AN INVESTIGATION INTO ADDRESSING EXPRESSIONS IN ENGLISH AND IN THE JRAI LANGUAGE

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CHAPTER 1
INTRODUCTION

1.1. RATIONALE

Addressing is a language behavior in every community. However each language possesses its own system of addressing which is used not only to address but also to reflect communication features of each culture.

Gia Lai, my province, has a population of 1,300,000 in which the Jrai people account for 33.5 % (Vietnam Tourism, 2010). Because Jrai is the largest ethnic group, learning Jrai language has been implemented in a number of schools in Gialai. As a teacher of English at a high school in Gia Lai, I would like to do something to help my ethnic students overcome some difficulties in learning English.

The system of personal pronouns and addressing forms in the Jrai language has been studied by some Vietnamese researchers recently. Thanks to their studies, I have decided to do a research on personal pronouns and forms of address in English and in the Jrai language. The differences and similarities of personal pronouns and forms of address in the two languages in terms of their characteristics of structure, semantics, and the scope of using and expressing of speakers’ feelings have been shown in my paper.

This paper aims at investigating into the addressing forms of English and the Jrai language. It focuses on contrasting personal pronouns, kinship terms of these two languages.

1.2. JUSTIFICATION OF THE STUDY

Jrai addressing system is one of the most complicated features in Jrai language that even its people find it difficult to use or explain
it let alone foreigners who have little knowledge of the culture of Jrai. Therefore, this thesis aims at discovering basic characteristics of the addressing system in the Jrai language, concentrating on personal pronouns, kinship terms, comparing with those in English. The research will help those who learn English and the Jrai language, especially the Jrai students. It may be useful material for those who are interested in English and Jrai, and contribute to the preservation of local cultural identities.

1.3. AIMS AND OBJECTIVES OF THE STUDY

1.3.1. Aims

The study is hoped to:

- Help teachers and learners understand the semantic diversity and usage of the address expressions of English and the Jrai language in terms of personal pronouns, kinship terms.
- Help teachers and learners explore similarities and differences of cultural characteristics of each people implied through its language.

1.3.2. Objectives

The study is planned to:

- Make a contrastive analysis of semantic, the range of using and expressing of speakers’ feelings in address expressions in English and in the Jrai language.
- Find out similarities and differences of semantic, the scope of using and expressing of speakers’ feelings in address expressions in these two languages.

1.4. SCOPE STUDY

This study is restricted to describe, analyze and contrast the semantic features, the scope of using and expressing of speakers’
feelings of the personal pronouns and kinship terms used to address in English and in the Jrai language. The contrastive analysis is based on the source language of Jrai in contrast to English.

Most of the Jrai examples used in this thesis are used in daily conversations.

1.5. RESEARCH QUESTIONS

1. What are the semantic features of the forms of addressing in English and in the Jrai language?
2. What are the semantic similarities and differences of expressions of addressing in these two languages?
3. What are the (appropriate) solutions for teachers of English when their Jrai students commit errors in using address forms in English?

1.6. ORGANIZATION OF THE STUDY

CHAPTER 2
LITERATURE REVIEW AND THEORETICAL BACKGROUND

2.1. LITERATURE REVIEW

So far there have been a number of studies on personal pronouns and addressing forms in English and Vietnamese.

Nevala (2004) focused on the socio-pragmatic aspects of forms of address, terms of reference and the factors which influence their choice in late 16th-century English correspondence. Huỳnh Ngọc Thành (2009) explored personal pronouns in English and Vietnamese in a contrastive view, especially in the ways they are used in his *A Contrastive Analysis of Personal Pronouns in English*

There were some people investigating into personal pronouns and system of address forms in Jrai language. Hồ Trần Ngọc Oanh (2012) contrasted personal pronouns of Jrai and Vietnamese in her *Hệ thống đại từ nhân xưng tiếng Jrai*. Lê Thị Nhung (2009) presented the system of address forms of Jrai in her M.A. Thesis *Lớp Từ Xưng Hô Trong Tiếng Jrai*. In her paper, she made a comparison between Jrai address forms and Vietnamese ones. Trương Thị Diễm (2012) Research into address forms in the Catholic community is to gain insight into the jargons of Catholic culture in particular and Vietnamese culture in general. Her article, *Từ xưng hô có nguồn gốc danh từ thân tộc trong cộng đồng tôn giáo Việt*, focuses on investigating the use of kinship terms in addressing in the Vietnamese Catholic community.

2.2. THEORETICAL BACKGROUND
2.2.1. Definition of ‘Address Terms’
2.2.2. Social Meanings and Functions of Address Terms
2.2.3. Theory of Contrastive Analysis

CHAPTER 3
METHOD AND PROCEDURE

3.1. RESEARCH DESIGN

In order to reach the goal of this thesis, the investigation was conducted based on the combination of descriptive, analytic and contrastive methods. The descriptive method is used to describe and give a detailed description of the samples. The analytic method is used to clarify and justify their features or characteristics. Furthermore, contrastive methods are used to find out the similarities and differences of cultural characteristics of English and the Jrai language.

3.2. RESEARCH METHODS

To carry out the research, the main following methods: descriptive, analytical and synthetical methods, comparative and contrastive analysis, inductive approach are applied.

Descriptive method is used to describe semantic and syntactic features of the addressing forms of English and the Jrai language. Analytical and synthetical methods help to analyze and interpret the data collected and the results.

Comparative and contrastive analysis is very necessary in helping me to find and explain the similarities and differences in semantic features, the range of using and expressing of speakers’ feelings of words and expressions used to address in English and the Jrai language. Last but not least, inductive approach is employed to
draw some necessary conclusions.

3.3. RESEARCH PROCEDURES

3.4. DATA COLLECTION

Data and information used in this thesis are picked out from different kinds of sources such as books, dictionaries and websites in the two languages. Because of the limit source of the Jrai language, I have collected data from stored documents in Gialai museum, library, or from conversations and interviews made with the Jrai living in Gialai province. Especially, I am lucky to work with Ksor Yin, who is one of the writers of some textbooks relating to the Jrai language such as *Dạy học tiếng dân tộc, Hodrôm hả tolôi Jrai – Tài liệu tiếng Jrai* or the dictionary *Từ điển phương ngữ Jrai*. It was Mr. Yin who gave me a lot of material relating to the Jrai language and supported my thesis. I also collected useful material from those who work for Gia Lai radio and television station. They are mainly collected from two books composed for those who learn the Jrai language: *Hodrôm hả tolôi Jrai – Tài liệu tiếng Jrai*. (Chữ Lương Đào và nhóm tác giả, 2010); *Hướng dẫn giáo viên dạy học tiếng dân tộc*, (NXB giáo dục Việt Nam. XC Mông Ký Slay, Ksor Yin, Vũ Văn Sông, 2012).

The data upon which the study is based were also derived from observation of both spontaneous and deliberative spoken discourse as well as interviews of Jrai villagers in Gialai Province.

3.5. DATA ANALYSIS

Basing on the theoretical background about address terms found in the previous chapter, the data was classified, arranged and analyzed in accordance with their semantic, the range of using and expressing of speakers’ feelings in address expressions in English.
and in the Jrai language. Then the data was analyzed, interpreted and grouped into categories depending on their semantic, the range of using and expressing of speakers’ feelings in address expressions in English and in the Jrai language. The contrastive analysis theories were applied to describe semantic features, the range of using and expressing of speakers’ feelings of words and expressions used to address in English and the Jrai language. The contrastive analysis is based on the source language of Jrai in contrast to English. Moreover, in order to examine semantic features of English address forms, we find out their meanings by using some typical dictionaries in English. For the Jrai language, we use the main dictionary: Siu Poi (1998), Từ Điển J’rai – Việt [16], Ksor Yin (2007), Từ điển phương ngữ Jrai [20], and asked for exact information about address forms from those who master the Jrai language. Then, the data was grouped in the right category according to their semantic features. What’s more, theoretical knowledge about semantic features is also used to present and clarify semantic features of address forms in the two languages. From the results of the analysis and description, we made a contrastive comparison between semantic, the range of using and expressing of speakers’ feelings in address expressions in the two languages. Also, basing on the analysis and description found and the theoretical knowledge especially knowledge about culture, we present and explain the similarities and differences in the two languages. Finally, we also draw some conclusions and give some implications.

3.6. RELIABILITY AND VALIDITY
CHAPTER 4
FINDINGS AND DISCUSSIONS

4.1. A BRIEF OF THE JRAI LANGUAGE AND JRAI PEOPLE

According to Mr. Ksor Yin, there are five groups of Jrai people living in different districts in Gialai province.

Table 4.1. The Jrai distribution in Gialai province

<table>
<thead>
<tr>
<th>The Jrai groups</th>
<th>Area</th>
</tr>
</thead>
<tbody>
<tr>
<td>Jrai Mothur</td>
<td>Krông Pa District, Hinh River District (Tuy Hòa Province)</td>
</tr>
<tr>
<td>Jrai Chor</td>
<td>Ayun Pa District, Ia Pa District, Phú Thiện District, Ia Le Commune in Chư Pùh District</td>
</tr>
<tr>
<td>Jrai Hodrung</td>
<td>Around Pleiku City, Hà Bầu Commune in Đak Đoa District, Chư Sê District.</td>
</tr>
<tr>
<td>Jrai Tőbuan</td>
<td>Đức Cơ District, in some places in Chư Prong District, Ia Grai District.</td>
</tr>
<tr>
<td>Jrai Arap</td>
<td>Chư Pah District, Sa Thày District (in Kon Tum)</td>
</tr>
</tbody>
</table>

In general, the Jrai language is used for all of the groups. There are, however, some differences in using the language among these groups. The Jrai language is divided into two main groups. The first group consists of Jrai Mothur and Jrai. The second one includes Jrai Hodrung, Jrai Tőbuan and Jrai Arap.

4.2. ADDRESS FORMS IN ENGLISH AND IN THE JRAI LANGUAGE

4.2.1. Personal Pronouns

Personal pronoun is a word that you use to refer to someone when you do not need to use a noun, often because the person has been mentioned earlier. Personal pronouns are a very important part of the language system.
The use of personal pronouns depends on number (singular, plural), person (first, second, third, neutral), gender (masculine, feminine, neutral), and case (subject, object).

Jrai addressing system is much more complicated and diversified. Jrai has more forms of personal pronoun than English does. Moreover, English personal pronouns depend mostly on the grammatical role (subject and object) while Jrai personal pronouns can indicate the social status or the relation of the speaker and other persons in the discourse.

**a. Personal pronouns in English**

**b. Analyze the Jrai Personal Pronouns (Contrasting to English)**

**First Personal Pronouns**

- First Personal Pronoun in Singular Form

  The Jrai people use kâo indicate the speaker or writer (the first person) in singular form. Kâo is the same I in English. It is used to communicate in any context and with everyone, not containing any information of gender, age or social and family relationship as well as the formality of communication.

- First Personal Pronouns in Plural Forms

  While English only use we for the second plural personal pronoun, Jrai people have more words to indicate the representative of a group of addressors such as: ta, ɓing ta, ɓing moi, moi, gomoi, gop kâo, gop moi, phung moi depending on dialects. They are divided into two groups: including addressee(s) (ta, ɓing ta) and only addressors (moi, ɓing moi, gomoi, gop kâo, gop moi, phung moi).

**Second Personal Pronouns**

- Second Personal Pronouns in Singular Forms
There are more second singular pronouns in the Jrai language than those in English. *Ih, ha, me, ŏng, nô* or *mô* means *you* in English. While *you* is used in any contexts, the use of pronouns *ih, ha, me, ŏng, nô* or *mô* depends on semantic and pragmatic factors such as age, sex, social status, relationship, attitudes and feelings of the speaker and addressee, as well as the formality of the context. Among the second singular pronouns in the Jrai language, *ih* is the most popular one. In most situations or contexts the Jrai use *ih* to indicate the addressee. However, *ih* is usually used in formal cases when the speaker wants to show the respect or regard for the addressee. It is used for both male and female sexual organs.

Pronoun *ha* is used is used in close relationship or informal social context without distinguishing genders. It is usually used when the hearer is speaker’s younger relative.

However, the Jrai in some areas in Gia Lai do not use *ha* widely because they consider it as an impolite or rude way to communicate. Instead, they use other contrastive gender pairs *ţông* and *me* or *nô* and *mô* to express the friendly relationship between the speaker and the hearer. *ţông* and *me* are used when the speaker is as old as or older than the hearer to indicate a familiar relationship: *ţông* for male addressee and *me* for female one. The Jrai use *nô* and *mô* to the relatives who is one generation younger. They are used by parents or grandparents towards their pets/favourite children. *Nô* is used for male addressee and *me* for female one.

- The Second Plural Personal Pronoun

The Jrai use *bing ih, gih, bing gih, gop bing ih, phung gih, gop gih* as the second personal pronouns in plural form. These words are used to indicate two or a group of addressees, not containing any
information of gender or age. However they are divided into two groups. The first one includes bing ih, gih, bing gih used in formal cases when the speaker wants to show the respect or regard for the addressee.

The second group consists of phung gih, gop bing ih, gop gih used in situations which are less formal. Normally, they appear in conversations between the older and the younger.

Comparing with the Jrai language, English has only one second personal pronoun in plural form – you. And it is used to communicate in any context and with everyone, not containing any information of gender, age or social and family relationship as well as the formality of communication. Unlike English, the Jrai can show their attitudes or feelings toward addressees through the first or the second group of second personal pronouns in plural form.

The Third Personal Pronouns

- The Third Singular Personal Pronouns

The Jrai use nhu (sometimes written nhô or ūn) to refer to anyone, anything else. In English, the third-person singular pronouns have distinct forms indicating gender: masculine (he, him), feminine (she, her), and neuter (it). On the contrary, in the Jrai language, the third-person singular pronoun nhu is used for everyone, everything in singular form in any context without distinguishing genders.

- The Third Plural Personal Pronouns

To indicate the third person in plural form, the Jrai use the following words: gonhu, gonhô, goñu, bing gonhô, arang, phung gonhô, gop gonhu, gop goñu. Except arang, these words are formed by adding components go, bing, phung, gop before the third personal pronoun nhu (nhô or ūn). These third personal pronouns in
plural form are used the same the second personal pronouns in plural form. This means the first group: gonhu, gonhô, goñu, bing gonhô, arang are often used in formal cases, and the second group: phung gonhô, gop gonhu, gop goñu are often used in informal cases.

To indicate things or animals the Jrai also use these pronouns.

From what presented above, comparing with the third personal pronoun in plural form of English, Jrai ones outnumber, and have a bit of differences in conveying formal or informal attitude toward the subjects indicated.

Neutral

Unlike English, the Jrai personal pronoun system has one more person called neutral. Why is it neutral? Because pronoun arang refer both the first person in singular form and the third person in plural form.

a) The Jrai use arang as the first person (I) when:
   • the speaker wants to dignify himself/herself.
   • the speaker wants to express her/ his sulks.

b) Arang is used as the third person in plural form to indicate people in general. It means they or people in English.

c). The Similarities and Differences between English Personal Pronouns and the Jrai Ones.

From above description, in the two languages, personal pronouns have the same function that is to take the place of or to denote the people taking part in the communication process or who we are talking about. Both English and Jrai personal pronouns are categorized into three persons: first person, second person and third person. Among these pronouns, only the first personal pronoun in singular form in the two languages has the same number (only one:
kâo in Jrai and I in English), the same the scope of use (used in every situation) and the same way to express the addressee’s attitude toward the addressee(s).

However, there are more personal pronouns in the Jrai language (24 pronouns) than those in English (8 pronouns). Moreover, English personal pronouns depend mostly on the grammatical role while Jrai personal pronouns indicate the social status or the relation of the speaker and other persons in the discourse. Especially, there is one more person in personal pronoun system, neutral, in the Jrai language. Arang refer both the first person in singular form and the third person in plural form.

As for grammar, in English personal pronoun, there is a clear distinction between subjective and objective forms of addressing. Each subjective form also has its own relevant objective form. English personal pronouns are classified into two types: Personal Subject Pronouns and Personal Object Pronouns. A Subjective personal pronoun is used to indicate that the pronoun is the object of the verb or the sentence.

In addition, English personal pronouns must be in concord with the gender and the number of people mentioned.

Unlike English personal pronoun, Jrai personal pronoun does not have transformation from subjective form to objective form so Jrai one can be used as both subject and object in sentences.

4.2.2. Kinship Terms

a. Kinship Terms in English and in the Jrai language.

All languages in the word have kinship terms, which are clearly highlighted in addressing forms of a language. Without exception, all kinship terms make use of such factors as age, sex,
generation, blood and marriage in their society. Both English and the Jrai languages also have their own kinship terms, which cannot be translated into each other equivalently. Both they have defined their own set of kinship terms and the roles they serve in the society.

In both English and Vietnamese kinship systems, addressing forms are used to emphasize people who are related by blood and marriage (collateral and lineal). They both are also based on the relation of blood and marriage to choose the appropriate terms to address each other in communication.

b. Addressing by kinship terms.

Addressing between husband and wife
- Addressing between childless husband and wife

As described above, kâo-ih in Jrai is a neutral dyadic pair that the Jrai use in almost cases/the most widely. These pronouns are both neutral and polite. When a Jrai couple who haven’t got children yet, they usually use kâo-ih to address. It is also a way they want to express the equality between a husband and a wife.

Sometimes the Jrai use a wife’s proper name after ung (husband) or a husband’s proper name after mô (wife) to call the husband or the wife respectively as their addressee. It sounds in English they never use the same way as the Jrai do.

- Addressing between husband and wife with children

When having children, the Jrai couple tends to address by using their children’s names. Therefore, they use their first child’s name after kinship terms ama (father), amî (mother) to address.

According to Nguyễn Hữu Hoanh [31, p.27], the way using kinship terms ama, amî with their first child’s name means reducing the social distance between the speaker and the hearer. This way not
only makes the relationship of the husband and the wife more close-knit but also affirms the new role and position of the counterpart. By addressing in this way, the husband or the wife reminds his or her partner to be aware of self-improving to become a good parent. For English couples, they do not use this way to address. Therefore, this way is another different point in addressing between English and the Jrai language.

Addressing between parents and children

When children in a Jrai family are not mature or are not married, the parents and the children usually use kinship terms: *ama* (father), *amī* (mother), *ană* (son/daughter) or personal pronouns: *kāo* (I), *ih* (you) to communicate.

The way to use *ama*, *amī* of the Jrai is the same the way the English use Dad/ Daddy, Mum/ Mummy to call the father and mother as an intimate way. However, instead of using *ama*, *amī*, *ană* as the subject like the Jrai, the English usually use personal pronouns *I - you* in the sentence. For example:

[4.55] *Ană* nao hrām glāi ko nā asoi, *amī* glāi hoă hō!

“You remember to cook rice after school so that the meal will be ready when I come back”

The example above is the mother’s recommendation to her child. As you can see, *ană* and *amī* are subjects of the verbs *nāo hrām glāi* (go home from school) and *glāi* (come back) in the Jrai language, but in English *you* and *I* are used instead.

In addition, Jrai parents have other ways to express their love to their children through the personal pronouns *ōng, nō* for their sons or *me, mō* for their daughters as mentioned in 4.2.1, b2. Besides, they use other kinship terms to indicate their consideration for their children
such as adam/dam for their sons or abū/ bū for their daughters.

When children in a family get married and have their children, although personal pronouns: kāo, ih are mainly used to communicate, there some changes in the way of addressing between the parents and children. Then the Jrai parents call their children by using the first child’s name of the children after kinship terms ama, amī.

Beside a neutral dyad “Kāo- ih” like “ I and You” in English which used in communication in any context, the way used children’s name after the kinship terms reveals speakers’ respect for addressees and appreciate their position in the family.

Addressing between siblings.

The Jrai siblings usually use kinship terms ayong (older brother), amai (older sister), adöi (younger brother or sister) to indicate the clear hierarchical position of the siblings in a family.

Proper names are often used to address in Jrai, therefore, they also usually appear after kinship terms in conversations between Jrai siblings.

In the Jrai language, in the same family or relatives if those who are older than others are called ayong or amai, and the younger are called adöi.

Most of the Jrai change the way to address when addressees have children. In the case the siblings in a family have their children the kinship terms ayong, amai, adöi are replaced by ama/ amī + the addressees’ first child’s name. This is the way to express the addressee’s respect to the addressee.

Addressing between grandparents and grandchildren.

The kinship terms oî (grandfather), yă (grandmother) – amôn
(grandchild) are used to address between grandparents and grandchildren who are still young. Then they used these terms as well as personal pronouns kâo-ih.

Grandparents also call their grandchildren by their proper names with the kinship terms amôn (grandchild) to distinguish one from the others.

Grandchildren also call their grandparents by kinship terms oi, yă before proper name of their first grandchild to express their respect toward to them.

When the grandchildren have their child, grandparents are called adôn (great grandparents) and the grandchildren are called ama (father)/amî (mother) before their first child’s name as presented in some parts above.

Addressing between son-in-law/ daughter-in-law and the family members.

Kmha is the kinship term used to refer parents in law by hodû (daughter-in-law) and han tâo/rokây (son-in-law) who have not had children yet. Traditionally, the Jrai usually get married to a person who has the same surname. Then the way of addressing between children in law and parents in law is the same way of addressing between their relatives. If the parents in law are older than their parents, the children in law will call them wa (uncle – the children’s parents’ older brother or sister).

In the other hand, if the parents in law are younger than their parents, the children in law will call their father-in-law met (uncle) and call their mother-in-law neh (aunt).

Although the kinship terms hodû and han tâo/rokây refer to daughter-in-law and son-in-law, they are not used by parents in law
to talk to their children in law. Mô (wife)/ ung (husband) + son-in-law’s name/ daughter-in-law’s name are used instead.

Brother-sister-in-laws can use kinship terms ayong (older brother), amai (older sister), adoi (younger brother or sister) or personal pronouns to communicate. However, when they have not had children yet, the way to use mô (wife)/ ung (husband) + proper name is more popular. When brother-sister-in-laws have children, they are usually called ama (father)/ami (mother) before their first child’s name. In this relationship, there is other popular way to address in which mô (wife)/ ung (husband) is used before kinship terms ayong, amai, doi to refer to sister in law and brother in law respectively. In the Jrai language konai is the kinship often used to refer to brother in law.

When brother-sister-in-laws have children they usually take the roles of their children to use wa nhu (his uncle/ aunt) for older brother and sister in law, anong nhu or met nhu (his uncle) for younger brother in law and neh nhu (his aunt) for younger sister.

*Kinship terms used refer to friends and unfamiliar interlocutors.*

For the Jrai, even though the listener is not a family member or relative, kinship terms can be also used as pronouns to address and refer to friends and unfamiliar interlocutors. By this way, they want to express their respect to the addressees, and it makes the relationship between addressee and addressees more closer.

The kinship terms (ayong, amai, adoi) referring siblings are used widely in daily life among friends and unfamiliar interlocutors. This shows us that the Jrai attach much importance to the hierarchical relationship in family.

c. *Similarities and Differences between English Kinship*
Terms and the Jrai Ones.

Similarities

In both English and the Jrai language, kinship terms differentiate between generations (the difference between a child and a parent) and between sexes (the difference between a brother and a sister). Moreover, both the two kinship systems distinguish between relatives by blood and marriage.

Kinship terms are usually used to introduce the relatives to others in the two languages. They are completely replaced by neutral dyads “I-You” in English and “Kâo-Ih” in Jrai which are used in communication as “prefabricated units”. “Prefabricated units,” means that these units can be used in any context and with anyone. So “I-You” and “Kâo-Ih” do not include in themselves any information of age, gender or family relationship.

Differences

As presented above, there are some differences in kinship terms of English and the Jrai language.

1) The Jrai people treasure the close family relationship highly and like to live together with or near their families. By contrast to the Jrai, individualism has long been considered as a characteristic of the dominant ideology in English culture. Therefore, there are more words used for kinship terms in Jrai than in English. In the Jrai language, there are usually 34 dyads of kinship terms which are equivalent to the dyad I – YOU in American English in terms of 6 generations around “ego”.

2) The gender of the relative is distinguished in Jrai culture, while not in English.
3) The prominent determining factors in Jrai kinship terms may be age, family hierarchy and interactional context. Therefore, exact kinship forms are necessary in addressing to distinct elderly kins. In English, the descendant is allowed to call the elderly by name, which is a way to perform intimacy in English culture. The relative age of a sibling relation may be not considered while addressing.

4) The Jrai tend to use proper names with the kinship terms to call their kins who get married. Especially, the first child’s name in a Jrai family is so important that it can be used with kinship terms to address the child’s grandparents, parents, or his/her relatives.

5) As for grammar, Jrai kinship terms are used as subjects for all first, second and third person reference in structural sentences. They are also used as objects in sentences. In contrast to Jrai ones, English kinship terms are only used for 3rd person reference.

4.2.3. Other Ways Used to Address

Beside personal pronouns and kinship terms, there are some more ways used to address in English and in the Jrai language.

In English, there are some nouns of title or occupation such as sir, madam, doctor, professor, Mr President, etc. are used as a polite way of addressing someone to show respect.

In the Jrai language, they also usually use some job titles, or some special jobs relating to their daily life, customs and religion in communication such as khua (khoa) bôn (village owner), khua char (Chairman of provincial People's Committee), khua mir sir/ khua kokut (prime minister) pô pơ kã (head of Division), khua ploi/ pô pơ
kă bôn (leader of hamlet), nai potô (teacher), nai ia jrao (doctor), nai pơ jrao (fortune-teller), nai pơ jao (herb doctor), pô iâo lăil pơ riu yang (shaman)…. These words are usually used before proper names to refer the second and the third persons. This way indicates their respect toward the addressee(s) or persons talked about.

In the Jrai language, khua or khoa means the leader or the head of something. The way the word ôi is used before khua or khoa in the Jrai language is the same form of Mr. Prime Minister, Mr. manager, or Mr. leader… in English. This way expresses high positions of someone.

In addition, the Jrai use other words like some kinds of flowers to refer their lovers, or goyut to refer their close friends.

4.3. SOME SOLUTIONS FOR TEACHERS OF ENGLISH WHEN THEIR JRAI STUDENTS COMMIT ERRORS IN USING ADDRESS FORMS IN ENGLISH

- Teachers have to pay much attention to semantic and pragmatic factors such as age, sex, social status, relationship, attitudes and feelings of the speaker and addressee, as well as the formality of the context in the process of teaching English address forms. They should explain clearly the different meanings of each English personal pronoun.

- It is necessary for teachers of English to help their Jrai students get acquainted with using possessive and objective pronouns which do not exist in the Jrai language.

- Teachers should help the Jrai students make sentences correctly by avoiding ellipsis, especially at the beginning of conversation.

4.4. SUMMARY
CHAPTER 5
CONCLUSIONS AND IMPLICATIONS

5.1. CONCLUSIONS

In fact, address forms are a key to the understanding of social concepts and human relationship in a society. Different degrees of status difference or intimacy need the choosing of different forms of address. In this thesis I have just presented address forms in English and in the Jrai language through their personal pronouns and kinship term systems. With the description their semantic features, the range of using of address forms, the learners can grasp the similarities and differences between the two languages in the terms of address terms. The knowledge about cultures of the two nations is also used to explain some similarities and differences in language usage of the two languages. Moreover, a variety of methods such as descriptive, analytical and synthetical methods, comparative and contrastive analysis are utilized as the main instruments to help the researcher in interpreting, describing and analyzing the data.

In the Jrai language, address forms and the way to use them reflect clearly the cultural characters of this ethnic community. In general, there are more forms of personal pronouns and kinship terms in the Jrai language than those in English. In most of the daily situations, the Jrai use personal pronouns to communicate. The personal pronouns in the Jrai language indicate the neutral emotional aspect. They do not imply gender, age or social and family relationship. There are only some pronouns expressing the formality of communication. However, age, gender, hierarchy are also distinguished more clearly in the Jrai kinship terms than in English.
ones. The Jrai kinship terms are richer and used in a wider range than those in English. This means the Jrai always appreciate their families, which also affects the usage of kinship terms in daily life. They have been used to address people not only within the family but also friends and unfamiliar interlocutors. By this way, the Jrai want to express their respect toward the hearers and set up a close relationship between addressors and addressees.

In conclusion, each language has its own address system. With this research paper, I hope that readers can distinguish address terms in English in comparison with those in the Jrai language. Then, we can find out more effective solutions to help learners grasp the using of address terms between the two languages more easily. It is obvious that this paper cannot avoid shortcomings, so your useful contributions are welcomed.

5.2. IMPLICATIONS

Address forms are a part of greeting and showing power and solidarity for us to know the relationship between an address and an addressee. And address forms are also culturally restricted, so we can expect different societies to devise different ways of handling the choice of address forms. Therefore, address forms play an important role in communication, and the appropriate choice of address forms are helpful for interpersonal relationship.

From the above analyses of the differences between English and Jrai addressing forms, it is concluded that using suitable addressing forms depends on the power, solidarity, and formality of dimensions in the relation between the addressee and the addressee so changes in the character’s feelings and attitudes toward each other or in their relationships are conveyed through changes in addressing.
Hence, when translating English and the Jrai language into each other, translators need to pay attention to several factors, such as the social status or rank of the other, sex, age, family relationship, occupational hierarchy, transactional status, race or degree of intimacy. Moreover, that combining structures with rules of addressing plays important roles to get benefit of translation. And when translating these two languages into each other, learners do not only analyze the specific culture and the features of their native language but also verbalize them in accord with the value and culture of the other language are considered as an intermediary between the two cultures with their own special features and have to select the most appropriate addressing forms basing on the relationship between the speakers and the hearers. Finally, using appropriate addressing forms will not only help learners have better understanding of the language they study but also provide them with enhanced knowledge of its custom and culture.

5.3 LIMITATION AND SUGGESTIONS FOR FURTHER RESEARCH

There is no doubt that this research reveals certain shortcomings or limitations due to the time constraints, the limitation of materials for analysis and other unexpected factors. After investigating the research, we have found that there are some interesting points that the research has not solved. The followings are the suggestions for further research.

- A study on address forms in English and Jrai news.
- An investigation into pragmatic features of address forms in English and in the Jrai language.