.

Face is highly abstract notion but it is significant to understand politeness. All humans, within cultures of the world, project a public face, a sense of positive identity and public self-esteem. (Goffman, 1983). In addition, Brown and et al (1997: 61) refers face to the public self-image that every member wants to claim for himself.

Yule (1996) divides face into two kinds. The first one is positive, which is the need to be connected and the second is negative which is the need to be independent. As for him, the latter does not convey bad meaning but it is just the opposite pole to the former.

Through social interactions, all individuals seem to show how they are competent, interesting and valuable. While face is continually ventured by individuals, it is also treated, handled or upheld by others. However, there exists a set of common interactional events no matter what culture they are in, which is intrinsically likely to generate interpersonal tension or conflict. Such events or "face-threatening-acts-(FTA) include disagreement, requesting information or anger expressing. Brown and et al (1987) claim that during these face threatening events, people commonly

use an array of linguistic strategies, or "politeness behaviours" in order to mitigate or defray interpersonal conflicts. Take the following as an example. When criticizing someone, which is an act potentially imperilling his or her face, people may linguistically exhibit some "polite" defrayal. Accordingly, instead of saying "you are wrong", it is common for them to utter "Well, you had some good points, but you may want to consider what you have done".

To put it in another angle, politeness is the employment of linguistic means to reconcile international conflicts or confrontations. Each language, therefore, has its own way to show politeness and no languages are more polite or less polite than others.

2. CONTRASTING ANGER EXPRESSIONS BY THE ENGLISH AND VIETNAMESE

2.1. Politeness in anger expression

It is known that anger expression is included in language using activities and exists in communication as a need. However, it also has a high risk of involving face-threatening Acts (FTAs). If the expresser is not tactful enough, his or her anger shown may cause FTA to the interlocutor. Then the interlocutor is likely to get across and feel hurt, which leads to communicative breakdowns.

Definitely, in any country, people will express anger in different ways, but there are generalizations that can be made. In other words, people from certain parts of the world are said to be "hot-blooded or "hot-tempered" in different situations. Specifically, Anglicist people are believed to highly appreciate individualism and

privacy follow negative politeness. Likewise, they are generally direct, open and free to express their bad feelings, (Huong, L.T. L, 2003). They will not try to hide their emotion and much less concerned about face than the Asian such as the Vietnamese as they think that it is good to "talk things out" or "get things of their chest" when they face a problem.

On the contrary, the Vietnamese respect positive politeness. They tend to be more reserved, therefore, they do not want to reveal themselves too much. They believe that such revelation is a sign of weakness and harm their relationship. They are always polite even they are superficial. Accordingly, they seldom show their hot temper in public or in formal situations. For instance, a participant does not resort to words or attitudes to indicate his or her dissatisfaction at an office meeting to avoid making a FTA even if he or she is wrongly criticized. Obviously, the person does not want to burden others with his or her own problems or impose such a nuisance on others. Not surprisingly, people from Western cultures like the British tend to get angry and raise their voice in an unpleasant situation while the Vietnamese are smiling and tittering to themselves. This characteristic of "face-saving" has led to much confusion or misunderstanding between the two cultures.

In sum, anger expressing involves a high risk of FTA. Such an emotion shown by the British and Vietnamese is not the same in various circumstances. Therefore, cultural shocks are inevitable if communicators are unaware of the differences in cultural values or norms of politeness.

2.2. Strategies to express anger by the English and Vietnamese:

The way people employ to reveal their anger has been studied by a lot of researchers. To be more specific, such works on anger expression by the English and Vietnamese show some similarities and differences. Huong is good example of this. In "How do we express anger" (2003), she found out anger expressed by the English and Vietnamese is most of the time expressed in the ellipted and imperative forms or simple questions with rather rude and aggressive words. In addition, both have an emphasis on their "God", who, as they believe, will save them from bad things in life.

However, there are some differences in indicating anger between the two nations. For one, in Vietnam, "God" and "Earth" are the two saints that are supposed to save people. Not surprisingly, the Vietnamese appear to combine these at the same time when expressing anger. Likewise, the phrase "Trời đất ơi" is employed. Conversely, the Anglicist simply say "Oh, my God". In addition, the Vietnamese anger expressions sometimes go with such pronouns as "bố" "mẹ", "ông", "bà", "cụ" because it is said that in their own culture, the people highly respect their ancestors and care about their family names (Them, N. T, 1997: 34). Hence, including those words in anger expressing is really offensive and insulting to many Vietnamese people. Another worthily noted discrepancy is the favourable strategy which the English and Vietnamese choose to denote their bad temper. Similarly, the British prefer negative politeness, which is clearly found in Huong's research. (2003:

16). She claims that the former usually use mild rebuke and complain when they are irritated by others. A very good example of this is that when the English informants in the study are asked to respond to a situation where someone borrows their valuable book without the permission, most of them are getting cross and saying "How dare did you take my book?" or "You really made me mad. You took my book with asking me" or "Oh, bother? You should have asked me before taking it. Don't do it again". On the contrary, the Vietnamese seem to do the opposite things. They tend to keep silence or withhold or sound sarcastic. Obviously, while the Anglicists of individualistic cultures prefer negative politeness with the policy of honesty and give priority to their own interests, the Vietnamese of collectivistic cultures tend to cover their anger and avoid criticism directed at their partners because they value their loyalties and obligations to an "in-group" (Hosstede, 1986: 307).

In sum, although all the strategies mentioned in the paper are universal as they are employed to express anger in every culture, the frequency of occurrence and the ways these strategies are used are culture-specific.

3. IMPLICATIONS

To the author's belief, learning another language means learning another culture. It is recommended that sources to provide learners with those should be clearly found. First, teachers of English in the process of teaching are strongly expected to give the appropriate factors of the target language in the English Language Teaching lessons to their learners (Polizer, R, 1959). In other words, the teachers should be the first source

so for the learners to gain such a thing. A variety of successful vehicles in teaching cultural awareness have been offered by the experts. As for George, comparison method, culture assimilators and projected media are very useful when teaching students of English cultural identities. Furthermore, textbooks are considered an important element to make the learner a perfect English. Accordingly, they do not only supply students grammatical but cultural knowledge. Likewise, whether they are compiled by native or non-native authors, they should include harmony of culture provision in the bicultural context, culture notes or comparison and contrast of the two cultures.

To be more specific, expressing anger differs greatly in England and Vietnam, consequently requires teachers' concentration on a systematic list of anger expression by the Anglicist and Vietnamese, which might be typically formal and polite.

4. CONCLUSION

In conclusion, the way the English and Vietnamese express anger is quite different and so is their strategies to show such an emotion. That is to say, the former seems to be open and direct when they get irritated with the interlocutor and they tend to employ negative politeness in this circumstance. By contrast, the latter are afraid of harming the relationship with others so they usually hide their bad temper and use positive politeness by either mild rebuke or complaints. Definitely, getting to know cultural identities of the country whose language is acquired is really essential for the learners as this helps them to avoid problems when communicating with the native speakers.

From cross-cultural pragmatics, anger indicating, which is an interesting and sensitive psychological phenomenon in human interaction, has been above discussed. It is clear that anger expression is a speech act that exists in communication. Hopefully, this has contributed to understanding of English and Vietnamese culture and then avoiding cultural shock between the two nations.

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