THE ATTACHMENT OF SOCIAL EXPECTATION TO GOOD WISHES

AND ITS INFLUENCE ON VIETNAMESE GREETINGS

DURING THE TET HOLIDAY

THE ATTACHMENT OF SOCIAL EXPECTATION TO GOOD WISHES AND
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ABSTRACT

Tet, the Vietnamese New Year, is a time for celebration, reunion, and expressing good wishes. This research explores how diverse interpretations of Tet wishes contribute to both the richness, positive and negative influences that may be caused during the Tet holiday.

First, this study employed the (quantitative) content analysis and textual analysis (qualitative) of popular Tet songs (1953-2013) to examine their portrayal of good wishes and attachment of social expectations embedded in the lyrics. Second, semi-structured focus group interviews with Vietnamese (at least 18 years old) were also employed to understand their perspectives, perceptions, and experiences regarding giving and receiving expected/unexpected wishes.

The results reveal the following key findings: First, while Tet wish themes like happiness, health, and peace remain constant, their underlying meanings shift over time. Second, the analysis of the Tet wishes from both song lyrics samples and focus group interviews indicate that the guidance of Tet wish is a one-sided focus on the sender's message construction, neglecting the receiver's response and feedback. The similarities in the guidance from song lyrics samples and focus group interviews also highlight the influence of songs in shaping Tet's wish-giving behaviors. Third, there are three key influences on Tet's wishes: Individual characteristics (personality, age), relational factors (closeness), and context factors (stereotypes, expectations, rumors) that shape the content and interpretation of Tet's wishes. Tet's wish not only plays the role of greeting in general relationships, but it also conveys insightful meaning in close relationships. Fourth, the

majority of participants (80%) reported receiving unexpected wishes, often driven by social expectations.

In conclusion, this research shows insights into the complex dynamics of Tet wish communication in Vietnam from the lyrics to daily life, highlighting the interplay between culture, history, and social expectations. As created to connect people, good wishes or Tet's wishes may cause the "not good influences" to the receiver.

Keywords: good wishes, social expectations, expectancy violation, Tet songs, YouTube.

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CHAPTER 1

INTRODUCTION

1.1 Rationale and Problem Statement

1.1.1 The importance of meanings interpretation

Meaning is what people take away from messages and it is "central to our definition of communication" (West & Turner, 2014, p7). However, meaning can be interpreted differently even in the same conversation due to various factors (West and Turner, 2014, chap 1; Burgoon & Saine, 1978; Burgoon, 1993). Thus, different people can interpret one word to different meanings. These differences may be caused by many factors, especially social and cultural factors such as language use, cultures, experiences, education levels, personal expectations, etc. The violation of meaning is the field of many prior theories and communication processes.

In the Expectancy Violation Theory, as cited by West & Turner (2014, p.124), Judee Burgoon explained communication and how expectancy influences the meaning interpretation process that:

In communication, people not randomly interpret the messages. Instead, they paint a mental picture of things "should" be for themself and who they communicate with. Expectancies can be defined as the cognitions and behaviors anticipated and prescribed in a conversation with another person.

Based on experiences, people usually "paint a mental picture" about what should happen, not only for themselves but also for who they communicate. Different people may have different expectations about the same message and it is brought to their conversation. These expectations influence how communicators both send and interpret messages, leading to potential disparities in meaning even when using the same words.

Building upon Expectancy Violation Theory (EVT), Wright and Roloff (2015) investigated mind-reading expectations (MRE) in romantic relationships, specifically focusing on partner expectations regarding emotional understanding. Their findings demonstrated a discrepancy between partners' assumptions and reality. While participants believed their partners "should know" why they were upset, the research revealed that most partners struggled to accurately identify the source of their loved one's upset. This disparity led to divergent interpretations of seemingly neutral behaviors. For example, the act of "keeping quiet" might be interpreted as seeking space for self-soothing by one partner, while the other might perceive it as indifference or neglect. This research underscores the crucial role of expectations in shaping communication within romantic relationships and highlights the potential for misunderstandings that arise from unchallenged MREs by delving deeper through a micro-analysis of selected samples.

Understanding the role of expectations is crucial for both effective communication and accurate meaning interpretation. Recognizing that individuals bring different "mental models" to the table allows us to be more mindful of potential conflicts and actively work towards clarifying shared meanings.

As Gamble & Gamble (2013) describe, expectancy violation arises when encountered situations clash with individual internal maps of how things "should" be. This map, shaped by experiences, social norms, and relationships, guides our interpretations and shapes expectations of how we communicate. For example, in the context of Vietnamese Tet, there is the traditional greeting "An Khang Thịnh Vượng" (Good health and prosperity). It typically conveys well-defined meanings and expresses how the happiness "should be" which is having "good health and prosperity". However, the episode 10 of "Have a Sip" podcast ([24-33 minutes]) (Minh & Huong, 2022) presents a contrasting viewpoint. In the discussion, Lê Đỗ Quỳnh Hương (guess) and Thùy Minh (host) discuss how the habitual phrase can feel trite in the context of the ongoing COVID-19 pandemic. The issue is further repeated in Vietnamese newspaper

article "'Lời chúc Tết cần cất cánh để lan tỏa nhiệm màu' (Tet wishes need to soar to bring magic)". The article suggests a potential shift in the perceived effectiveness of traditional good-wishes, arguing that meaningful gestures of support should accompany good intentions to create a genuine impact (An, 2021).

Contrary to solely negative connotations, the violations in expectation can also trigger positive responses like curiosity, amusement, and even the formation of new bonds (Malterud, Philips & Voges, 2019). As individuals adjust their mental models to accommodate unexpected experiences, their understanding of social norms and communication styles can expand. For instance, the study explores how physical intimacy violations, such as entering someone's personal space, maybe positively interpreted in specific contexts, like between romantically interested individuals (Malterud, et al. ,2019).

1.1.2 Language Use in Vietnamese Context

According to Phan (2018), compared to other nations, Vietnamese have a rich language system about the emotional state between relationships and behavior related to agriculture life. However, "Vietnamese is an imprecise language. In return, it is a very literary and poetic language. It requires us to feel, rather than perceive information" (Phan, 2018, p.459). For example, to describe "happy", Vietnamese usually come up with the comparison "vui như Tết" (happy as Tet holiday which is the Vietnamese New Year) instead of directly expressing this feeling with exact words. While each person has their image of "vui" (happy) and "Tet", saying "vui như Tết" (happy as the New Year season (Tet holiday), different people would relate that word to different feelings, and imaginations about this metaphor. From one phrase, people can come up with different beautiful imaginations. Also, it causes uncertain meaning interpretation. (Phan, 2018, p.459).

Expectation violation is a widespread phenomenon when people usually use metaphors. That expectation can have power in both positive and negative ways (Lemay

& Venaglia, 2016). In many cultures, good wishes or sending others good expectations about a better future is expected to be interpreted positively. However, due to the effects of many factors such as individual, relational, and context factors, meaning can vary differently and unexpectedly.

Understanding the socio-cultural context, as mentioned earlier, plays a crucial role in interpreting communication effectively. This is particularly evident in the Vietnamese tradition of offering Tet greetings and good wishes. While the act of giving good wishes carries inherent meaning on the surface, deeper comprehension hinges on recognizing the underlying cultural values and beliefs associated with Tet. (Sophana, 2005). By effectively combining the filter from communication understanding and cultural sensitivity, individuals can engage in more meaningful and effective communication during this important Vietnamese tradition.

1.1.3 "Good wishes" in Vietnam

In the context of the New Year holiday such as Tet, giving good wishes is considered a ritual in greetings (Sophana, 2005). Tet's wishes embody respect and good intentions towards the recipient, reflecting the Vietnamese emphasis on filial piety and collective well-being. Therefore, interpreting Tet greetings solely based on the literal meaning of the words might overlook the deeper layers of respect, hope, and shared cultural understanding embedded within the ritual. This underscores the importance of considering both the specific context (Tet holiday) and broader socio-cultural values (honor, belief in a better future) to accurately interpret the meaning in Vietnamese good wishes.

Tet's wish includes people's honor for others and their belief in a "better future". According to Phan (2018), in Vietnam, children are taught to greet and welcome every person they meet. Vietnamese children are expected to give others good wishes at a very young age, for example in a way to respect their elderly (Gelfand, 2001, p.60).

There are attempts to describe giving good wishes in Tet holiday as a ritual in the study of Huynh (2010), Phan (2018), Gelfand (2001), Sophana (2005) or Bourhis, El-Geledi & Sachdev (2015). However, there is rarely research exploring the receiver's perspectives in the conversation about good wishes, or what the good wishes people want to receive. It is because people are taught to give good wishes as a habit, and they tend to follow repeated and popular behavior. "During the greeting season, such as the Vietnamese Lunar New Year, people wish each other longevity. The formal word (Mung Tuoi) for the New Year greeting in Vietnamese means "congratulation" for living one more year of age". In a wedding ceremony, people also wish the new couple longevity. (Gelfand, 2001, p.60). In other contexts, for example, if the receiver is a kid, they tend to say "Wish you be a good student, good child". If the receivers are a new couple, the wishes may be usually "wish you have a good child". If the receiver is elderly, they tend to say "wish you have a healthy long life", etc. The templates of popular wishes are repeated in many dialogues, songs, poems, etc. and it is even taught in kindergarten or elementary school nowadays.

Crafting good wishes often reflects personal beliefs about what constitutes "good" for others. However, when communicators navigate the uncharted territory of interacting with strangers, uncertainty abounds (West & Turner, 2014, p. 136). In such scenarios, both the offering and interpretation of good wishes rely heavily on each individual's assumptions about the other, rather than any shared experiences that might serve as a bridge for understanding. It may bring a positive feeling when the communicator's expectations share the same "good wishes" meaning. It also shows that the sender cares and knows about the receiver's wishes. However, from the opposite view, the communication would turn into a violation toward receivers when they have repeatedly received the wish that others or social templates guide them on what they should wish for. In Vietnamese culture, there is another example of the welcome culture. The study by Phan (2018) shows that one of the ways to greet in the north of Vietnamese is called "mời rơi". When a guest comes at mealtime, people tend to invite the guest to have a meal

together. In this situation, if the guest sits down and has the meal, it usually causes an awkward situation. The meaning of this invitation does not mean the guest can eat, it only means the guest is welcomed. It needs people to understand the meaning beyond the word spoken. (Phan Cam Thuong, 2018, p.538). In today's society, the violation of expectations in good wishes can be put in more contexts. For example, the popular wish for a young single girl that the elderly usually say is "Wish you have a new husband or a new boyfriend in the new year". In the case that the girl (receiver) likes to have a wife or a girlfriend instead, this wish may cause a dilemma condition.

1.1.4 The role of music in delivering good wishes in the context of Tet holiday

Music is a powerful part of Vietnamese ceremonies such as weddings, funerals, and other special holidays (Kalman, 2002, p7). In return, A culture's spoken language has a large impact on its music (Nguyen, 2017, p.9). According to Nguyen, as cited in Ho (2023, p.264 - p271) the nature of music is to connect people. Tet holiday is the season of reunion in Vietnam. Good wishes are one of the popular rituals on this occasion and are repeated in many popular Tet songs. It not only serves as festive entertainment but also acts as a cultural repository of good wishes and social expectations. As of December 27, 2023, a preliminary search on YouTube using the keywords 'bài hát Tết,' (Tet songs); 'nhiều lượt xem nhất,' (most view), and 'từ 4 - 20 phút' (from 4 to 20 minutes) yielded approximately 500 results. The most popular video named "Chuyện cũ bỏ qua" (Forgiving Old Stories) has more than 228 million views. Despite their pervasiveness, the influences of Tet songs on how individuals interpret and receive good wishes during Tet greetings still need to be explored.

As cited in Kalman (2002, p.7) most Vietnamese music is sung and singers are accompanied by traditional instruments. Many Vietnamese songs are based on poetry and traditional folktales.

Songs are also a part of plays and celebrations. Songs are sung by children and village festivals. "Ngày tết quê em" (My hometown Tet) is one of the songs written by Tu Huy in 1994. It has been becoming the most popular Tet song until now (Thanh,

2023) and repeated until now with more than 68 million views as of December 27, 2023. In this song, good wishes are also expressed in the lyrics:

Mừng ngày Tết ta chúc cho nhau
Một năm thêm sung túc an vui
Người nông dân thêm lúa thóc
Người thương gia mau phát tài

Happy New Year, we wish each other
Another year of prosperity and happiness
Farmers have more rice
Businessmen soon become rich.

In the lyrics mentioned above, good wishes are guided by the expectation of *prosperity and happiness*. The "good wishes" is also the "expectation" in the context of the Tet holiday. It carries information about things "should" be. For example, *farmers have more rice* and *businessmen soon become rich*.

Good wishes are expected to decode as a positive message (Huynh, 2018). However, in this case the receiver interprets those wishes as an expectation. According to Burgoon (Burgoon et al., 2016; West & Turner, 2014), expectation can be interpreted as positive and negative meaning. Giving good wishes is a slippery concept because of the different interpretations of communicators, especially when untold violations happen. The "miscommunication tends to weaken or erode our ability and willingness to maintain close ties with other people" (Mortensen & Ayres, 1997). Also, the repeated negative understanding of good wishes may change the original purpose of this behavior: to give honor and connect people.

To explore the guiding of giving wishes in the Vietnamese Tet songs and its influences, the research is conducted through two phases. In detail, in the first phase, the

lyrics about good wishes in Tet song samples are analyzed by using content analysis and textual analysis. In the second phase, based on the result in the first phase, the guidances of giving Tet wishes from the lyrics are examined and compared with the practicing of good wishes communication during the Tet holiday by the focus group interview. The focus group interview is conducted in Ho Chi Minh City. It is one of the big cities which has a multicultural culture in Vietnam. As described by Doan (2017) who cites Nguyen (2009): "Each year, on average, HCMC's population increases by 200,000 people, including 130,000 migrants – the highest rate in Vietnam." This influx of individuals from diverse Asian, American, European, and rural or other provinces Vietnamese communities makes Ho Chi Minh City a fascinating site to explore intercultural communication and the nuances of good wishes exchange.

      1.1.5 The current project and research gap

Until 2005, there had been no research directly working on greeting in Southeast Asian languages distinctively except being a part of any particular language teaching materials (Sophana, 2005). Vietnamese greetings by giving good wishes have been underscored in different filters like culture, psychology, linguistics, and so on as cited in the books of Phan (2018) and Bureau of Documents and State Archives, National Archives Center I (2023).

Most studies related to greetings in Vietnam work on cultural perspectives (Kalman, 2002; Sophana, 2005; Huynh, 2010; Huynh, 2018; Phan, 2018; Bureau of Documents and State Archives, National Archives Center I, 2023). However, there is little in-depth research focused on giving good wishes behavior as a field of communication, especially the role of expectancy violation and the noise in the communication process. It shows that in communication, in-depth studies about this issue are limited, especially in Vietnam. This research project takes a closer look at the role of expectation in good wishes at Vietnamese greetings. In detail, the study works on the violation meaning in interpersonal communication and the factors that influence the violation via the expectancy approach.

In addition, while social expectations influence communication through various forms, their role within the specific rituals of offering good wishes during Vietnamese greetings, particularly in the context of popular Tet songs, remains largely unexplored. Also, the potential for misinterpretations or conflicting expectations within Tet greetings due to unclear social cues embedded in song lyrics remains understudied.

This study aims to address the gap in understanding how social expectations and individual experiences shape the interpretation of good wishes in Vietnamese greetings utilizing both qualitative and quantitative methods. In detail, the study analyzes social expectations in the lyrics of Tet songs. Based on the analysis, the research explores how social expectations of Tet songs guide and potentially challenge personal interpretations of good wishes exchanged during Tet greetings. The focus group interviews are conducted with Vietnamese people from diverse social groups in Ho Chi Minh City to describe their interpretation of the same greetings by good wishes. The intersection of music, tradition, and social expectations makes Tet greetings a fertile ground for understanding how communication navigates the tension between prescribed wishes and individual experiences. Besides, the Expectancy Violation Theory and "self-concept" are concerned as useful suggestions for this research to create interview questions and observe interviewees. Based on the analysis of Tet song lyrics, the research is expected to explore how the guidance from song lyrics influence Vietnamese communication related to good wishes. This research also observes the complex interplay between the effect of social expectations in popular songs and Vietnamese greetings during the Tet holiday.

In conclusion, each person's language conveys both similarities and differences in terms of meaning interpretation. Language systems are developed through social interaction. With each selection of words, people agree with common meanings while each individual has many unique experiences. However, most people use words (with common meanings) to talk about their unique experiences. When people from different

backgrounds (family root, character, gender, education level, etc) bring their unique experiences into one conversation, it creates the beauty of language by giving space for personal imagination but also may cause misunderstanding since interpreted differently. Thanks to common meaning (created by social interaction), people have the same sign language systems to understand each other and exchange information. However, in unique contexts, language cannot deliver all the meaning. Because common meaning cannot reflect all the situational meaning. Communication as the process of sharing meaning is dynamic. How can common semantics describe all individual experiences. This study is conducted to understand this challenge in communication via observing good wishes in Vietnamese greetings through popular Vietnamese songs. In order the help Vietnamese nurture their language competency by reducing the ambiguity and gain more empathy in greeting with good wishes. Furthermore, it is hoped to evoke and develop the bright sides of the rituals to raise community connection in the common speech such as giving good wishes to others.

1.2 Research Objectives

1. To analyze the social expectations reflected in the lyrics about good wishes in Tet popular songs in Vietnam

2. To explore how the social expectation in the lyrics of Tet song samples influence Vietnamese to give and interpret good wishes during the New Year holiday in Vietnam (Tet holiday).

3. To examine how communicators, as senders and receivers, perceive and interpret the exact good wishes, as the expectation, in particular Vietnamese greetings.

4. To explore the influence of expectancy violation on Vietnamese communicators, as sender and receiver in their greetings during the New Year holiday in Vietnam (Tet holiday).

1.3 Research Questions

The research project will be based on the main research questions:

1. How do the lyrics of Vietnamese Tet songs reflect social expectations towards good wishes?

2. What influence do the lyrics of Vietnamese Tet songs have on guiding Vietnamese greetings?

3. What are the perceptions of communicators as senders and receivers about the expectation of good wishes in particular Vietnamese greetings?

4. How does expectancy violation influence the communication of Vietnamese people as senders and receivers of good wishes during the Tet holiday?

1.4 Significance of the Study

The research is conducted to shed light on how social expectations are embedded in popular Tet songs. In addition, the research explores the effect of social expectations on Vietnamese greetings, and how Vietnamese interpret the same good wishes. Also, the study is conducted to raise communicators' awareness about the effect and reason of expectancy violation on their communication. Thus, the research may give solutions for people to communicate more empathetic and avoid negative unexpected violations while still keeping the positivity and the beauty of Vietnamese greeting culture.

According to the theoretical field, the study is also expected to explore new contributions to the theory as minor research using the framework of the Expectancy Violation Theory. In detail, the research is conducted based on the suggestion from the Expectancy Violation theory in explaining the three main sources of good wishes (individual, relational, and context factors). Besides, the understanding from good wishes from song lyrics and Vietnamese greetings during Tet wish is also expected to benefit in understanding of Vietnamese communicators, as audiences in New Year communication campaigns.

Moreover, the research results may give cultural studies scholars, psychologists, and sociologists a helpful understanding of Vietnamese behaviors related to giving good wishes.

1.5 Scope of the Study

This study aimed to analyze the popular good wishes and the expectations that are repeated through famous songs about the Tet holiday in Vietnam on YouTube - a global media platform which has been popular in Vietnam. Based on this analysis, the results are used as the material to interview the Vietnamese people and explain how they used expectations in meaning interpreting related to good wishes in Vietnamese greetings. The study used a qualitative approach. The text analysis is designed to collect data about popular good wishes and expectations from popular songs. A focus interview is used to explore in-depth insights into how communicators made their judgment related to the expectation of good wishes and understand the hidden reasons. In detail, the data is collected at Ho Chi Minh City which is the biggest city according to the diversity of culture in Viet Nam to describe the rich data from participants.

1.6 Definitions of Terms

1.6.1 Expectation

"Expectancy in the communication sense denotes an enduring pattern of anticipated behavior" (Burgoon, 1993, p.31). It is proposed as the result of "an enduring pattern" collected and transferred from generation to generation in family, culture, social, self – esteem, and so on.

In this research, the expectation in Vietnamese greetings is wishing one person another on special occasions. For example, during Tet holiday, Vietnamese people usually send their hope that "Mau ăn chóng lớn" (*May the children eat well and grow soon*). In this context, the wish to "eat well and mature soon" is an expectation.

1.6.2 Expectation violation

When people communicate with others, they have expectations. As cited in West & Turner (2014, p.126), "many of these expectations are based on social norms of others." When expectations are violated, many people evaluate the violation in different

ways. In this sense of study, good wishes are indicated as expectations and the differences in interpreting these wishes are considered as the expectation violation.

1.6.3. Social expectation

Social expectations, as embedded in our interactions, are coordinated by established social norms within specific contexts (Young, 2007, p.2). In this study, we focus on social expectations within Vietnamese greetings in Tet holiday, specifically those embodied in good wishes offered during the holiday. These expectations manifest in the different wishes typically directed towards different age groups, such as "live longer" for elders and "eat well" or "mature soon" for children. As Young (2007, p. 2) describes, social norms act to enforce a degree of shared behavioral patterns within a particular social group. However, it's important to note that these norms can vary significantly between groups and undergo shifts over time due to either changing circumstances or evolving perceptions and expectations.

1.6.4 Good wishes

According to the Cambridge Dictionary (2023), the word "wish" is defined as "to hope or express hope for another person's success or happiness or pleasure on a particular occasion". In Vietnamese, giving good wishes is used with a similar meaning. The behavior of giving good wishes is very popular with those who want to show their honor, especially on some holidays and special events, for example, weddings, birthdays, and graduation celebrations.

To give a good wish, people have to be based on their experiences about happiness, fulfilling life, and their observations about others to give them a suitable good wish. In this present study, good wishes are approached as positive expectations that one to others to show their politeness, love, support, and so on. Good wishes or hopes or expectations for others are things that do not happen in the present. It is people's prediction. This is to say that this kind of message is uncertain but hopeful information. This uncertain information makes giving good wishes the slippery communication. Because what is happy with one person may not have the same meaning to another.

1.6.5 Tet holiday

Tet is a New Year holiday in Viet Nam. Tet is the biggest and also the most significant popular festival in Vietnam (Woods (2002); Huynh (2018), p.11; Bureau of Documents and State Archives, National Archives Center I, (2023), p.11). The festival sometimes takes place for about 10 or even 15 days and the preparation for Tet begins three months before its occurrence (Woods, 2002, p.247).

Tet is one of the longest and most important holidays in Vietnam (Woods (2002); Huynh (2018), p.11; Bureau of Documents and State Archives, National Archives Center I, (2023), p.11) in terms of culture. The occasion is when family members, friends, relatives, etc can reunite and practice many rituals with various games and entertainments. Thus, the research is conducted at Tet to observe the greetings culture and how it is practiced in today's society through popular songs and how people interact on this occasion.

1.6.6 Popular Tet's song

For this research, "popular Tet songs" specifically refer to songs encompassing the following criteria:

- The lyrics: The lyrics of songs must explicitly celebrate and reference the good wishes in the Tet holiday.
- Period: To provide a historical context and capture societal transformations, the songs must be written and released between 1953 and 2013. According to Doan (2017), this period encompasses significant events in Vietnamese history, including:
  - End of the French War (1954): Marks the end of the French War, especially at the North.
  - Vietnam - American War (1954-1975): Represents a period of division between the North and the South of Vietnam.

- ○ Post-war recovery and development (1975-2000 and 2000-2013): Encompasses rebuilding and modernization efforts.

To ensure the selected songs reflect widespread cultural sentiment, The popularity of these songs can be measured by the number of views on YouTube. Other filters of Tet songs are also described in Chapter 3 of this research.

CHAPTER 2

LITERATURE REVIEW

This chapter lays the groundwork for an investigation into how social
expectations embedded in Tet song lyrics influence the interpretation of good wishes
during Tet in Vietnam. To achieve that purpose, the research provides an in-depth review
of existing literature in three main areas: (1) the fundamental concepts of noise and its
effect on meaning exchange in communication models, (2) the role of expectations within
communication and its relevance to good wishes, and (3) how these understandings are
reflected in the main issue in Vietnamese context. By analyzing the strengths and
limitations of prior works, the chapter highlights the significance of addressing research
gaps and points out the need for research into the study. Also, the analysis from this
chapter provides the foundation for designing research methods. Furthermore, it also
suggests a further topic for future research related to the issue.

2.1 Related Literature and Previous Studies

2.1.1 Greetings and Good Wishes in Vietnam
The review explores existing research on greetings and good wishes in
Vietnamese dialects and contexts, highlighting the need for further studies within the
festive Tet context. Tet is when people plan for the new year in advance and with an air
of pleasurable anticipation.

Examining dialects and greetings in Vietnam, Sophana (2005) identified 16
distinct yet polite patterns, revealing diverse greeting styles in Ha Noi and Ho Chi Minh
City. The findings of Sophana (2005) show that while popular greetings are used: "chào"
(hello) followed by the recipient's name, some opt for well-wishes as their preferred
greeting. Interestingly, variations surface according to the social group in Hanoi and Ho
Chi Minh City. However, Sophana (2005, p. 93) argues that gender and age emerge as

the most influential factors shaping Vietnamese greetings, transcending regional differences. This work also highlights the linguistics diversity within Vietnamese greetings, suggesting potential variations in Tet greetings across regions. Whie not explicitly focusing on good wishes, Sophana's work lays the groundwork for this research project exploring how linguistic variations influence Tet greetings and wishes.

Regarding the contexts of greetings by good wishes, Nguyen and Le (2021) categorize contexts where greetings occur in the Mekong Delta, especially in Vietnam. It highlights that good wishes are often "indirect greetings" used among relatives, close friends, or those with regular contact. This suggests that within the warm, familial atmosphere of Tet, good wishes become an integral part of greeting routines, particularly within close-knit circles. This current research could explore the specific types of good wishes used in different contexts during Tet, such as family gatherings, ancestor veneration ceremonies, or community celebrations.

In Cultural Knowledge of Greetings, Phan (2018, p.538) states that Vietnamese are taught how to greet and invite from a very early age. It helps them to recognize the complicated hierarchy of Vietnamese families, and relatives. However, in terms of communication, it usually does not contain meaning which is called "sáo rỗng" (*meaningless*) in Vietnam. Sometimes, it even means the opposite meaning. For example, in the North of Vietnam, people usually greet by inviting the guest to eat with them. However, it doesn't mean they want the guest to eat, this invitation means they only want to greet the guest. Phan (2018) indicates that Vietnamese greeting is an important ritual. However, people usually practice it as a habit or auto-pilot action. In the study of Thuy and Trong (2022), the research emphasizes the unique features of Vietnamese greetings compared to other languages, mentioning unspoken meanings and emotional expressions. This resonates with the inherent significance of Tet greetings and good wishes, which extend beyond mere exchange of words to convey deep-seated cultural values and well-being aspirations. The current research could delve into the social expectation embedded within Tet greetings and wishes, analyzing how they express filial piety, family harmony, and hope for prosperity in the coming year.

Greeting also has been studied as a ritual or the field of social Significance. Firth (1972) offers a broader perspective on greetings as "symbolic devices" signifying social recognition and positive connection. While acknowledging the lack of information content in some greetings, Firth's work helps to show good wishes and Tet greetings as ritualistic elements within the festive occasion. The current research project could investigate good wishes as the ritualistic performance of Tet greetings and wishes, analyzing how specific gestures, postures, and verbal formulas contribute to the shared cultural experience and reinforce social bonds.

2.1.2 Music in the context of Tet holiday

Vietnamese culture deeply intertwines traditional music with rituals and celebrations. As cited in Nguyen (2017, p.16):

It is no surprise that "song plays a principal role in Vietnamese culture," just as it does in most cultures around the world. Nguyen Thi Minh Chau, as cited in Ho (2023, p.264), states that a connection is the nature of music. Spring is the connected season. Tet songs play an important role in Tet holiday in connecting people. These melodies act as more than mere entertainment; they serve as musical constructions of the spirit (Norton, 2009), connecting families, fostering cultural continuity, and reflecting the essence of Vietnamese language and customs (Phan, 2018). Musical Construction of the Spirit (Norton, 2009, p.108). Many traditional rituals of Vietnamese are delivered by music. For instance, "chầu văn" is the particular music that represents the "lên đồng" ritual.

According to Norton (2000, p.1), "chầu văn" is a distinct Vietnamese musical genre characterized by its ability to invoke the spirit world. Through melodies and rhythmic chanting, "chầu văn" songs act as a sacred invitation, beckoning spirits to descend from the celestial realm to interact with the human world. This ritual is believed to connect with supernature or those who have passed away. Besides, songs are also a part of play and celebration (Kalman, 2002). During Tet, Vietnamese songs are based on poetry and traditional folktales.

According to Nguyen (2017, p.23):

> With the rising influence of Western culture in the early twentieth century came a change in Vietnamese popular songs. This modernized vocal music became its own genre called "tân nhạc" (new music).

In this period, Tet songs contain traditional symbols but also be influenced by Western styles, especially in production. Coinciding with this musical evolution, Vietnam saw the burgeoning popularity of television broadcasting, offering new platforms for Tet festivities. Established in the early 1980s, "Paris by Night" became synonymous with Tet entertainment for Vietnamese communities worldwide (Cunningham & Nguyen, 2003). Featuring well-known performers and incorporating nostalgic Tet melodies, these broadcasts provided a window into Vietnamese identity and cultural expression. Its signature formula blends nostalgia with contemporary Western influences. A typical edition of its longstanding Paris by Night DVD series includes themes of nostalgia, patriotism, refugeehood, tradition and communal survival alongside lively and pleasure-oriented acts that reflect the history of the Vietnamese encounter with French and American popular culture. (Carruthers, 2008, p.73)

In contrast, "Gap Nhau Cuoi Nam" (meaning "Meeting at the End of the Year"), a domestic production broadcasted on VTV since 2003, offers a warm, familiar embrace (McAllister & Luckman, 2015). "Gap Nhau Cuoi Nam" has fostered intergenerational connections since 2003 in the way closer to home (McAllister & Luckman, 2015). Broadcast on the national VTV network, this two-hour program showcases traditional Tet customs and folk songs, evoking shared memories and strengthening the bonds of family and community. Symbols like the "Kitchen God" become conduits for transmitting cultural values and reinforcing the importance of honoring ancestors during Tet.

The role of Tet songs in these broadcasts is not only entertainment's sake. It is also a cultural transmitter with familiar melodies in Tet songs. Also, it evokes a sense of Vietnamese Tet holiday in both local and global communities to contemporary audiences. Analyzing Vietnamese Tet songs on YouTube through the lens of music reveals an interplay between tradition and modernity, global influences, and local expressions. In

addition, the review provides a lens into the influence of Vietnamese pop culture from songs to communication in this special holiday.

Thanks to the increase of YouTube in Vietnam, more and more TV programs and music videos are uploaded and popular. The two mentioned programs such as "Paris by Night" and "Gặp nhau cuối năm " (Reunion at The End of The Year) have gone viral in YouTube now. According to Simon (2022), as cited in Nguyen and Le (2022, p.79):

> YouTube - one of the most popular video platforms in Vietnam, had 62.5 million users at the beginning of 2022... Notably, music videos, which are currently watched by 58.8% of Vietnamese people aged 18 - 64 for weekly entertainment purposes.

In the "Tan nhac" (New Music) period, most Vietnamese songs "are not completely tragedy-focused." (Nguyen, 2017, p.24). Compared to the period, especially songs with Tet themes, most of the popular Tet songs on YouTube in recent years are usually music-branding videos.

While Tet songs traditionally drew inspiration from folktales and poetry, recent years have witnessed a shift towards brand-driven music videos dominating the holiday soundscape (Ho, 2023). A simple search on YouTube (December 31, 2023) reveals that four out of five top Tet songs are under four minutes and primarily function as brand advertisements.

Figure 2.1: The research on YouTube with the key word "bài hát Tết" (Tet songs)
on December 31, 2023
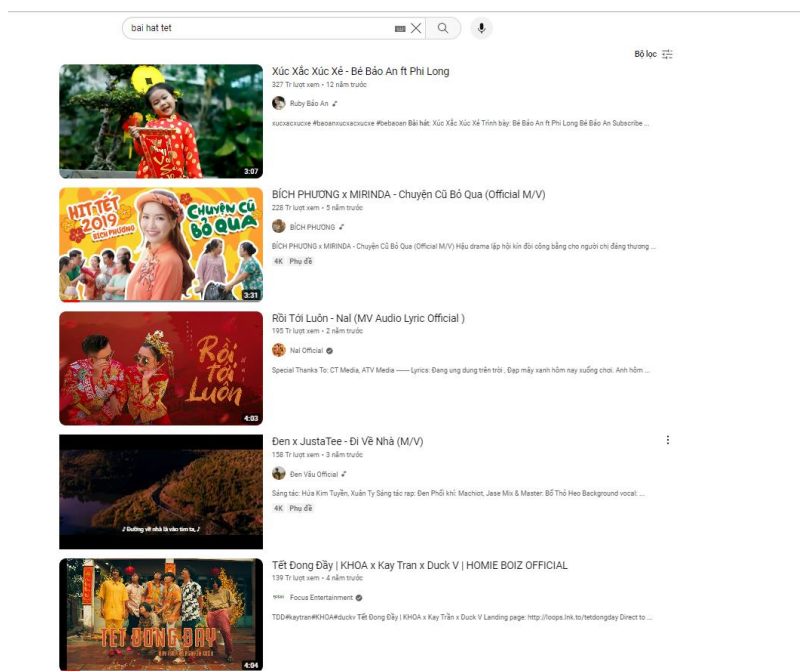
Source: *YouTube*. (December 31, 2023). Retrieved from:
https://www.youtube.com/results?search_query=bai+hat+tet

Despite the rise of branded Tet music, the classical Tet song "Xuc Xac Xuc Xe"
by Nguyen Ngoc Thien holds enduring popularity. Notably, this song's lyrics implicitly
include good wishes and guidance for Tet greetings. It shows the potential of Tet music
to transmit social expectations and etiquette.

2.2 Related Theories

2.2.1 Noise in the Communication Models

In the field of communication, noise is a topic that has been studied constantly.
"During communication, various external factors not intended by the sender, known as
noise, can add distortions and impact the message's understanding." (Narula, 2006, p. 5;
West & Turner, 2014, p. 9). Noise is concluded in many Communication Models.

The Linear Model was developed by Shannon in 1949

In the Linear model developed by Claude Shannon in 1949, communication is explained as a one-way journey in which meaning is created from the source (sender) and delivered to the target (receiver). Shannon also indicated that this process takes place under the effect of noises which may cause differences in meaning interpreting. There are four types of noise (Narula, 2006, p. 6; West & Turner, 2014, p. 9). It is indicated are semantic, physical, psychological, and physiological noise.

Figure 2.2: The Linear Model (West & Turner, 2014, p.10).
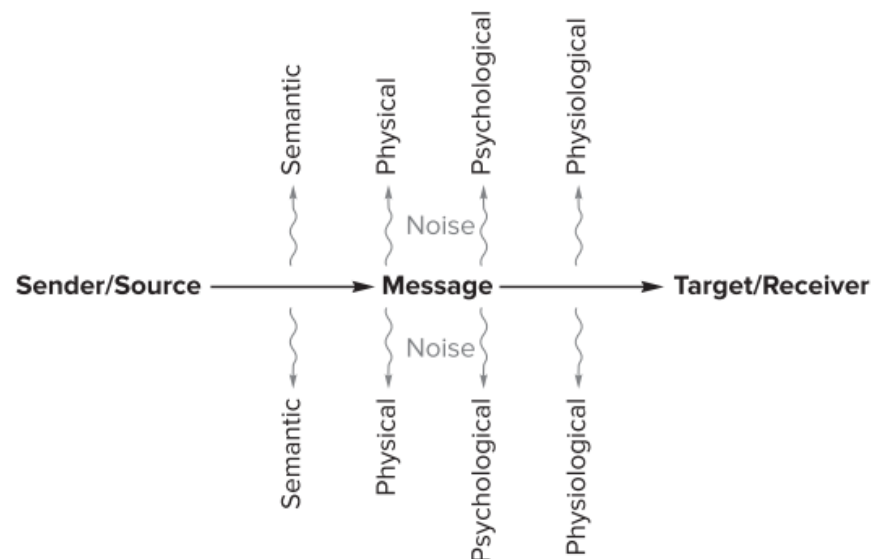
Source: West, R. L., & Turner, L. H. (2014). *Introducing Communication Theory: Analysis and Application* (4th ed.). New York, NY: McGraw-Hill

Communication clarity can be significantly hampered by various types of noise, as identified by Shannon (Narula, 2006; West & Turner, 2014). According to West & Turner (2014, p.10):

(1) Semantic noise is a communication barrier arising from a mismatch between sender and receiver knowledge, often caused by specialized vocabulary like jargon or slang. These terms, readily understood within specific communities, hold limited or no meaning for outsiders, leading to confusion and misinterpretations. Consider the example of a patient facing a medical report filled with medical jargon. While these terms are clear within the medical field, they can become semantic noise for the uninitiated patient and potentially hinder critical health information.

(2) External noise originates outside the receiver and encompasses physical factors that disrupt message transmission. This includes environmental distractions like background noise, as well as bodily influences on reception, such as hearing impairments.

(3) Internal noise stems from the receiver's mental state and influences message interpretation. This category encompasses cognitive biases, preconceived notions, and prejudices that can distort the intended meaning.

(4) Physiological noise refers to biological factors that hinder communication effectiveness, affecting both sending and receiving messages. Examples include illness, fatigue, and even hunger, which can impair our ability to encode, transmit, and decode information accurately.

This study will employ the understanding from this model about the four types of noise to explore how these noises can be crucial for navigating the complexities of communication and fostering meaningful connections during Tet celebrations.

The Interaction Model was developed by Schramm in 1997

While Claude Shannon's study showed that meaning is only delivered in a one-way path, Schramm supposed meaning exchange goes in two-way directions. This idea was conceptualized in the Interaction model in 1954 as cited in West and Turner (2014). According to the Interaction model, meaning is shared and received via feedback from both senders and receivers through feedback. Communicators confirm if meaning is shared and received or not, and should be extended or limited. It is to say that meaning is created by both sender and receiver.

Figure 2.3: The Interaction Model (West & Turner, 2014, p.11)
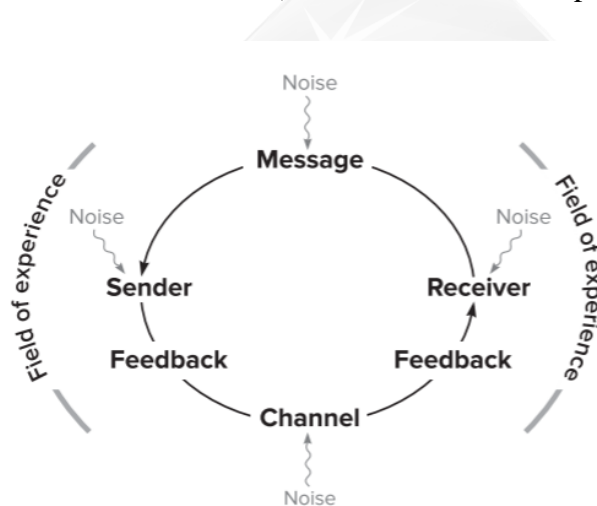
Source: West, R. L., & Turner, L. H. (2014). *Introducing Communication Theory: Analysis and Application* (4th ed.). New York, NY: McGraw-Hill.

In this model, noise is explained as the distortion caused by the field of experience which is how their cultures and prior experiences shape human thinking about particular messages (West & Turner, 2014, p.11). This field of experiences caused different understandings of one message.

Recall the example of Mai and Tuan, the violation in understanding the good wishes may be caused by the difference in their field of experiences. For example, one is the golden child in the nuclear family and another is grown up in the extended family.

These experiences may construct different images of their future family. However, these noises in this conversation also can be narrowed or extended by their feedback.

The Transactional Model was developed by Barnlund in 1970

Another explanation of the communication process is shown in the Transactional process. According to West & Turner (2014), the concept was first developed by Barnlund in 1970. Sharing the same idea as linear and interactional processes, this process describes communication as the delivering and interpreting message process. The process also includes noise, feedback, and field of experience. However, meaning is built and shared by people at nearly the same time. The prior meaning may build the continuous meaning, thus meaning-achieving is an ongoing and unending process.

Figure 2.4: The Transaction Model ((West & Turner, 2014, p.12)
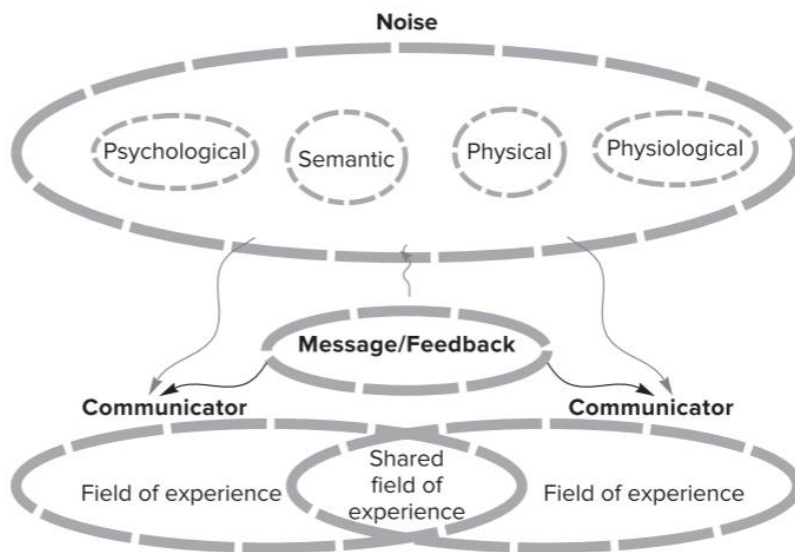
Source: West, R. L., & Turner, L. H. (2014). *Introducing Communication Theory: Analysis and Application* (4th ed.). New York, NY: McGraw-Hill.

Communicators may have levels in their field of experience and one person can be sender and receiver simultaneously. The noise from Psychological, Semantic,

Physical, and Physiological at the same time influences the sender, receiver, their field of experiences, messages, and feedback.

Although there are some different explanations, the three mentioned communication models agree that meaning achieving is the main purpose of communication and there is always noise in this process. It can influence how people construct and explain one meaning. The three communication models have become the topic of much research related to sender, receiver, noise, and field of experience. However, in this study, this meaning violation is conducted in the specific context of good wishes in Vietnamese Tet holiday. Based on the understanding of the three models of communication, the research employs this knowledge as the framework to explore the research, as shown in the following table:

Table 2.1: Noise in communication models employed in the research.

Model	Knowledge from communication models is focused in the study	Purpose
The Linear Model	The four types of noise: ● Semantic noise ● Physical noise ● Psychological noise ● Physiological noise	To indicate **the four noises** in (1) how Vietnamese consume Tet songs as the audiences (2) how Vietnamese greetings by good wishes during Tet holiday
The Interaction Model	Field of experiences The interaction via feedback in the communication process	(1) To analyze the **field of experiences** of Vietnamese communicators

(Continued)

Table 2.1 (Continued): Noise in communication models employed in the research.

The Interaction Model	Field of experiences The interaction via feedback in the communication process	when they greet by good wishes during Tet holiday. (2) To describe the interaction via feedback of Vietnamese communicators in the conversation about good wishes during Tet.
The Transactional Model	The combination effects of noise and field experiences The overlap of field of experiences	To explore *the combination effects of noise and field experiences* from: (1) how Vietnamese consume social expectation from Tet's song lyrics (2) how the noises, the shared and differences of field of experiences influence Vietnamese greetings by good wishes during Tet.

2.2.2 Expectation in meaning violation: Expectancy violation theory.

According to Pearce as cited in West & Turner (2014, p.87), "communication is about meaning". In the prior part, the three models draw the overview of meaning meaning-interpreting process. To understand more about this research issue, theories related to noise and the field of experiences are explained.

In Expectancy Violations Theory (EVT) (West & Turner, 2014) mentioned the key concept of EVT: (1) Expectations drive human interaction. Individuals approach

communication with preconceived notions of how it should unfold, influenced by cultural norms, personal experiences, and prior interactions.

(2) Human behavior expectations are learned: These expectations are shaped by our cultural upbringing, social interactions, and individual experiences. Vietnamese individuals internalize societal pressures for family expansion, making "con đàn cháu đống" (have many continuous generations) a desirable good wish with strong emotional connotations.

In the research, Expectation Violence Theory is used as the main approach to interpreting the research issue which is how making a wish in Vietnamese greeting shapes communicator perceptions. The center of the theory is expectation. In this context, making wishes for others is concerned with putting expectations (good wishes) on others.

Burgoon as cited in West & Turner (2014) notes that the expectation is influenced by many factors such as individual communicator factors (gender, personality, age), relational factors (social norm, stereotypes, hearsay), and context factors (formality/informality, culture norm).

Figure 2.5: Influences on Expectancies (West & Turner, 2014, p.185)
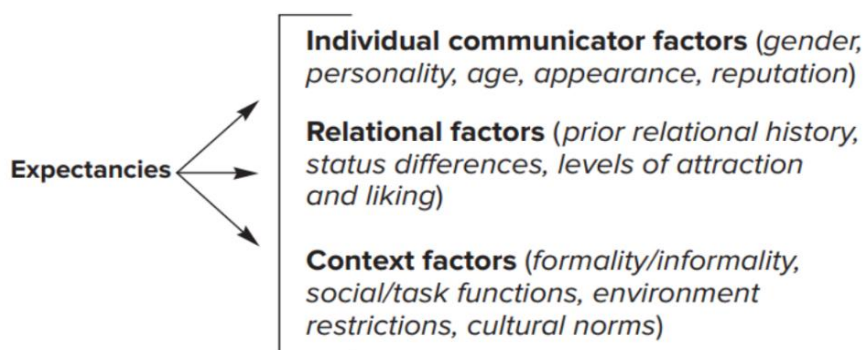
Source: West, R. L., & Turner, L. H. (2014). *Introducing Communication Theory: Analysis and Application* (4th ed.). New York, NY: McGraw-Hill.

In the sense of this study, the guide of good wishes in Tet song is concerned with one of the context factors. By analyzing the lyrics, the research examines the social expectations from these songs, and how traditional Vietnamese values and beliefs are reflected in good wishes. In detail, the content analysis is used as a tool to identify thematic categories of good wishes within Vietnamese Tet songs (e.g., health, wealth, success, family harmony). Other factors such as individual, relational factor, and other contextual factors are analyzed by focus group interviews. The research explores whether the factors related to their wishes to others and how much effect it has on communicators' perceptions when they give and receive the wishes during Tet holiday.

Based on the explanation of the influences of experiences, Burgoon as cited in West and Turner (2014), there are three main types of factors such as individual, relational, and contextual factors.

Table 2.2: Factors and the sources of expectations

	Sources of expectations	Cues
Communicators (sender and receiver)	Individual communicator factors	Gender
		Personality
		Age
		Appearance
		Reputation
		Hearsays from intimacy relationship such as (family, school, friends, etc.)

(Continued)

Table 2.2 (Continued): Factors and the sources of expectations

Communicator differences	Relational factors	Status different Intimacy level
Context	Context factors	Social norm, stereotypes, hearsay about good wishes from Tet songs

It highlights the violation valence which refers to the positive or negative assessment of an unexpected behavior (Burgoon,1978; West & Turner, 2014). Violation valence focuses on the deviation of an expectation. According to Burgoon & Hale (1988), violation requires the receiver to have the ability to interpret and evaluate the meaning of the violence if they like it. In the research, the concept of EVT is also used to indicate whether wishes violate receiver's perception. Finally, the social expectation from the lyrics and Tet's greetings is also evaluated which are the negative and positive sides of making wishes with others in Vietnamese greeting via communicators perceptions.

Figure 2.6: Communicator reward valence (Burgoon et al., 2016)
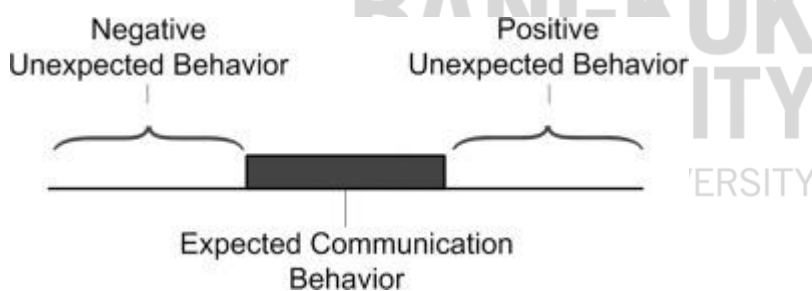
Source: Burgoon, J. K., Bonito, J. A., Lowry, P. B., Humpherys, S. L., Moody, G. D.,

Gaskin, J. E., & Giboney, J. S. (2016). Application of expectancy violations

theory to communication with and judgments about embodied agents during a

decision-making task. *International Journal of Human-Computer Studies*, *91*, 24-

36.

Besides, violations may be assigned positive valences when they originate from a positively valued source, have a positive interpretation associated with them, or have a consensually assigned positive valence within a community (Burgoon & Hale, 1988). Crucially, research suggests that positive expectancy violations tend to generate more favorable outcomes compared to positive confirmations. In other words, exceeding, rather than simply meeting, expected performance levels often leads to enhanced satisfaction. This phenomenon has been observed in various studies, demonstrating a stronger positive effect on satisfaction when perceived performance surpasses anticipated levels (Burgoon & Hubbard, 2005).

EVT distinguishes between two types of expectancy violations (Burgoon, 1993; Burgoon & et al, 2016) as follows:

(1) Positive violations: When unexpected good wishes exceed expectations favorably, they can evoke surprise, delight, and enhanced emotional connection. For example, receiving "con đàn cháu đống" (having many continuous generations) from an unexpected source like a distant relative might induce positive surprise and strengthen the interpersonal bond.

(2) Negative violations: When good wishes violate expectations in an undesirable way, they can cause discomfort, disappointment, or even conflict. For example, with the same wish "con đàn cháu đống" (having continuous generations), it may have negative influences on those who cannot have children or those do not want to have children.

In addition, EVT highlights the concept of appraisal, where individuals evaluate the valence (positive or negative) of expectancy violations based on various factors:

(1) Source of the violation: Good wishes expressed by a respected elder might carry a more positive valence than those from a casual acquaintance.

(2) Interpretation of the violation: Individuals might adjust their interpretations to mitigate the negative impact of unexpected wishes.

(3) Cultural context: In some Vietnamese communities, prioritizing career or personal fulfillment over family might lead to negative appraisals of traditional good wishes focused on offspring.

Expectancy Violation Theory provides a powerful framework for understanding the complex dynamics surrounding good wishes in Tet celebrations. It explains how cultural expectations, individual experiences, and the nature of violations influence emotional responses and communication outcomes. This framework can inform research exploring how individuals navigate positive and negative expectancy violations during Tet, how social structures and personal values impact interpretations, and the potential consequences of these violations for interpersonal relationships and cultural dynamics.

In detail, while Burgoon focuses on the expectation expressed in verbal and nonverbal, this research applies the EVT framework to explore the way people put their expectations in wishes and the difference from their perception in the same conversation. Moreover, the research concentrates more on how the expectation varies from receiver's perception to the sender's interpretation. According to sender expectations, the interview is designed to investigate what senders expect as outcomes of their good wishes based on their relationship with the receiver and social context. In terms of receiver's perception, this study examines how receivers interpret good wishes, considering factors like their age, experience, and perceived social pressure.

By analyzing how receivers interpret good wishes based on various factors (e.g., content, sender-receiver relationship, social context), this research points out the expectation Violation Valence which is the positive or negative reactions of different communicators to unexpected good wishes (e.g., wishes exceeding or falling short of expectations).

2.3 Conceptual Framework

Purposes of research

Based on literature review the research is conducted with the four main purposes:

1. To analyze the social expectations reflected in the lyrics about good wishes in Tet popular songs in Vietnam

2. To explore how the social expectation in the lyrics of Tet song samples influence Vietnamese give and interpret good wishes during the New Year holiday in Vietnam (Tet holiday).

3. To examine how communicators, as senders and receivers, perceive and interpret the exact good wishes, as the expectation, in particular Vietnamese greetings.

4. To explore the influence of expectancy violation on Vietnamese communicators, as sender and receiver in their greetings during the New Year holiday in Vietnam (Tet holiday).

Conceptual framework:

As mentioned in the EVT, people are driven by expectation and three sources influence the expectation. They are Individual factors, relational factors, and context factors. When people give and receive Tet wishes, they are also influenced by these factors. According to EVT and the communication models in Chapter 2, communication is also influenced by the field of experiences (for example culture, social norms, family, friends, etc.). One of the fields of experience is social norms or social expectations. In this study, those social expectations are analyzed as the guiding of giving Tet wish the song lyric samples and focus group interviews. Each person may have different sources of expectation and be influenced by social expectations. Thus, it leads to differences in the evaluation and interpretation of good wishes. As a result, these differences change the violation valence. In return, these communication about good wishes contributes back and changes social expectations.

Variables:

- Social expectation: guides about good wishes in Tet song lyrics, repeated hearsay about good wishes from other sources.

- Individual Factors: demographic descriptions such as (Age, gender, personality, etc.) prior experiences of sender and receiver.

- Relational Factors: the differences between communicators (such as: social distance, intimacy level, liking, etc.).

- Contextual Factors: social expectation about good wishes through Tet songs.

- Communicator's perceptions about same good wishes.

- Violation valence: the different level of expectations about the same conversation.

Figure 2.7: Conceptual framework
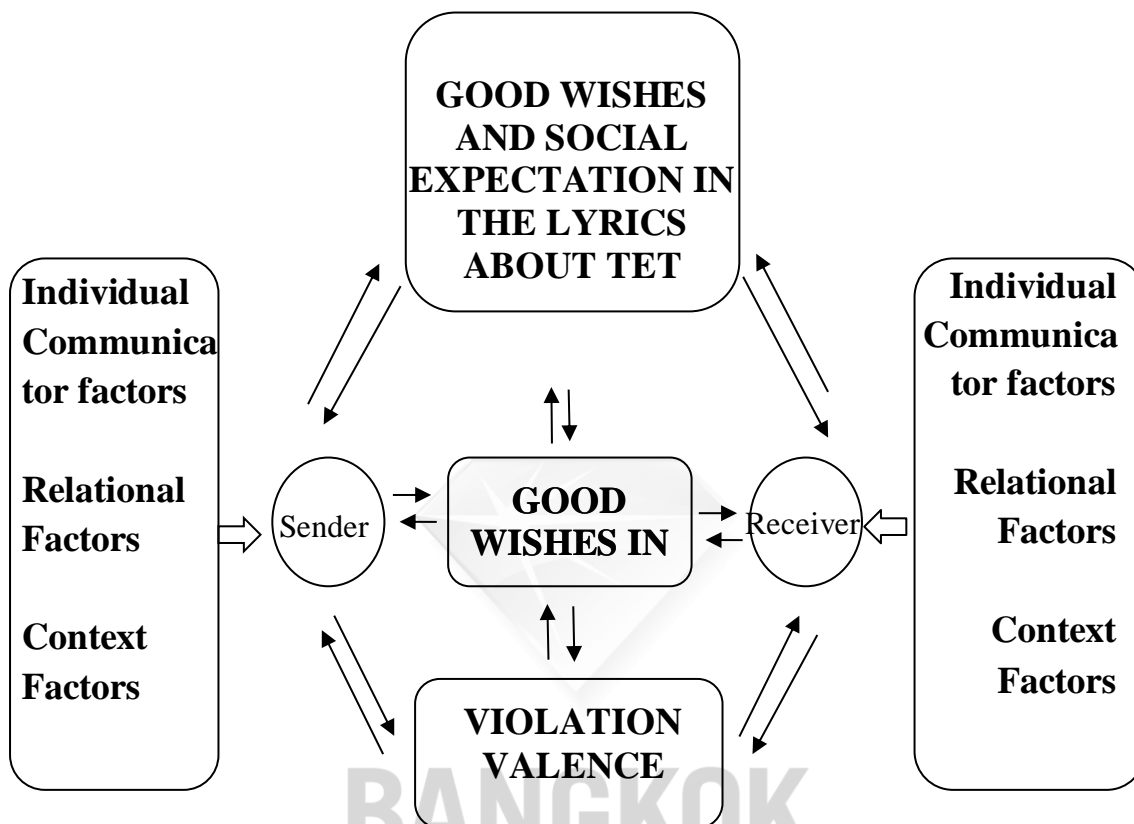
2.4 Knowledge Gap

On the one hand, communication models acknowledge the presence of "noise" (unexpected elements) that can affect meaning exchange, but rarely research in Vietnam delves into the specific impact of cultural expectations within greetings. Research on communication expectations also highlights the role of noises in shaping interpretations and responses. While prior studies recognize the impact of unmet expectations, they haven't delved into the specific social and emotional consequences of misinterpreting or violating expectations within the context of Vietnamese Tet greetings. Also, inadequate attention to the emotional and social consequences of expectation violation in Tet greetings. There is a lack of in-depth explanation into how different people perceive and negotiate social expectations embedded in Tet greetings.

On the other hand, good wishes are studied rather than a ritual, such as in the research of Phan (2018) or under the field of language in the study of Sophana (2005). There is a lack of this in-depth knowledge using expectations in explaining popular rituals such as good wishes in the specific context of Tet holiday.

In terms of the effect of music or Tet song in communication, most research focuses on the meaning of symbols or their role in entertainment shows, especially in TV programs or YouTube from the angle of culture or language. Recent research about Tet is conducted for marketing by underscore Tet video music rather than Tet traditional song and its role in pop culture (Vu, 2017; Nguyen, 2022). Other studies on Vietnamese communication offer insights into cultural norms and politeness strategies (Huynh, 2010; Phan, 2018; Nguyen & Le, 2021), but lack focused examinations of how these nuances manifest in Tet greetings and the interplay between expectation and interpretation.

In the field of language, existing research in recent years by Sophana (2005) focuses on language use or classification of greetings or the role of these rituals in Vietnamese culture rather than focusing on communication patterns.

2.5 Conclusion

In conclusion, prior research shows the important role of music and the interplay of song with language and culture. Besides, prior studies also show the rituals of these greetings are repeated and popular rituals in daily communication and their meaning in Tet holiday. Also, there are attempts in explain Tet by difference angle such as "Ông Táo" (the Kitchen God) symbols, Tet song's lyrics, or annual TV program in Tet Eve, etc (Norton, 2000; Norton, 2009; Mc Allister & Luckman, 2015; Nguyen, 2017; Phan, 2018). However, there is limited understanding in the relation with implicit expectations embedded in Tet song lyrics and their influence on interpreting good wishes. The review points out the need for research on the unique experiences and expectations of different generations navigating this complex cultural situation.

This research delves into the social expectations woven into popular Tet songs composed by Vietnamese artists, specifically focusing on works untainted by the

influence of branded messaging. In detail, it does not include any image or message of any brand for marketing purposes to avoid the influence from marketing strategies. Based on the analysis of how Vietnamese consume Tet's song on YouTube, the study explores the influence of Tet song as the pop-culture product into how Vietnamese use these guides during Tet greetings. In addition, it will provide a deeper understanding of potential communication breakdowns or positive influence of good wishes by exploring the emotional and social consequences of expectation violation. Moreover, the current research also examines the differences in different focus group interviews and individual perceptions.

Based on these understandings, the research is conducted to explain interpretations of Tet greetings with the shed light to offer crucial insights into intergenerational perspectives and contribute to fostering culturally sensitive communication approaches. By addressing these knowledge gaps and exploring the nuanced dynamics of social expectations in Vietnamese Tet greetings, the research may have the potential to contribute to both communication studies and the understanding of Vietnamese culture. From these explorations, this study may help to suggest strategies for meaningful greetings conversation during Tet.

CHAPTER 3

METHODOLOGY

This chapter discusses the research methodology to explore the relationship between social expectation in Tet song lyrics, its influence and the expectancy violation in Vietnamese greetings. By employing the qualitative approach, this study uses textual analysis and semi-structured focus group interviews to provide a rich understanding to explain the research issues. Each method is discussed through the research design, population and sample, sampling method, data collection, validity and reliability, together with data analysis, respectively.

3.1 Research Design

    3.1.1 Research approach

Bound within the interpretive paradigm, this study aims to (1) explain the role of social expectation in Tet songs on YouTube in Vietnamese communication about good wishes and (2) explore the communicator's perspective on the exact good wishes during the Tet holiday.

As mentioned in Chapter 2, while giving good wishes is concerned as the popular ritual in Vietnam, the violation meaning, expectations in good wish is concerned the sensitive issue, especially in intimacy relationship. During the Tet holiday, people tend to keep a polite attitude toward others, which is called "dĩ hòa vi quý" (live harmony and avoid violation) rituals, as the good start for New Year. Thus, people tend to avoid any unpleasant or disagreement expressed during Tet.

There is very limited early conceptualization of this communication process of wishing perception in Tet before, especially in the Vietnamese context. It may be said that this research issue is "still working ideas" when reflecting on fundamental knowledge. According to Neuman (2003, p.209), to refine rudimentary "working ideas", qualitative research is conducted to collect data and analyze the process instead of refining abstract ideas into theoretical definitions early in the research process as the

quantitative approach. Besides, qualitative methods are employed to achieve an in-depth understanding which is a crucial issue in social science. According to Berg and Keegan as cited in Lekngam (2019), while quantitative methods analyze concrete phenomena, qualitative methods focus more on deeper insights into social phenomena. Due to these advantages of qualitative technique, it is employed as the main approach in this research.

3.1.2. Research Methods

The study employs a qualitative approach as the main method to collect data and answer research questions. In detail: (1) content analysis and textual analysis is used to examine social expectations in Tet songs and how Vietnamese is influenced by the songs, (2) semi- structured focus group interviews and observation during the interview are used to describe people's interaction about good wishes and participant observation is used to observe the interaction between people in the focus group interviews context.

3.1.2.1 Content analysis and Textual analysis

To investigate social expectations in Tet songs, the data is analyzed through the two-pronged content analysis and textual analysis approach. This study started with a qualitative content analysis to examine the recurrent themes, vocabulary choices, and cultural references in the lyrics.

> This method involved systematically and objectively examining the manifest content of the communication. While often associated with quantitative analysis, content analysis can also be effectively applied in qualitative research. Counting textual elements serves as a tool for identifying, organizing, and retrieving data, ultimately aiming at a deeper understanding of the content. This approach helps manage large amounts of material while ensuring a systematic and flexible analysis. (Berelson, 1952; Berg, 2009, & Schreier, 2014, as cited in Lekngam, 2019, p.89).

This study employs content analysis to explore how Vietnamese audiences engage with Tet songs on YouTube. This multifaceted approach sheds light on consumption

patterns, including the frequency with which specific Tet songs are accessed and the degree of how participants familiarity with the chosen sample.

Secondly, this study employs textual analysis. According to Smith (2017) "Textual analysis is a method of study utilized by researchers to examine messages as they appear through a variety of mediums…" The analysis delves deeper by exploring the meanings generated by these textual elements, considering factors like implicit connotations, emotional undertones, and intertextual relationships with other Tet traditions and discourses. As cited in Smith (2017), there are two main types of textual analysis which are quantitative and qualitative textual analysis.

In this study, qualitative textual analysis is employed to examine the qualitative data. Qualitative textual analysis allows researcher to gather information about how individuals in the specific contexts make sense of the world around them. (Smith, 2017, p.3) This qualitative layer allows for a richer understanding of the nuanced social expectations embedded within the songs. However, there are risks when using this textual analysis with the large body of data in the limited time. Moreover, the result from using that tool only contributes to research understanding when the researcher has the credibility sources. By limiting the body of data with which to work, researcher can get the most out of textual analysis as a method with detailed data analysis effective (Silverman, 2010, as cited in Lekngam, 2019). This study employs two main sources of data collection which are lyrics of Tet song samples and the transcript from focus group interviews.

3.1.2.2 Semi-structured focus group interview and Participant observation during the interview.

Semi-structured focus group interview

This research aims to explore a deep understanding of how people interact with good wishes in the context of Tet holiday. This is the time of reunion with close relationships (family, friends, and so forth) and also open networking with new people.

As mentioned in chapter 2, it is a less-explored topic in the Vietnamese context until now. Due to the lack of "factual" information about this issue, the semi-structured focus group interview method is employed to explore material for the research. According to Barriball and While (1994, p. 330), as cited in Petcharanan (2019, p.63):

> A semi-structured interview was 'well suited for the exploration of the perceptions and opinions of respondents regarding complex and sometimes sensitive issues and enable probing for more information and clarification of answers.

When the research problems are unclear and the researcher wants to scope out the nature and extent of certain research problems, a focus group (for individual units of analysis) … is an ideal strategy for exploratory research (Bhattacherjee, 2012, p.41). In this research, focus group interviews are used to collect rich data from participants. To minimize domination from some participants in focus group, pop - up questions and sub-questions are used to explore more in depth thinking such as how participants interact with other in the focus group when the expectancy violation happens in their interview. Besides, before the interview, all participants were asked about their good wishes for themself. These good wishes were not affected by domination when they joined the focus group. These wishes were also used to analyze and compare with their wish they received from others during the interview and the social context they have experienced.

In addition, due to the limitation of the qualitative method, semi-structured interviews that collaborate with participant observations are employed to enhance research findings. Semi structured interviews follow the form of an interview schedule with suggested themes for all interviewees although there is space for interviewees to develop their own responses (Chilisa & Preece, 2005; Willis, 2006).

Participant observation

In the observation method, research phenomena must be studied within the context of its culture (Bhattacherjee, 2012, p.40; Donge, 2006, p.180). The method requires researchers must have a rich understanding and experience the same culture with

participants. The advantages of this observation are its sensitivity to the context, the rich and nuanced understanding it generates, and minimal respondent bias (Bhattacherjee, 2012, p.40). Data is collected primarily via observational techniques, formal and informal interaction with participants in that culture, and personal field notes (Bhattacherjee, 2012, p.40). According to Gobo as cited in Doan (2017) observation is the cognitive mode in this method, which utilizes two strategies: non-participant observation and participant observation.

In this study, the participant observation method is used to observe the context of Vietnamese communicators when they greet in Tet holiday. In details, the study observes:

(1) how Vietnamese listen Tet songs and learn giving Tet's wishes

(2) the way they put their expectations to good wishes

(3) how they give, receive and interpret these wishes during Tet holiday.

In this specific research context, all the conversations in Vietnamese greetings are observed before one month or during Tet holiday season in Vietnam. Participants are facilitated to join the focus group as an event in Tet with both their closed-relationship and strangers to observe their good wishes and respond in different intimacy level. The data collection period by researcher who experienced the same culture with at least more than 20 years. At the meantime, the researcher notes carefully and analyzes participant's attitude during the interview. The main criteria of observations during the focus group interviews are described in Table 3.1. According to Table 3.1, the observations are divided into groups include participants who are strangers and groups of people are in close relationships (close friends, family members, and co-workers). Participants (as communicators) and the event (as the context) are observed during the focus group interviews.

Table 3.1: Interview observation setting and detailed topics of observation

Setting and Activities for the participant observation	Observe the event	Observe Participants
Stranger meetings in Tet	- What is an event? - Where happen the meeting - How many participants who have close relationships - What are their good wishes with who they are close to and with who they are not - What is the respondent? - How do they respond with the good wishes they related to and with those are not	- Event characteristics - Awareness of good wishes - Sender and Receiver's perceptions about the same good wishes - The level of violence valence in communicators good wishes - How these violations effect communicators before the conversation - Communicator attitude before and after their greetings with good wishes

(Continued)

Table 3.1 (Continued): Interview observation setting and detailed topics of observation

Friends, family, relative (or who have closed relationship) meeting in Tet	• What is an event • Where happen the meeting • How many participants who have close relationships • What are their good wishes with who they are close to and with who they are not • What is the respondent How do they respond with the good wishes they related to and with those are not	• Event characteristics • Awareness of good wishes • Sender and Receiver's perceptions about the same good wishes • The level of violence valence in communicators good wishes • How these violations effect communicators before the conversation Communicator attitude before and after their greetings with good wishes

Close-relationship: According to McCullough, Worthington, and Rachal (1997), people have boundaries when sharing information. In some relationships, the more they share their knowledge, the fewer boundaries. In the research context, a close-relationship is defined as people who have known and gained the same experiences as family members, friends, co-workers with other participants for at least 5 years. Before the data collection period, the definition of a close relationship is explained to participants who decide on their close relationship based on that meaning.

3.2 Population and Sample Selection

    3.2.1 Tet songs

    This study utilized YouTube as its primary data source to analyze social expectations reflected in Tet song lyrics. Employing a convenience sampling technique, the research utilizes existing "most popular Tet songs lists" curated by various sources such as dedicated YouTube playlists, Vietnamese newspapers, magazines, and suggestion lists from television shows like "Paris by Night" and "Gap Nhau Cuoi Nam." Following the collection of these lists, 10 songs are selectively chosen based on pre-established criteria detailed within the sampling section of this research.

    Tet songs sample:

    To ensure a diverse and representative sample of Tet songs for the research, a convenience sampling technique was initially used to gather suggestions from various sources, including newspapers, academic research, and social media platforms.

    Available suggestion list of most popular Tet songs:

Table 3.2: The suggestions of most popular Tet's songs.

No	Title	Types of Sources	Sources
1	*10 Tet song are most replayed during Tet holiday*	News in Vietnam Express News Paper	https://vnexpress.net/10-ca-khuc-viet-duoc-nghe-nhieu-nhat-trong-nhung-dip-tet-3148561.html
2	*Story about immortalize Tet songs*	News in Nguoi Lao Dong News Paper	https://nld.com.vn/van-hoa-van-nghe/chuyen-it-biet-ve-nhung-

(Continued)

Table 3.2 (Continued): The suggestions of most popular Tet's songs.

			ca-khuc-xuan-bat-hu-20140129161833758.htm
3	*Songs for teaching in Secondary School in Viet Nam*	Master Research in University of Educational Art Ha Noi	http://spnttw.edu.vn/UserFiles/File/Luanvan/dot4/3.vuthiphonglan.pdf
4	*Nhạc xuân Tết: Người trẻ nghe Sơn Tùng, Đen Vâu, Bùi Công Nam*	News in Tuoi Tre News Paper	https://tuoitre.vn/nhac-xuan-tet-quy-mao-nguoi-tre-nghe-son-tung-den-vay-bui-cong-nam-20230115101552866.htm
5	*Những giai điệu bất hủ về mua xuân*	News in Vietnam Express News Paper	https://vnexpress.net/nhung-giai-dieu-bat-hu-ve-mua-xuan-1911667.html
6.	*Top bài hát chúc tết hay và ý nghĩa*	Vietnamese Social Public Health Magazine	https://suckhoecongdongonline.vn/top-bai-hat-chuc-tet-hay-va-y-nghia-d203395.html
7.	*Xuân Collection| Paris by Night (Vol 1) - Nhạc Xuân 2024*	Xuân Collection| Paris by Night (Vol 1) - Xuân Songs 2024	https://www.youtube.com/watch?v=a4Wt0HaGDCA

Purposive Sample: 10 Tet songs are chosen by suggestion from available sample, along with sampling framework

The popular Tet songs are studied in this research as samples to analyze how social expectations are embedded in the popular good wishes guide from Vietnamese songs. The proposed songs were meticulously filtered through the established sampling framework, guaranteeing adherence to the set criteria. Additionally, recognizing the multifaceted nature of Tet songs across history, themes, genres, cultures, and target audiences, this approach aimed to engage research participants from various social groups, enriching the study's findings.

In details These songs chosen based on the prominent criterias guide song selection:

● *Content explicitly tied to Tet celebrations well-wishes:* lyrics include a guide for good wishes and no branded collaboration to avoid brand leading messages.
● *High popularity during Tet season:* highest view, written more than at least 10 years to ensure it has gone viral to participants in different generations (Z, Y, X), repeated Tet's shows such as "Paris by Night" and "Gap nhau cuoi nam", and other Tet song's playlist in YouTube.
● *Tet songs are chosen in Youtube with key words "Bài hát" "Tết" (which mean Tet's song):* Tet songs are chosen by using filters provided by YouTube such as: before 5 minutes (only single video music) and arrange in the order from highest to lowest view.

- *Filter in YouTube:*

Figure 3.1: *The filters that YouTube gives in Vietnamese and English language.*
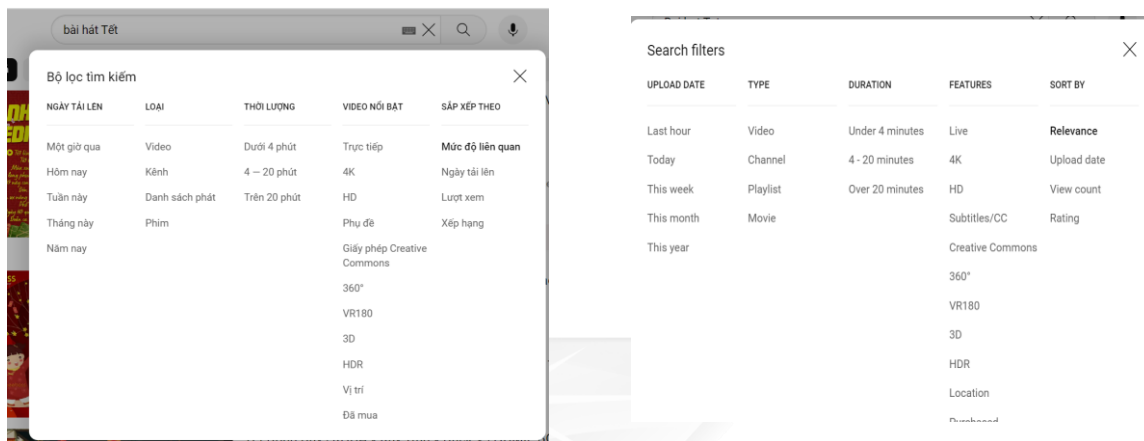
Source: YouTube. Retrieved from:

https://www.youtube.com/results?search_query=bai+hat+tet

In each song, lyrics mentioning "good wishes" were analyzed as the main target sample in this study, especially to explore the social expectation that are repeated "good wishes lyrics".

- *Songs were written in different times:* Tet songs are chosen across many periods, along with Vietnamese history from 1953 to 2013. As cited in Doan (2017) Vietnamese experienced under colony periods. First, it happened French War (1887 – 1945). After Vietnam - French War period, The North Vietnam started to focus on developing and helping the South Vietnam in the American War (1954-1975). These historical shifts, including migration waves, urbanization, and the rise of the internet, are demonstrably reflected in the themes, tones, lyrics, and genres of Tet songs.

Consider two contrasting examples. "Mùa Xuân Đầu Tiên," written in 1976, resonates with the joy and relief of newfound peace after the Vietnam War. In contrast, "Ngày Tết Quê Em," composed in 1994, captures the vibrant energy and rapid changes experienced

by rural communities undergoing modernization. Additionally, the target audience plays a crucial role in shaping the character of Tet songs. Upbeat, playful tunes like "Xúc Xắc Xúc Xẻ" and "Bé Chúc Xuân" cater to children, while more contemplative pieces like "Đón Xuân" and "Mùa Xuân Đầu Tiên" resonate with adult audiences.

Samples of popular Tet songs in this study are shown in the table below:

Table 3.3: Tet song as samples in the research.

Song title	Written by	Artist(s)	Year of Song/ Lyrics Written	View as of October 26 2023	Link to access the YouTube video
1. Bé Chúc tết *(Children giving good wishes in Tet)*	Nguyễn Văn Hiên	Bảo An Phi Long	Public year is in 2014 * *Year of composition is not found in available data*	4,773,017	https://www.youtube.com/watch?v=cytJN8DqlEg
2. Chúc Tết *(Giving good wish in Tet)*	Vietnamese lyrics by Khởi My	Khởi My	2013	162.134	https://www.youtube.com/watch?v=nXfXKQh_nlU
3. Ngày Xuân Long Phụng Sum Vầy *(Spring day reunion)*	Quang Huy	Ginô Tống	2012	7.763.716	https://www.youtube.com/watch?v=QrHCCuse_ss

(Continued)

Table 3.3 (Continued): Tet song as samples in the research.

				22.868.699	
4. Mùa Xuân Ơi *(Oh the Spring)*	Nguyễn Ngọc Thiện	Bảo An	1995		https://www.youtube.com/watch?v=u5uhZ7QGjQQ
5. Ngày Tết Quê Em *(My hometown Tet)*	Từ Huy	V.Music, Ái Phương, Bảo Anh, Yến Chi, Tiêu Châu Như Quỳnh	1994	11.780.988	https://www.youtube.com/watch?v=dAdf1yofqmg
6. Xúc Xắc Xúc Xẻ (* *The name of this song describes the sound when children receive the coin as lucky money)*	Nguyễn Ngọc Thiện	Bảo An	1990s * *Year of composition is not found in available data*	328.448.673	https://www.youtube.com/watch?v=Fd7lYEtevxQ

(Continued)

Table 3.3 (Continued): Tet song as samples in the research.

7. Bé Chúc Xuân (*Children giving good wishes in Spring*)	Vũ Hoàng	Khánh Vy	1990s *year of composition is not found in available data*	3.004.007	https://www. youtube.com /watch?v=VP LgQktGEK0
8. Đoản Xuân Ca (*The briefly song for Spring*)	Thanh Sơn	Hoàng Mỹ An	1975	287.593	https://www. youtube.com /watch?v=jfp Q56KJwHc
9. Cánh Thiệp Đầu Xuân (*Spring Card*)	Minh Kỳ and Lê Dinh	Hoàng Anh	1960	204.669	https://www. youtube.com /watch?v=W HLuTwMeA JM
10. Đón Xuân (*Embracing the Spring season*)	Minh Kỳ	Như Quỳnh	1953	1.010.018	https://www. youtube.com /watch?v=m AMpS3PejlE

* The number of viewers was captured on YouTube on 5 January 2024.

3.2.2 Focus Group interviews and Observations

The purposive snowball sampling method is used to select and open the sample size of participants. As mentioned in Chapter 2, relational factors such as liking or intimacy relationship can be one factor influencing the way people make expectations, or good wishes in the context of this study. To observe and explore the influence of this factor through people interactions, this research employed the focus group interview method.

They are all 18 years old and above. The sample size of this research is not assigned in the first phase, the minimal size is at least 24 people. All participants from familiar and different demographic backgrounds and groups are divided into 4 groups, with at least 6 people in each group. All participants are chosen who have lived in Ho Chi Minh for at least 5 years.

Figure 3.2: Focus groups setting according to close relationship and background.

Close relationship

Close
relationship
meeting
event
Same
backgrounds

Close
relationship
meeting
event
Different
backgrounds

Same
background

Different
background

Stranger
meeting
event
Same
backgrounds

Stranger
meeting
event
Different
backgrounds

Stranger
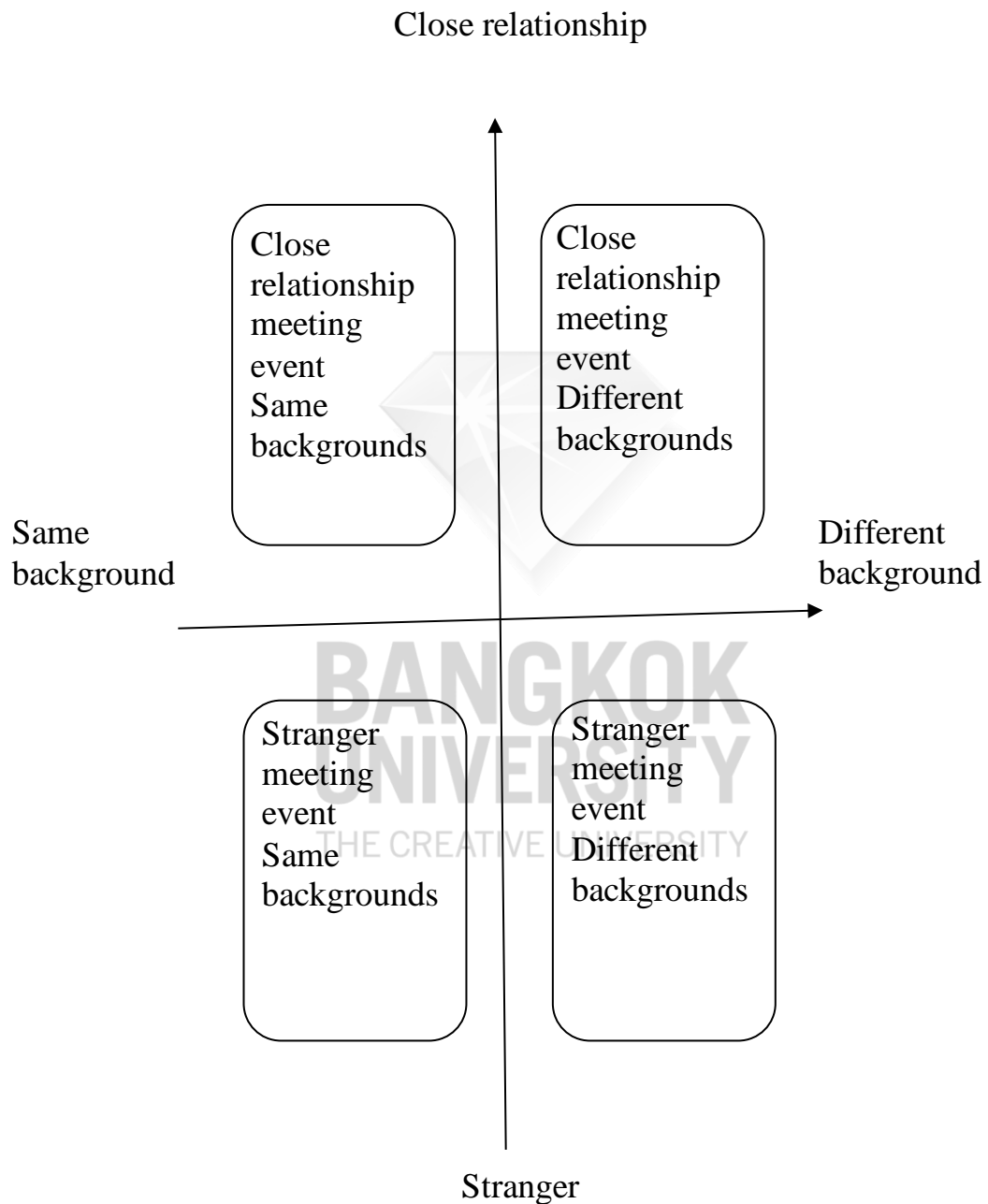
In details, the backgrounds of participant are concerned with criteria including:

- Where family root: such as from the North, the South, or Vietnamese - Chinese, or from any minority group in Vietnam, etc.
- Where people are born and raised: such as rural, urban or suburban
- Jobs or the field that participants are working in
- The generation X/Y/Z: According to McCrindle & Wolfinger (2009, p.10 -p.12):

    Generation X is people who are "born between **1965 and 1979**". Generation X who enjoyed their teenage lives in "the DISCO/ SOUL age".

    Generation Y is people who are "born between **1980 and 1994**". Generation Y is the person who enjoyed their teenage lives in "The POP/INDIE age".

    Generation Z is people who are born between **1995 and 2009**. Z-ers as the generation enjoyed their teenage lives in "the Digital age".

As the explanation from McCrindle & Wolfinger (2009), each generation has a different culture. Especially due to the social changes, generation Z is marked by the popularity of "YouTube age" which is also the source of this study sample.

In detail, the description of participants of this research is shown in the table 3.4.

Table 3.4: Focus group participant, description, and number.

Participants: 24	Descriptions				
Generations	X		Y		Z
	2		8		14
Gender	Male			Female	
	5			19	
Job	Designer	Marketer	Teacher	Student	Journalist
	1	6	2	10	5
Born and raise:	From the North			From the South	
	5			19	
Family root	Vietnamese			Vietnamese - Chinese	
	15			9	

In addition, these interviews are conducted with different contexts (formal, informal) with different levels of intimacy relationship between participants (close relationship/ stranger). The interviews are planned to conduct in Vietnam before one month and during Tet holiday (from 15 January to 17 February 2023) when Vietnamese start preparing for Tet.

3.2.3 Secondary data

This research employs secondary data, defined as information gathered by others (Finlay, 2010, cited in Doan, 2017). This approach proves invaluable for several reasons. Firstly, it allows for efficient progress evaluation and comparisons across periods (Finlay, 2010, cited in Doan, 2017). Secondly, it facilitates initial exploration within the research area before conducting primary fieldwork (Finlay, 2010, cited in Doan, 2017).

In this study, the limited research surrounding "Good wishes" in Vietnamese communication, the secondary data method is used as an effective tool to understand the prior and related works. To gain a comprehensive understanding of the research question, existing sources such as historical accounts of good wishes, cultural perspectives on their practice, Tet communication traditions, and other relevant materials will be consulted.

However, Owens as cited in Doan (2017) also cautions that these resources are created for specific audiences and purposes, potentially introducing bias. In this study, these secondary data are classified, and collated, then considered carefully to minimize bias and extract the necessary information effectively.

3.3 Research Instruments

This study delves into the concept of "good wishes" expressed in Vietnamese within the context of Tet, analyzing both popular Tet songs on YouTube and conversations during the holiday. To ensure effectiveness in using content and textual analysis with in-depth data exploration, it's crucial to work with a manageable amount of information (Silverman, 2010 as cited in Lekngam, 2019). Therefore, this analysis of Tet songs employed a coding sheet as a research tool.

3.3.1 Coding sheet: A research tools for analyzing Tet songs

To effectively manage the collected data from the lyrics of sample songs and the focus group, particularly considering the focus on a "limited body of data," a coding sheet is employed. This tool assists in organizing and classifying insights from the song lyrics

and interview transcripts, enabling focused analysis of key themes and trends related to "good wishes" during Tet. The manageable data size from the coding sheet helps the researcher focus on deeper explorations and interpretation of the qualitative information.

3.3.2 Questions list for focus group interviews

The outline of the questions list includes four main stages which are (1) Warmup and Ice-breaking questions (2) Questions about the influence of social expectation to Vietnamese greeting through Tet songs and (3) Question about how Vietnamese greetings with good wishes during Tet holiday and (4) Question about the influence of expectation violation in good wishes conversation. To get the expected answer, in each stage, questions were tailored to fit the purpose. In addition, a list of sub-questions was also used to explore participants' perspectives.

Table 3.5: Focus group interview stages and questions.

Main activities	Key Sets of Question	Sub-Question	Expected Sets Answer
Warm-up and Icebreaker		● Can you share your favorite Tet memories and traditions? ● Can you name three pop up rituals about your Tet? ● What kind of Tet songs do you and your family usually listen to in Tet season? → *Facilitator briefly introduce the research topic of good wishes and their role in Tet greetings.*	

Table 3.5 (Continued): Focus group interview stages and questions.

| *The influence of social expectation to Vietnamese greeting through Tet songs* | *How much are they influenced by social expectations, especially from guides about good wishes in Tet songs?* | ● What are your favorite songs about Tet?
● What songs pop up when it comes to Tet holiday?
● What are the good wishes (*lời chúc tết*) that you remember now?
● Have you ever listened to these Tet songs (samples which are chosen in the research)?
● How often do you listen to Tet songs samples during that holiday season?
● Do you remember where and when you usually listen to these Tet songs?
● Who do you usually listen to these songs
● Can you share more about its context?
● Do you like to sing along with the lyrics?
Do you remember Tet song lyrics? | Favorite song with the lyrics related to good wishes

How many times before and during Tet and what is the context that they listen to

What platform do they listen to (YouTube, Spotify, ...)
How much do they consume these songs?

How much the good wishes in these songs influence them |

Table 3.5 (Continued): Focus group interview stages and questions.

The influence of social expectation to Vietnamese greeting through Tet songs	*What are the topics of popular good wishes according to participant's perception?*	● What is the greeting you usually give or receive when people visit your place or you meet them on Tet holiday? ● Can you give an example by greeting people in this circle? Can each of you give at least the 3 wishes that you wish for in the New Year?	What good wishes do you usually give others during the Tet holiday season?
What Vietnamese greetings with good wishes during Tet holiday	*What is the awareness of participants about the good wishes and social expectation?*	● According to you, what is a good wish and its meaning in Vietnamese culture, especially Tet holiday? ● How are your wishes different for different people? Or is it usually similar? If it's different, according to you, why do you give them those different wishes? ● What do you really mean when you give other good wishes in Tet and in daily life?	How participant aware about the good wish and social

(Continued)

Table 3.5 (Continued): Focus group interview stages and questions.

What Vietnamese greetings with good wishes during Tet holiday	*How frequently do you give and receive good wishes during Tet and in the daily life as a greeting?*	● How often do you greet others in Tet? ● Do you give other greeting every time you first meet them in Tet? ● How often do you receive good wishes from others in Tet? ● Are there any differences in the frequency compared to your daily life?	How many times each day or each week do people give and receive good wishes during Tet and in daily life? Are there any differences in the frequency and why?
	What is the popular context you usually give and receive expectations in greetings?	● Do you remember the latest time that you greeted others before this interview? ● How many people are there? ● How many people that you have a close relationship with in that time? Is it a formal or informal event? Can you describe this situation? ● Who usually gives you good wishes?	

Table 3.5 (Continued): Focus group interview stages and questions.

The influence of expectation violation in good wishes conversation	*What are participants' perspectives about similar good wishes?*	● Have you ever heard someone give you a wish that is strange to you? What are they? (If yes) Why do you think it is strange? ● How often do you receive the kind of strange wishes? Or is it the first time you receive this kind of wishes? ● What are the most memorable wishes that you give other and other give you? Who did you give that wishes or Who did give you that wishes?	What factor influences them when they interpret the wishes differently from the sender?
	What is participants' perspective about violation in understanding good wishes?	● What did you think when you received the strange wishes? ● What did you do at that time?	What is the influence of expectancy violation to receiver? What are their reactions? What is the level of violent valence (positive or negative)?

3.3.3 Vietnamese transcripts of focus group data

The transcription of interview data was made in Vietnamese. Engaging in discussions with participants fosters a deeper understanding of their personal experiences and perspectives on Tet wishes. Transcripts of these interviews capture participants' natural language use and attitudes, providing rich qualitative data. Conducting interviews in Vietnamese, the participants' native language, promotes comfort and ensures precise capture of their thoughts and expressions.

3.3.4 "Write-down" Exercise in the focus group interview

As mentioned by Greenbaum (2000, p.147), "write-down exercise is the moderator's request that participants write down their view about an issue on paper that is provided". It is one of the important tools in conducting focus group interviews. It not only helps researchers to engage participants sharing personal experiences, but also reduces "the negative group dynamic. The other advantage of this tool is to reduce outgoing participants in the discussion, given that without diminishing the willingness of the other participants to continue to participate in the discussion.

In this research, the write - down exercise was used to engage participants in sharing the popular Tet songs, Tet wishes and why they came up with their answers to explore the relationship between popular wish topics in Tet songs and participants' choices.

3.4 Data collection Procedure

This study adopted a mix method approach in which using content analysis, textual analysis, semi-structured focus group interview and ethnography observation technique. In details the research process is structured in the following phases:

Phase 1: In the preliminary phase, content analysis and textual analysis are employed to analyze social expectations and guide of good wishes embedded in Tet

songs in YouTube. The content analysis is used to analyze how Vietnamese consume Tet songs such as the frequency and how similar expectations are embedded in Tet song lyrics. In addition, the study combined thematic analysis with framework analysis. Thematic analysis is "to move from raw data to meaningful understanding is a process reliant on the generation/exploration of relevant themes." O'Leary (2004, p. 196). According to Rabiee as cited in Lekngam (2019), framework analysis, in turn, complemented this exploration by providing a structured framework for organizing and categorizing the large volume of data. This combined approach ensured both in-depth exploration of key themes and efficient management of complex data.

Phase 2: The result of analyzing media text from the first phase and the literature review in Chapter 2 are used to develop a question list as an interview guide for semi structured focus group interviews. In detail, the foundation of "noise" from communication models and the sources of Expectancy violation in EVT are used as the framework to analyze the good wishes embedded in the songs and focus group interviews. The guides for giving Tet's wishes in the songs are examined and compared with participant's experiences to evaluate the impacts of Tet's songs and explore further relevant results. In addition, the ethnographic participant observation was employed during focus group interviews with 24 participants, each group was interviewed in at least 60 minutes.

3.5 Data analysis

In the research the data analysis follows the diagram from collecting data to drawing conclusions. In detail, it is a process that includes: collecting, organizing, coding, analyzing, interpreting and uncover the in-depth findings.

Figure 3.3: The process of reflective analysis
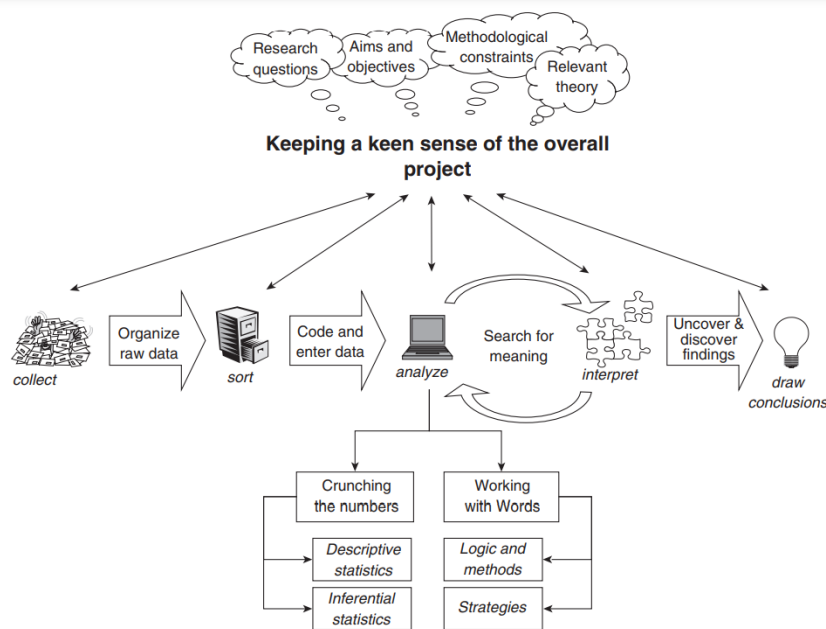
Source: O'leary, Z. (2004). *The essential guide to doing research*. Sage Publications.

In the research, data is collected from the three main sources: (1) Tet Songs' lyrics, (2) conversations in focus group interviews along with (3) observing rituals in Tet holiday context. These interconnected strands of data are then subjected to an analysis process. Employing thematic coding and framework techniques, the study delves deeper into the collected songs, conversations, and observations. This iterative process allows us to identify patterns, themes, and relationships between the data sources, to explore social expectations in good wishes and its role in communication during Tet holiday.

3.6 Validity and reliability

This study recognizes the importance of both validity and reliability in investigating the complex social expectations surrounding Tet rituals. To ensure robust findings, a multifaceted approach will be employed. As Flick (2018) points out, triangulation - the use of multiple types of method and data sources - is a research strategy to enhance the strength of the research findings (credibility of research findings). First, triangulation through textual analysis of Tet songs, focus group interviews, and

participant observation allows for insights from diverse perspectives, bolstering the validity of the research. Further strengthening validity, member checking will involve sharing preliminary interpretations with participants to refine and confirm the study's understanding.

In addition, member checking will be involved to refine and confirm the study's understanding. Member validation, also known as member checking, refers to the practice of revisiting research findings with individual participants for their input and confirmation (Keyton, 2011). This step involves presenting preliminary research reports or analyses to the very individuals who provided the data, either through interviews, observations, or other methods. Participants are then invited to comment on, and even edit, the research outputs, offering their perspectives on the accuracy and representation of their experiences and the wider phenomenon under study. Ultimately, the researcher hopes to gain confirmation from participants that the findings resonate with their lived experiences and accurately reflect the realities they encountered (Lindlof & Taylor, 2011, as cited in Keyton, 2011).

To ensure consistent analysis across the data, clear and consistent coding guidelines will be established for both song lyrics and interview transcripts. Finally, pilot testing of the interview guide and observation protocols with a small group will refine these tools and ensure reliable data collection. By implementing these strategies, this study strives to achieve robust and trustworthy findings, illuminating the intricate interplay between social expectations and Tet rituals in Vietnamese culture.

CHAPTER 4

FINDINGS

This chapter focuses on the complex interplay between social expectations and how the Vietnamese manifest in Tet's song lyrics and participants' greetings during Tet. The findings of this research draw upon two complementary sources of data:

(1) The content and textual analysis of Tet song lyrics serves as a window into the prevalent social norms in Tet's wishes. By examining the recurring themes and messages woven into these popular songs, analyzing Tet's song lyrics gains insight into the culturally prescribed ideals and expectations associated with Tet greetings and good wishes.

(2) Semi-structured focus group interviews and observations during the interview provide a platform for capturing Vietnamese participants' lived experiences and reflections on these norms. Engaging directly with individuals allows the researcher to explore how the Vietnamese interpret and enact these expectations within their own Tet conversations, offering an understanding of the interplay between individual and social norms.

Based on this approach, the findings aim to achieve an understanding of how social expectations are:

(1) Embodied within Tet songs: This section uncovers the underlying messages and themes related to good wishes embedded in the lyrics of Tet songs.

(2) Manifested in Vietnamese conversation during Tet holiday: This section delves into how social expectations in giving good wishes are constructed from listening to Tet's song and participant's experiences.

(3) Reflected and adjusted by participants: This section analyzes the good wishes expressed by participants during the focus group interviews, arranged during the Tet

holiday, traveling how they engage with and potentially subvert the social expectations embedded within Tet greetings.

(4) Caused expectancy violations: This section explores how deviations from expected good wishes, or expectancy violations, impact the communicator (as a sender and receiver) and the overall conversation, examining how individuals manage and respond to such occurrences within the context of Tet celebrations.

Each section provides a summary highlighting the key findings and commonalities observed among focus group participants. The approach allows for a comprehensive understanding of how social expectations shape Tet conversations and the individual experiences embedded within this cultural practice. While the analysis of Tet's song lyrics provides the embedded social norms about good wishes, participants' interviews show how Vietnamese reflect these norms in the context of the Tet holiday. The interaction of the approach from the social culture framework based on prior research and the practice of giving good wishes in the context of Tet about the expectation provides rich insight for answering the research question.

In conclusion, an emphasis on the different presentations of social expectations from the songs and participants with different backgrounds is crucial in this research. This point will be helpful for the final comparison to see how social expectation creates impacts on communicators and the Tet's conversation.

4.1 Social expectation in good wishes in Tet song lyrics

Answering the first research question, this section focuses on analyzing good wishes in the lyrics of Tet songs. The analysis focuses on two key elements: the topics of the wishes and the communicator (sender and receiver). Then, the results of this analysis are used to answer the second research question, which is about the factors that influence these lyrical expressions of hope and desire according to the framework of the Expectancy Violation Theory. Figure 4.1 illustrates how the good wishes in Tet's songs are examined in this research. Based on the conceptual framework, this study explores

the factors influencing good wishes. In detail, content analysis and the textual analysis are employed to analyze the topics and the communicators (sender and receiver) in the lyrics related to good wishes. Findings from the analysis are used as the foundation for analyzing how Tet's song samples provide a guide for Vietnamese listeners in the next section.

Figure 4.1: Content analysis and text analysis in Tet song samples.
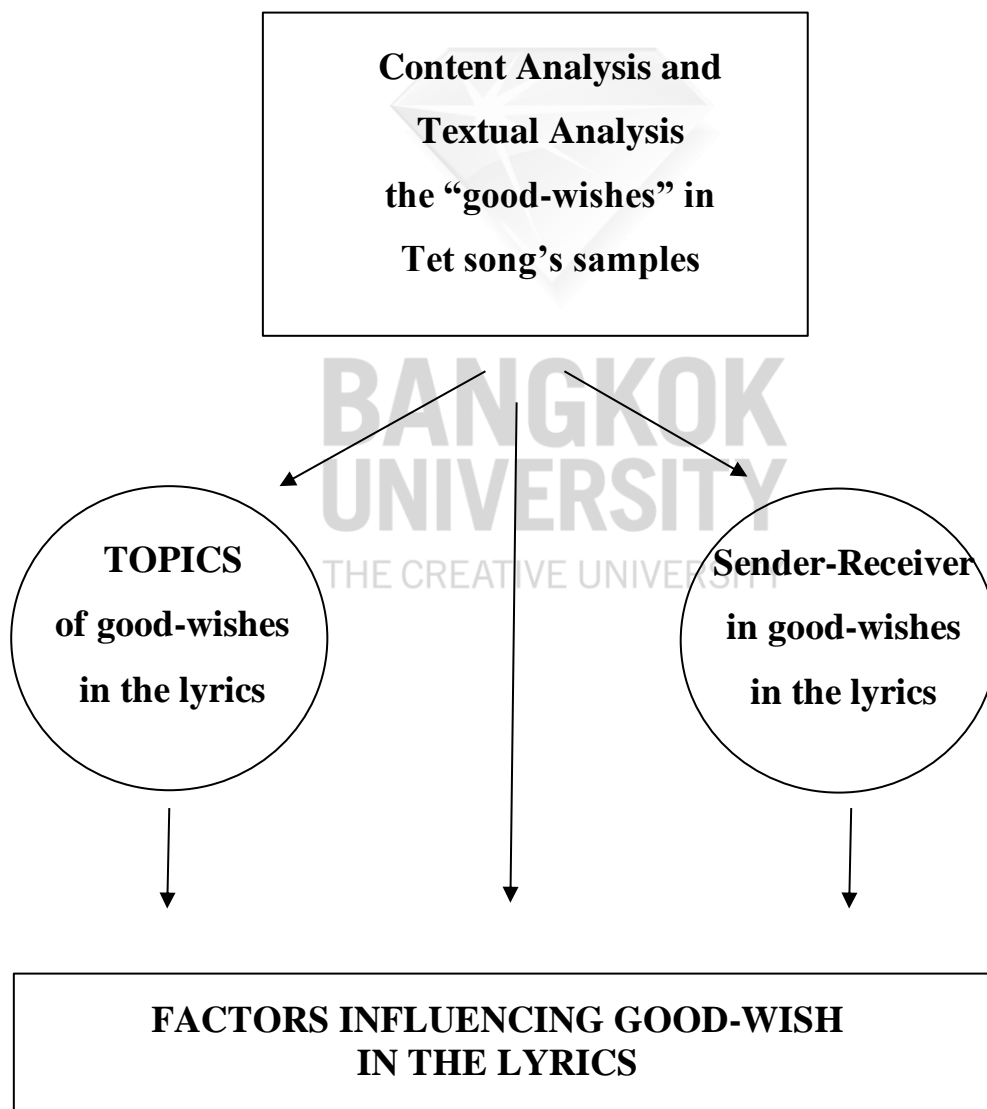
4.1.1 Good wishes and expectation in the lyrics of Tet songs

In this phase, Tet songs were arranged based on its written time from 2013 to 1953. Then, the good wishes in these Tet song's lyrics were listed with its frequency. This arrangement to help researcher (1) to observe the remains and changes in Tet song topics through the time, and (2) to analyze how these topics are repeated in this mentioned time through the lyrics, clarify the categories of good wishes embedded in the lyrics. Additionally, due to the purpose of this research focusing on the expectations embedded in good wishes, the expectations of these song lyrics were analyzed together with the good wishes. The source (in Vietnamese Youtube) and the time track of the lyrics that included Tet's wishes are also provided. The details of this analysis are shown in table 4.1.

As mentioned in the table above, expectations are embedded and repeated in the song samples. For example, in the wishes "Vạn sự bình an, Tâm hồn phơi phới/ Làm ăn phát tài" (May you have peace and a carefree mind/... May your business thrive") in the song "Bé Chúc Tết" (Children giving good wishes in Tet); the expectations are embedded included: (1) Have the peace in everything, (2) A carefree mind and (3) Business is thriving. As the textual analysis of the Tet song lyrics, the topics related to happiness, peace, thriving in business are repeated from lyrics that inspired from Vietnamese folklore, in the rap, the song lyrics through different historical times in Vietnam.

Table 4.1: Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
1. Bé Chúc Tết (*Children giving good wishes in Tet*)	Introduction: [0:27 - 0:39] On the first day of the year I wish everyone all the best. May you have peace and a carefree mind. Spring is coming here, may your business thrive. (*Ngày đầu một năm bé kính chúc mọi người.* *Vạn sự bình an, tâm hồn phơi phới* *Xuân về đây rồi làm ăn phát tài.*	● May you have peace in everything (8): *Vạn sự bình an* ● A carefree mind (8): *Tâm hồn phơi phới* ● Business is thriving (8): *Làm ăn phát tài* ● More joy than sorrow, elated life: (7) *Vui nhiều hơn buồn, cuộc sống lên ngôi* ● A life of wealth and prosperity (7) *Cuộc đời giàu sang*	https://www.youtube.com/watch?v=cytJN8DqlEg

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
1. Bé Chúc Tết (*Children giving good wishes in Tet)* (Continued)	Lyrics: [0:56 - 1:20] On the first day of the year I wish everyone all the best. May you have peace and a carefree mind. More joy than sorrow, elated life. … On the first day of the year I wish everyone all the best. A life of wealth and prosperity in the new year Spring is coming here, may your business thrive. (*Ngày đầu một năm bé kính chúc mọi người.*		https://www.youtube.com/watch?v=cytJN8DqlEg

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
1. Bé Chúc Tết (*Children giving good wishes in Tet*) (Continued)	*Vạn sự bình an, tâm hồn phơi phới.* *Vui nhiều hơn buồn cuộc sống lên ngôi.* *...* *Ngày đầu một năm bé kính chúc mọi người.* *Cuộc đời giàu sang bên thềm năm mới* *Xuân về đây rồi, làm ăn phát tài.)*		https://www.youtube.com/watch?v=cytJN8DqlEg
2. Chúc Tết (*Giving good wish in Tet*)	Introduction: [0:08 - 0:13] May the new year Bring luck into your house with abundant gifts	● Bring luck into house *(1)*: *Rước hên vào nhà* ● Abundant gifts *(1)*: *Quà cáp bao la*	https://www.youtube.com/watch?v=nXfXKQh_nlU

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
2. Chúc Tết *(Giving good wish in Tet)* *(Continued)*	Every household is well-off. Gold and silver are full May your family become wealthy. *(Năm mới tết đến* *Rước hên vào nhà* *Quà cáp bao la* *Mọi nhà no đủ* *Vàng bạc đầy hũ* *Gia chủ phát tài)* Lyrics: [0:22 - 0:38] Spring has come, we wish each other Many wishes, many hopes Let's gather and fly Bloom on the lips of beautiful people	• Every household is well-off *(1): Mọi nhà no đủ* • Gold and silver are full (1) *Vàng bạc đầy hũ* • Becomes wealthy (1) *Gia chủ phát tài* • Wishing for laughter to fill the sky (4): *Ước mong Tết này tiếng cười khắp trời*	https://www.youtube.com/watch?v=nXfXKQh_nlU

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
2. Chúc Tết *(Giving good wish in Tet)* *(Continued)*	Wishing for each other good wishes Wishing for laughter to fill the sky. *(Mùa xuân sang ta chúc nhau* *Bao ước muốn bao hy vọng* *Cùng rủ nhau mau bay về* *Thắp trên môi người xinh tươi* *Ta chúc nhau những lời chúc lành* *Ước mong Tết này tiếng cười khắp trời)* Lyrics: [0:41 - 0:50] Spring has come, we wish each other New Year is coming with hopes Happiness return to erase all our sadness and worries	● Happiness return to erase all our sadness and worries (4) *Hạnh phúc ơi xin bay về. Xóa tan bao buồn lo âu.* ● Every household prospers (4) *Mỗi nhà phát tài.* ● Abundant love and peace (4) *Bao tình yêu an lành* ● Ai cũng được no ấm (4): May everyone everywhere be well-off ● May every household be happy (4) Nhà Nhà Vui	https://www.youtube.com/watch?v=nXfXKQh_nlU

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
2. Chúc Tết *(Giving good wish in Tet)* *(Continued)*	*(Mùa xuân sang ta chúc nhau* *Năm mới đến mong bao người* *Hạnh phúc ơi xin bay về* *Xóa tan bao buồn lo âu)* * *The same lyrics [0:22 - 0:38] is repeated at [2:27 - 2:39]* Lyrics: [0:57 - 1:16] Spring has come, we wish each other For the hopes keep flying	• Wishing my grandparents good health (1) *Chúc ông bà dồi dào sức khỏe* • Wishing my parents to always be happy (1) *Chúc ba mẹ sẽ luôn luôn yên vui* • Wishing my siblings to always be well-off (1) *Các em sẽ luôn luôn no ấm*	https://www.youtube.com/watch?v=nXfXKQh_nlU

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
2. Chúc Tết *(Giving good wish in Tet)* *(Continued)*	With the happiness always around people To erase sadness in the night long in winter. *(Mùa xuân sang ta chúc nhau* *Cho ước muốn bay cao vời* *Cùng nỗi vui luôn bên người* *Xóa ưu tư dài đêm đông* *....* *Ước mong tết này/ Mỗi nhà phát tài)* ** The same lyrics [0:57 - 1:16] is repeated at [2:47 - 3:35]*		https://www.youtube.com/watch?v=nXfXKQh_nlU

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
2. Chúc Tết *(Giving good wish in Tet)* *(Continued)*	Rap Lyrics: [1:16 - 1:30] This spring, wish each other Abundant love and peace May everyone be well-fed everywhere Let's celebrate the Spring Festival together and celebrate Tet May our grandparents have good health May our parents always be happy May our younger siblings always be well-fed Let's celebrate Tet together		https://www.youtube.com/watch?v=nXfXKQh_nlU

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
2. Chúc Tết (Giving good wish in Tet) (Continued)	(Mùa xuân này ta cùng chúc cho nhau Bao tình yêu an lành Khắp muôn nơi ai cũng được no ấm Nhà Nhà Vui ta cùng đón Tết Xuân Chúc ông bà dồi dào sức khỏe Chúc ba mẹ sẽ luôn luôn yên vui Các em sẽ luôn luôn no ấm Cùng nhau cùng nhau chúc tết ta.)		https://www.youtube.com/watch?v=nXfXKQh_nlU
3. Ngày Xuân Long Phụng Sum Vầy (Spring day reunion)	Lyrics: [0:03 - 0:20] May the elderly live long and healthy lives To welcome the coming year again with their child and grandchildren.	● May the blessings come to all households, receive more luck next year (5) Lộc đến nhà nhà, Tết sau được nhiều lộc hơn Tết nay.	https://www.youtube.com/watch?v=QrHCCuse_ss

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
3. Ngày Xuân Long Phụng Sum Vầy *(Spring day reunion)* (Continued)	And wish everyone will meet with fortune The next year will have more luck than this year *(Chúc cụ già được sống lâu sống thọ Cùng con cháu sang năm lại đón Tết sang* *Và kính chúc người người sẽ gặp lành* *Tết sau được nhiều lộc hơn Tết nay)* **** The same lyrics [0:03 - 0:20] is repeated 4 times in the rest of the video.***	● May people have fortune (5) *Kính chúc người người sẽ gặp lành.* ● May the elderly live long and healthy, to celebrate Tết with their child àn grandchildrens next year (5): *Chúc cụ già được sống lâu sống thọ. Cùng con cháu sang năm lại đón Tết sang.*	https://www.youtube.com/watch?v=QrHCCuse_ss

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
4. Mùa Xuân Ơi *(Oh the Spring)*	Lyrics: [1:12 - 1:19] Wishing all people with all their wishes … Wishing all households with much peace and happiness. *(Kính chúc muôn người với bao điều mong ước.* *…* *Kính chúc muôn nhà gặp nhiều an vui)* **** The same lyrics [0:03 - 0:20] is repeated 4 times in the rest of the video.***	● Wishing all people with all their wishes (5) *Kính chúc muôn người với bao điều mong ước.* Wishing all households with much peace and happiness (5) *Kính chúc muôn nhà gặp nhiều an vui.*	https://www.youtube.com/watch?v=u5uhZ7QGjQQ

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
5. Ngày Tết Quê Em *(My hometown Tet)*	Lyrics: [2:10 - 2:19] In the Tet we give the good wishes May we all have a year of prosperity and happiness. May farmers have a bountiful harvest May merchants prosper. *(Mừng ngày Tết ta chúc cho nhau* *Một năm thêm sung túc an vui* *Người nông dân thêm lúa thóc* *Người thương gia mau phát tài)* **** The same lyrics [2:10 - 2:19] is repeated at [3:19 - 3:29]***	● May we all have a year of prosperity and happiness (2): *Một năm thêm sung túc an vui* (2): ● Farmers have a bountiful harvest (2): *Người nông dân thêm lúa thóc* May merchants prosper soon (2): *Người thương gia mau phát tài*	https://www.youtube.com/watch?v=dAdf1yofqmg

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source

6. Xúc Xắc Xúc Xẻ (* *The name of this song describes the sound when children receive the coin as lucky money*)	Lyrics: [0:34 - 0:54]
	
	Walking up the high garden/ Seeing a pair of dragons incubating.
	
	Walking down the low garden/ seeing a pair of dragons kneeling.
	
	Walking out behind/ seeing a tile-roofed house.
	
	He lives to be 105 years old
	
	His wife gave birth to a healthy baby
		● Seeing a pair of dragons hatching (4)
		
		  Thấy đôi rồng ấp
		
		  (Referring the hope for a bountiful harvest and a prosperous year"
		
		● Seeing a pair of dragons bowing (4)
		  Thấy đôi rồng chầu: (Referring good luck and prosperity to home and community)
		
		● He lives to be 105 years old (4) :*Ông sống một trăm linh năm tuổi lẻ (In Vietnam culture, it is seen as a sign of a long and happy life)*
			https://www.youtube.com/watch?v=Fd7lYEtevxQ

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
6. Xúc Xắc Xúc Xẻ (* *The name of this song describes the sound when children receive the coin as lucky money*) (Continued)	*(Bước lên vườn cao/ Thấy đôi rồng ấp* *Bước xuống vườn thấp/ Thấy đôi rồng chầu* *Bước ra đằng sau/ Thấy nhà ngói lợp* *...* *Ông sống một trăm linh năm tuổi lẻ* *Vợ ông sinh đẻ đứa con tốt lành.)* **The same lyrics [0:34 - 0:54] is repeated 3 times in the rest of the video.**	• His wife gave birth a healthy baby. (4) *Vợ ông sinh đẻ đứa con tốt lành*	https://www.youtube.com/watch?v=Fd7lYEtevxQ

(Continued)

85

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
7. Bé Chúc Xuân (*Children giving good wishes in Spring*)	Lyrics: [0:36 - 0:46] Wishing my grandparents good health, Wishing my parents good health, wishing my siblings to love me (little brother/sister) a lot. (*Chúc ông bà sức khỏe dồi dào Chúc ba mẹ sức khỏe nhiều nhiều Chúc anh chị thương bé nhiều nhiều)* **** The same lyrics [0:36 - 0:46] are repeated 3 times in the rest of the video.***	● Wishing my grandparents good health and longevity (4) *Chúc ông bà sức khỏe dồi dào.* ● Wishing my parents good health (4) *Chúc ba mẹ sức khỏe nhiều nhiều.* Wishing my siblings to love me (little brother/sister) a lot (4) *Chúc anh chị thương bé nhiều nhiều.*	https://www .youtube.co m/watch?v= VPLgQktG EK0

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
8. Đoản Xuân Ca *(the briefly song for Spring)*	Lyrics: [1:00 - 1:07] Having a happy and prosperous New Year days Meeting many good conditional *(Ngày đầu năm hạnh phúc phát tài Người người gặp nhiều duyên may)* *** The same lyrics [1:00 - 1:07] is repeated at [2:28 - 2:38]**	● Having a happy and prosperous New Year days (2) *Ngày đầu năm hạnh phúc phát tài.* ● Meeting many good conditional (2) *Gặp nhiều duyên may.*	https://www.youtube.com/watch?v=jfpQ56KJwHc
9. Cánh Thiệp Đầu Xuân *(Spring Card)*	Lyrics: [1:19 - 2:50] I wish everyone's wishes would come true Glorious and peaceful country	● I wish everyone's wishes would come true (2): *Tôi chúc muôn người mọi điều ước muốn* ● Glorious and peaceful land (2) *Non nước vinh quang trong tia nắng thanh bình.*	https://www.youtube.com/watch?v=WHLuTwMeAJM

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
9. Cánh Thiệp Đầu Xuân (*Spring Card)* (Continued)	So the soldier can return to his family To find joy by the warm fire I wish everyone's wishes would come true May the wind bring good conditional of love to the young girl The wish will come true soon with the wedding invitation. I wish for a beautiful love for couples, even though the road ahead may be far and long. *(Tôi chúc muôn người mọi điều ước muốn*	● the soldier can return to his family *(2): Để người anh lính chiến quay về gia đình* ● Find joy by the warm fire (2) *Tìm vui bên lửa ấm.* ● wishing for peace (2) *Chúc yên lành.* ● May the wind bring good conditional of love to the young girl (2) *Mong gió đưa duyên cho cô gái xuân thì.* ● a wedding invitation (2) *Thiệp hồng se duyên.*	https://www .youtube.co m/watch?v= WHLuTwM eAJM

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
9. Cánh Thiệp Đầu Xuân (*Spring Card*) (Continued)	*Non nước vinh quang trong tia nắng thanh bình* *Để người anh lính chiến quay về với gia đình tìm vui bên lửa ấm* *Tôi chúc yên lành người người khắp chốn* *Mong gió đưa duyên cho cô gái xuân thì* *Ước nguyện sao chóng thành thiệp hồng se duyên* *Tôi chúc ngày mai dù đường xa vời* *Trai gái bền duyên đẹp tình lứa đôi)* ***The same lyrics [1:19 - 2:50] is repeated at [3:37 - 5:28]***		https://www.youtube.com/watch?v=WHLuTwMeAJM

(Continued)

Table 4.1 (Continued): Good wishes and expectations in Tet song' lyrics samples.

Song's Title	Good wishes in lyrics	The Expectations embedded in the lyrics and their frequency	Source
10. Đón Xuân *(Embracing the Spring season)*	Lyrics: [0:58 - 1:08] Grief and sorrow fade away Love for life becomes even more abundant Yearning for a peaceful and prosperous spring. *(Sầu thương xóa mờ, tình yêu đời càng thêm chan chứa* *Khát khao xuân tươi thái hòa*	• Sorrow will fade (1) *Sầu thương xóa mờ* • A lifetime of love overflowing (1) *Tình yêu đời chan chứa.* Yearning for a peaceful spring (3) *Khát khao xuân thái hòa.*	https://www.youtube.com/watch?v=mAMpS3PejlE

These songs also provide guide for Vietnamese communicator in different ages like for children and adult, and for different level of intimacy relationship such as for formal relationship and close relationship (family members). However, these topics of good wishes are differences explanation in different times. The analysis of themes of good wishes and the communicators are explained in the following section.

4.1.2 The topics and the communicators in the lyrics of Tet's songs

4.1.2.1 The topics of Tet wishes in the lyrics of Tet's songs

This section explores the major themes and their key messages of lyrics that shape Tet wishes. It provides an understanding of the prevalent social expectations embedded within the Tet song lyrics to uncover the macrostructure of social norms about Vietnamese Tet wishes (considered as macrostructure for this study). This study delves deeper through a micro-analysis of selected samples. This granular examination allows us to unpack the nuances and specific meanings associated with each theme, offering a richer understanding of how these wishes are presented.

Table 4.2: The main topics of Tet's wishes in the lyrics and their key messages of the songs.

The peace	The wealthy life	The full house	The luck
1: The peace in mind **2**: The peace in life **3:** The peace in the country	**1:** Thriving business **2:** Everyone is well-off **3:** More wealthy will come	**1:** the procreation (of animal and people) **2:** Having a lover and marriage	**1:** More luck would come **2:** Have many good lucks

Table 4.2 (Continued): The main topics of Tet's wishes in the lyrics and their key
messages of the songs.

The happiness	The health	The love	Other topics
Topic 1: More joy than sorrow	**Topic 1:** health and long life for older	**Topic 1:** wish for the love of couple	**Topic 1:** Abundant gifts
Topic 2: laughter		**Topic 2:** wish family member love (their child) more	**Topic 2:** people's wishes come true
Topic 3: finding the happiness in life or in family			**Topic 3:** receiving more love
			Topic 4: reunion
			Topic 5: finding loves for life

The analysis reveals six key topics reflecting the good wishes in Tet songs. It includes:

Happiness: This is the most common theme, reflecting the desire for joy, contentment, and overall well-being during Tet. The image further elaborates on the different aspects of happiness, including the wish to have more joy than sorrow, the image of laughter symbolizing happiness, and the wish to find happiness in life or family.

Health and Wealth: The repetition of these topics of wishes shows its significant importance in Vietnamese life. Good health enables individuals to enjoy life fully, while wealth ensures financial security and stability. The topics are included:

Health: Health and long life for elders

Wealth: Thriving business, everyone is well-off, more wealth to come

Peace and Luck: As mentioned in the lyrics, peace signifies a harmonious and tranquil environment in personal life or the country (in contrast to war). While luck denotes good fortune and positive circumstances.

Love: In the context of lyrics in the song samples, love encompasses strong emotional bonds with family members. Additionally, it also mentions the desire to have a lover and marriage, receiving more love, and finding love for life.

Fulfillment of Wishes: This theme expresses the hope that individual desires and aspirations are realized during the Tet holiday.

The Full House: This signifies having a home filled with all family members, the success based on social norms such as thriving, having money, having children, and having marriages.

Besides, other topics are mentioned in the lyrics about good wishes such as Reunion and Abundant Gifts. The topic of Reunion highlights the significance of families reuniting during the Vietnamese New Year Holiday. The wishes for abundant gifts symbolize the sharing of the Vietnamese community in all the country.

Interestingly, according to Nhat Thanh, as cited in Le (2024), in Tet Vietnamese give wishes around "The Five lucks" (Ngũ Phúc) including: Happiness - Lucky - Wealthy - Longevity - Healthy and Peace (Phúc - Lộc - Thọ - Khương - Ninh) which influenced by China (五福). Interestingly, the popular topics of Tet's wishes in this study share the same ideas with the concept of "The Five lucks".

The figure 4.2 demonstrates the frequency of good wishes topics that are mentioned in the Tet songs samples. As shown in the figure below, topics related the happiness, the good health and the wealthy are repeated most frequently.

Figure 4.2: The visual representation of the main topics of good wishes in Tet songs and their frequency in the Tet song samples.

The Peace (4)

Love (3)

Other topics (1-2)

The Luck (4)

The Health (5)

The Happiness (6)

The Wealthy Life (5)
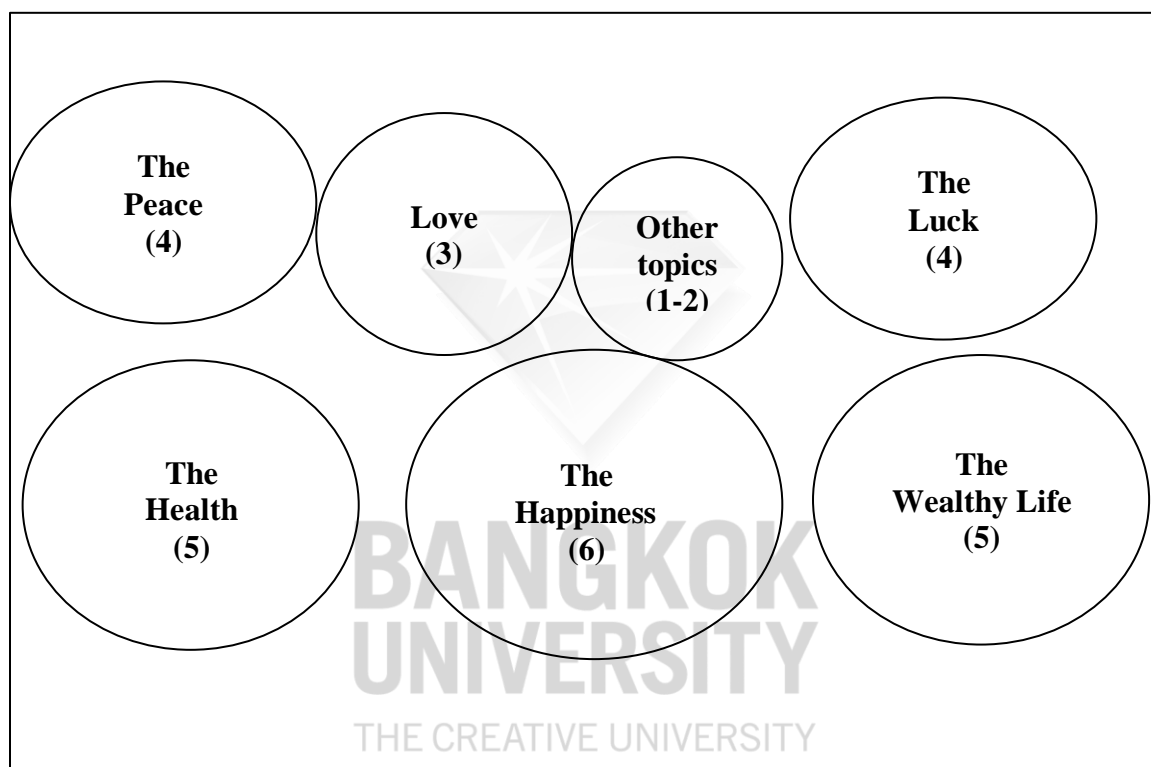
Also, the analysis of the topic shows that these themes represent fundamental aspirations deeply rooted in Vietnamese culture during historical periods. According to Doan (2017, p.3) Vietnam's history has been marked by war and colonial periods from Chinese imperial rule (111 B.C. - 905 A.D.) to the more recent interventions of French colonialism (1887 - 1945) and the American War (1954 - 1975). Before French colonization, the Vietnamese landscape was predominantly rural, most people worked in the agricultural sector, which was deeply in the culture of this land. After the Vietnam War in 1975, this period ushered in a new era. However, the nation grappled with the aftermath of war, facing profound poverty and social challenges (Kurlantzick, 2016; Le,

2011; Nguyen, 2000, as cited in Doan, 2017, p.3). After that, Vietnamese government embarked on the pivotal "Doi Moi" (Renovation) policy in December 1986. It marked a significant shift in the development of Vietnam in welcoming international trends in many fields such as economics, education, culture, and so on. The topics of Tet wish in the songs through different periods of Vietnamese history are shown in the following Table.

Table 4.3: Topics of Tet wishes in Tet songs that reflect social aspirations in different periods of Vietnamese history.

Histori-cal periods	Social context	Tet songs	Topics of Tet wish
After 2000	Developing period in the peace and influenced international trends.	1. Bé Chúc Tết (*Children giving good wishes in Tet*)	Focus on: Peace of mind The rich in life The luck The health
		2. Chúc Tết (*Giving good wish in Tet*)	
		3. Ngày Xuân Long Phụng Sum Vầy (*Spring day reunion*)	
After 1975 to Before 2000	Post-Vietnamese War and Recovering Period	4. Mùa Xuân Ơi (*Oh the Spring*)	Focus on: The wealthy life The full house and the proliferate The happiness The health
		5. Ngày Tết Quê Em (*My hometown Tet*)	

(Continued)

Table 4.3 (Continued): Topics of Tet wishes in Tet songs that reflect social aspirations in
different periods of Vietnamese history.

Histori-cal periods	Social context	Tet songs	Topics of Tet wish
After 1975 to Before 2000	Post-Vietnamese War and Recovering Period	6. Xúc Xắc Xúc Xẻ (* *The name of this song describes the sound when children receive the coin as lucky money)*	Focus on: The wealthy life The full house and the proliferate The happiness The health
		7. Bé Chúc Xuân (*Children giving good wishes in Spring)*	
After 1954 to 1975	Vietnam was divided into The North (which started developing its economy) and the South (still in the Vietnamese war)	8. Đoản Xuân Ca *(The briefly song of Spring)*	The peace The reunion The love and proliferate
		9. Cánh Thiệp Đầu Xuân (*Spring Card)*	
1945 - 1954	Vietnamese - Frech war	10. Đón Xuân (*Embracing the Spring season)*	The peace The reunion The health The love The proliferate

The topics of the wealthy life, the happiness and the health are the three topics that are repeated in the lyrics during the 4-mentioned-periods of Vietnamese history. It shows that they are the unchanged desires of Vietnamese people for a long time. However, in each period, their topic is explained through different key messages. While the key messages of Health, Wealthy life and Luck have not changed much, other topics about the Happiness, the Peace and the Fulfilled life experienced changes in their explanation through time. In detail:

Focusing on Happiness and Peace, in the time of War, the wish for happiness and Peace is usually related to the desire for peace; for example, "soldier can go back to his home and find the happiness…". In the following periods, peace is explained as the "care-free mind" and the manifestation of "more joy".

In terms of fulfilled Life, wishes in the folklore and the prior periods, mention marriage or having a baby. However, in later periods the concept of a fulfilled life is not mentioned in the Tet's song samples.

Table 4.4: Topics and key messages of Tet song lyrics that reflect social aspirations in historical periods.

TOPIC	KEY MESSAGES				
	Folk Literature	Before 1954	1954 to 1975	1975 to 2000	2000 to 2013
Happi-ness		Sorrow will fade	The soldier can return to his family to feel joy by the warm fire	Have a year of prosperity and happiness. All households with much peace and happiness	More joy than sorrow The joy in an elated life. Parents always be happy
Health	The elderly live longer Lives to be 105 years old	The live long	The good health for elderly	Grandparents have good health and longevity	Grandparents and Parents have the good health The elderly live longer

(Continued)

Table 4.4 (Continued): Topics and key messages of Tet song lyrics that reflect social aspirations in historical periods.

TOPIC	KEY MESSAGES				
	Folk Literature	Before 1954	1954 to 1975	1975 to 2000	2000 to 2013
Wealthy life	Hope for a bountiful harvest and a prosperous year. Prosperity to home and community		Having a happy and prosperous New Year days	Farmers have a bountiful harvest. Merchants prosper soon The blessings come to all households More luck next year	Wealth and prosperity life The success in business Money everyone everywhere be well-off

(Continued)

Table 4.4 (Continued): Topics and key messages of Tet song lyrics that reflect social aspirations in historical periods.

TOPIC	KEY MESSAGES				
	Folk Literature	Before 1954	1954 to 1975	1975 to 2000	2000 to 2013
Fulfilled life	The wife gives birth a healthy baby		May the wind bring good conditional (*duyên*) of love to the young girl to have a wedding invitation card		
Peace		Yearning for a peaceful spring. The peace in country	The reunion in country Glorious and peaceful in the country	All households with much peace and happiness	The inner peace The safe The carefree mind Peace in love

Table 4.4 (Continued): Topics and key messages of Tet song lyrics that reflect social aspirations in historical periods.

TOPIC	KEY MESSAGES				
	Folk Literature	Before 1954	1954 to 1975	1975 to 2000	2000 to 2013
Luck	Referring good luck		Meeting many good condition		Bring luck into house
Other topics		People love people	People can wish	Wishing my siblings love me (little brother/sister) a lot. Wishing all people's wishes would come true	Abundant gifts

(Continued)

4.1.2.2 The communicators' giving and receiving good-wishes are embedded in the lyrics.

As Le (2024) explained, Tet holiday is the reunion season in Vietnam. However, in Vietnam, the bond with family is the foundation of Vietnamese society. Thus, communication with family on this holiday is especially important. These cultural characteristics are reflected through Tet's wish in the song's lyrics. The results of textual analysis reveal in the table 4.5. As the lyrics denote, communicators are usually not specifically mentioned, except the children and family members. The data from lyrics also shows that most of the song's sample focuses on guiding wishes for general relationships and family members.

Table 4.5: Communicators and the context of giving good wishes in the lyrics.

Communicators		Context (Formal/ Informal)	Topic of the wish
Sender	Receiver		
● Children	● Everyone	● Not mention	● The peace in mind ● The Wealthy life ● The health for grandparents. ● The love for children.
● Any people	● Other family members	● Formal context: When someone visit others house in Tet holiday	● The peace ● The wealthy life ● The luck ● The happiness ● The health for grandparents

(Continued)

Table 4.5 (Continued): Communicators and the context of giving good wishes in the lyrics.

Communicators		Context (Formal/ Informal)	Topic of the wish
Sender	Receiver		
Anyone	Not mention	Not mention	● The peace ● The happiness ● The wealthy life ● The luck ● The health for grandparents Wishing everyone's wishes come true.
Anyone	Not mention	Informal with family members in the first day of the year	● The wealthy life ● The luck in love ● The happiness

(Continued)

Table 4.5 (Continued): Communicators and the context of giving good wishes in the lyrics.

Communicators		Context (Formal/ Informal)	Topic of the wish
Sender	Receiver		
I (song writer)	Everyone	Not mention	- The peace in country - The full house - The luck in love - and happiness - The reunion - The love for life

(Continued)

* Guiding to the receiver is not mentioned in Tet song samples

Unveiling the Unspoken Etiquette: Responding to Tet Wishes: While Tet song lyrics brim with guidance for sending heartfelt wishes, they remain silent on how the receiver should respond. This curious omission illuminates a unique aspect of Tet etiquette, revealing a society where the act of giving takes precedence over expecting reciprocation. The unspoken etiquette surrounding Tet wish responses also reflects the deep-rooted values of politeness and respect embedded in Vietnamese culture. These values permeate every aspect of social interaction, emphasizing harmony, courtesy, and consideration for others.

Gratitude Understood, Not Demanded: Vietnamese society thrives on a strong sense of communal responsibility and mutual respect. Even though Tet songs lack explicit response instructions, a polite and appreciative acknowledgment from the receiver is implicitly understood and expected. This might take the form of a simple "Cảm ơn" (Thank you), a reciprocating good wish, or a heartfelt expression of gratitude that reflects the value placed on the gesture.

4.1.3 The factors influencing good wishes represented in Tet song's lyrics

The textual analysis of factors that influence good wishes in Tet song lyrics is based on the Influences on Expectancies (West & Turner, 2014) mentioned in Chapter 2. The results of the analysis reveal the influence of relational, individual communicator, and context factors in good wishes in Tet song lyrics.

4.1.3.1 The influence of relational factor in good wishes in Tet song lyrics

According to the Expectancy Violation Theory (EVT), *relational factors* are explained as prior relational history, status differences, level of attraction, and liking. Relational factors in the good wish's lyrics are grounded in the bedrock of Vietnamese society, reflecting the deep respect for familial bonds and the value placed on community well-being. Therefore, the emphasis on relational factors in Tet wishes directly reflects

the cultural values deeply embedded in Vietnamese society. This is particularly evident in the way the lyrics express:

Elderly Veneration: The lyrics often echo with heartfelt desires for grandparents' and parents' good health and longevity. One example can be found in "Ngày Xuân Long Phụng Sum Vầy," (Spring's reunion) where the singer wishes for the elders to "live long and healthy lives" and celebrate future Tết with their children and grandchildren. This echoes the deeply ingrained respect for elders in Vietnamese culture, where they are seen as a source of wisdom and guidance.

Sibling Solidarity: Harmony and support within the family extend beyond the parent-child dynamic. For example, the Tet songs like "Bé Chúc Xuân" (Children giving good wishes in Tet) expresses wish for siblings to "love me (little brother/sister) a lot," highlighting the importance of love and support within the sibling bond. This reinforces the collective spirit often found in Vietnamese families, where members look after each other's well-being.

Community Flourishing: Extending beyond the immediate family, wishes for peace, prosperity, and good fortune often encompass the wider community. In "Đón Xuân" (Embracing the Spring season) the lyrics yearn for a "peaceful and prosperous spring," emphasizing the collective desire for stability and well-being that transcends individual households. This reflects the strong sense of community spirit in Vietnamese society, where the success and happiness of one are seen as contributing to the prosperity of all.

These examples showcase how relational factors permeate the very essence of Tet wishes. They paint a picture of a society where respect for elders, sibling solidarity, and community well-being are valued cornerstones. It makes a time that bolds the strong bonds that bind Vietnamese family members and society together.

4.1.3.2 The influence of individual factors in good wishes in Tet song lyrics.

As mentioned in Figure 2.5, *individual communicator factors* are explained as age, gender, personality, appearance, and reputation. Individual factors in the Tet song samples are shaped by age, gender, and social status. This age-related shift in Tet wishes is evident in the lyrical themes.

Childhood Aspirations: For children brimming with the joy of Tet, wishes often paint a picture of simple happiness and personal growth. Songs, for instance, "Bé Chúc Tết" (Children giving good wishes in Tet) echo with desires for "peace and a carefree mind," reflecting the natural yearning for joy and freedom. Academic success also features prominently, as in "Ngày Tết Quê Em" (My hometown Tet) where children wish for "more luck" in their studies. These wishes highlight the innocence and optimism of childhood, looking forward to a bright future.

Dreams of Young Adults: As young adults enter adult's life, their Tet wishes often reflect their burgeoning hopes and aspirations. The song "Cánh Thiệp Đầu Xuân" (Spring Card) beautifully illustrates this, where a wish for "good fortune of love" is expressed for a young girl, symbolizing the desire for love and marriage that blossoms during this stage of life. Additionally, wishes for a "successful career" are prevalent, exemplified in "Mùa Xuân Ơi" (Oh the Spring) reflecting the drive and ambition often associated with young adulthood.

Stability and Fulfillment for Adults: For adults navigating the complexities of life, Tet's wishes often shift towards securing stability and achieving personal fulfillment. In "Đoản Xuân Ca" (The brief song for Spring) the hope for a "happy and prosperous New Year" resonates with the desire for financial security and well-being. Wishes for a "happy family," as seen in "Ngày Tết Quê Em" (My hometown Tet) highlight the importance of loved ones and nurturing strong family bonds. These wishes showcase the priorities that often come to the forefront during adulthood, aiming for a secure and fulfilling life.

Elderly Serenity: As life enters its later stages, Tet wishes for elders to often focus on attaining peace and tranquility. In "Chúc Tết" (Giving good wish in Tet) the lyrics express the hope for "a life of wealth and prosperity," suggesting a desire for comfort and

security in their golden years. Additionally, wishes for "good health and longevity" are prevalent, exemplified in "Bé Chúc Xuân" (Children giving good wishes in Spring) reflecting the natural yearning for a peaceful and extended life. These wishes showcase the value placed on well-being and serenity during elderhood.

4.1.3.3 The marker of context factors of good wishes in Tet song lyrics

Context factors, according to EVT, are usually indicated based on formality/ informality, social/task functions, and culture norm. Tet wishes lyrics in the sample of this study show the context in general in which good wishes are expressed. Different moments within the Tet celebrations evoke unique themes and expressions of goodwill.

New Year's Eve: Bidding Farewell, Embracing Hope

As the old year draws to a close, Tet wishes to take on a reflective tone. Songs like "Đón Xuân" (Embracing the Spring season) express the desire for "grief and sorrow to fade away," highlighting the natural yearning for a fresh start in peace. Wishes for a "peaceful and prosperous spring" dominate, as seen in "Mùa Xuân Ơi" (Oh the Spring) reflecting the hopeful outlook characteristic of New Year's Eve.

First Day of Tet: Peace, Prosperity, and Fortune

The dawn of the new year brings with it a renewed sense of optimism. Tet wishes on the first day often center around themes of peace, prosperity, and good fortune for the coming year. The song "Bé Chúc Tết" (Children giving good wishes in Tet) exemplifies this with its repetitive chorus of "may you have peace in everything," highlighting the universal desire for tranquility and stability. Wishes for "business thriving" and "a life of wealth and prosperity," as seen in "Chúc Tết" (Giving good wish in Tet) showcase the economic aspirations that are particularly poignant on this auspicious day.

Family Gatherings Time: Bonds of Love and Support

Tet is a time for families to reunite and celebrate their connections. In this warm

and intimate setting, wishes naturally shift towards emphasizing family harmony, love, and support. The song "Bé Chúc Xuân" (Children giving good wishes in Tet) beautifully illustrates this with its simple yet heartfelt wishes for "grandparents' good health," "parents' good health," and "siblings to love me a lot," reflecting the importance of familial bonds during this special time. Additionally, songs like "Ngày Tết Quê Em" (My hometown Tet) express wishes for "everyone in the family" to have a prosperous year, highlighting the collective spirit that often resonates during family gatherings.

4.2 The influence of social expectation in Tet songs in guiding Vietnamese giving good wishes during the Tet holiday

Answering the second research question, the results of focus group interviews reveal insight as follows:

4.2.1 The habit of Vietnamese in consuming Tet songs during the Tet season

The result from focus group interviews reveals a fascinating interplay between "passive" and "active" listening patterns, highlighting the influence of personal preferences, cultural traditions, and generational shifts.

As the qualitative data from the focus group, participants shared that *passive listening* as when they do not actively search for the song by themselves, instead their family members do. In addition, it is also explained as participants' listening without focusing on the song, such as listening to Tet song while they are doing their house works, while they are in the cafe, on the road, or from their neighbor's karaoke. Even when people actively turn the random the Tet song's playlist but they do not intentionally listen to, it is described as passive listening. In contrast, the active listening usually happens when they actively search for their song and intentionally listen the song. Examples of participants' explanation about consuming Tet songs during the Tet season are demonstrated in the Table below.

Table 4.6: Focus group participants' explanations about consuming Tet songs during the
Tet season.

Focus group participants	Examples of Participants' explanations about consuming Tet songs during the Tet season
Informant no.8 (Generation Z, after 2000.)	I heard it on <u>YouTube.</u> When I'm sad, I just listen. I mean it's arbitrary, but usually my family doesn't listen to it together because my parents want to listen to their Tet music. When I listen to Tet music alone, for example, when I'm texting, I turn on the sound.
Informant no.3 (Generation Z, after 2000.)	Most of the time I listen to Tet songs passively, <u>like from the karaoke in surrounded houses, hair salons or cafe,</u> they all open Tet's songs in the Tet holiday. We cannot force them stop.
Informant no.20 (Generation Z, before 2000.)	My family is really into music, so there is always music all day, all year round. For Tet, the <u>indispensable playlist is the Paris by Night</u> spring collection of all seasons. In the past, when I was at home, I could remember exactly which Paris by Night numbers included which songs…. As for the later music, I don't listen to it much. Any song that is very viral with young people will only go to <u>YouTube</u> to watch it, but we won't update modern Tet music.
Informant no.17 (generation Y)	I do listen to it, but I usually listen to <u>instrumental music</u> with songs I like, even without Tet music. As for the rest... well, wherever I go during Tet, I will have to listen to it, <u>whether going to a coffee shop, going for a walk or going out on the street, there will be some songs</u> with Tet atmosphere.

Table 4.6 (Continued): Focus group participants' explanations about consuming Tet songs during the Tet season.

Focus group participants	Examples of Participants' explanations about consuming Tet songs during the Tet season
Informant no.18 (generation X, before the "Doi Moi" period)	I <u>just open and leave it on for air</u>. In general, everyone is like that, we open the music and do housework, it does not require much concentration. The rest of the time I <u>passively listen from the karaoke from neighbors or surrounding cafes</u> which I don't listen to very attentively. There are also some familiar songs that play every year.

The results of focus group interviews show that all informants across the generation have the habit of listening to Tet songs passively in Tet as the background music that evokes Tet's vibe. Interestingly, they shared that "most of the time" popular Tet song (as sample in this study) are listened passively, usually listened together their family members, friends, ... Informants across generations, like Informant No. 3 who describes shops blasting festive tunes, and Informant No. 17 who mentions passively listening while doing housework, showcase this subliminal immersion. This exposure, even when not actively focused on, shapes the collective experience of Tet, fostering a sense of shared celebration and cultural connection.

While active listening usually happens with participant-favorite-songs when they having free time before or after Tet or when they are "in the mood". Informant No.8, who seeks specific emotional connections by listening to Tet music on YouTube "when I'm sad," exemplifies this personalized approach. Similarly, as mentioned in table 4.6. Informant No.20 actively opened playlists from the show Paris by night, reflecting a desire for control and individual preference. The results from interviews highlights the evolving role of Tet music, transitioning from solely communal enjoyment to a tool for personal expression and emotional connection.

Additionally, the focus group interviews show a fascinating power at play: the ability of Tet songs to become ingrained in our minds through repetition of song exposure. When asked about lyrics that "pop up" in their minds, nearly all participants instantly recalled specific lines, as illustrated in the table below:

Table 4.7. Focus group participants' explanations about one pop-up Tet song and the reason they remember these songs.

Focus group participants	Examples of Participants explanations about one pop-up Tet song and the reason they remember these songs
Informant no.7 (Generation Z, after 2000.)	Tết Tết Tết Tết đến rồi…" (Tet holiday is coming) I don't know why but I think maybe my neighbor keep repeating so it just pops up. I'm scared of it
Informant no.8 (Generation Z, after 2000.)	It is "*When the spring comes, we wish people all the hopes come true*". (Mùa Xuân sang ta chúc nhau. Bao ước muốn bao hy vọng). I think it automatically pop up in my head rather than liking.
Informant no.24 (generation X, before the "Doi Moi" period)	Oh, but the song I listen to the most frequently is "Tet In My Hometown". (Laugh). "Tết Tết Tết Tết đến rồi…" (Tet holiday is coming) So, I keep listening to it all the time. In general, I usually listen passively, without actively looking for any songs to listen to.

The interviews unveil the nature of "pop-up" Tet song lyrics which it is repeated many times. Even participants "listen passively" without their liking or intention, however they still can remember the lyrics of these songs. It shows the repetition can play

a crucial role in nurturing the lyrics, the guides for norm, etc. which are included in song'
lyrics.

4.2.2. The influence of listening to Tet songs in guiding Vietnamese in
giving good wishes to others.

This research reveals the influence of Tet song exposure in shaping Vietnamese
traditions of giving good wishes in terms of learning to give good wishes and practicing
giving good wishes.

In learning to give good wishes

Participants confirmed that music plays a role in their learning how to give wishes
to others. Songs and folk literature, often transmitted through school and family, serve as
guides. Notably, based on the textual analysis results, the song _"Xúc Xắc Xúc Xẻ" (The_
name describes the sound when children receive the coin as lucky money) exemplifies
this link, with its lyrics mirroring traditional poems and its title evoking the sound of
coins exchanged during wish-giving rituals. This reinforces the association between
wishing and receiving lucky money, particularly evident in participants' childhood
experiences.

The interview findings reveal that receiving lucky money from the receiver was a
key motivation for children's early participation in wish-giving. As Generation Z
participants said:

Informant No.2 (Generation Z): "_One of my most favorite rituals in Tet is giving_
good wishes because I can receive the lucky money."

Informant No.15 (Generation Z): "_As a kid, I observed the person who received_
most lucky money gives their Tet's wish, so I can learn to give the wish to receive
money like that."

Furthermore, Informant No.2 (Gen Z) and Informant No.15 (Gen Z) illustrate this

connection, describing how they observed and emulated those who received the most money, thereby associating wishes with potential rewards. As an example, informant No.17 shared how childhood exposure to these melodies led to ingrained knowledge of wish lyrics, even if not actively used later.

> Informant No.17 (Generation Y): *"When I was a kid, I was taught to give Tet's wish by songs and poems. Until now, I still remember and read the whole poem even I don't use that wish anymore."*

In practicing giving good wishes

The research reveals an approach to Tet song exposure. While all participants reported listening to these songs during Tet, the engagement varied. Informant No.20 (Gen Z) describes family members actively playing Tet music throughout the day, while Informant No.13 (Gen Z) highlights the passive absorption that occurs even amidst other activities for example doing the house works. Informant No.16 (Gen Y) represents a younger generation perspective, they still listen to popular songs which are more popular with older generations. However, it is listened as the background presence while the Tet song which are preferring by younger generations is from young artists, and written in recent years.

> Informant No.20 (generation Z): "*My family opens Tet's songs during the day, except when we rest and sleep… Now, I only listen to songs which are viral on social media at this happening year. When I go back to my hometown, I listen songs from Paris by Night with my family.*"

> Informant No.13 (Generation Z): "*My parents open Tet's song to create Tet's vibe. Even though I don't actively listen to but in the room, I still have to hear it all day.*"

> Informant No.16 (Generation Y): "*This year, I have mainly worked in the cafe so after Christmas, they turned to open Tet's song until now. I don't listen to it much but sometimes, when it comes to my favorite parts, I listen to it a bit. But most of*

Tet song rhythm now is too strong and the lyrics are not my type."

However, it shows a generational shift in active engagement, although passive exposure remains significant.

Interestingly, when asked about specific wish lyrics that come to mind, most participants cited "Ngày Tết Quê Em" (*Tet in my home town*) regardless of generation or background. This song's lyrics, shown below, express wishes for peace, happiness, prosperity, and good fortune, reflecting core themes across Vietnamese society.

"Mừng ngày Tết ta chúc cho nhau

Một năm thêm yên ấm an vui

Người nông dân thêm lúa thóc

Người thương gia mau phát tài"

(In the Tet we wish each other

A year of peace and happiness

Farmers have more rice and grain

Business people with fortune)

Notably, when participants who joined the interview with their close friends, tend to sing along the lyrics when their friend talk about Tet's song lyrics, then, they sing these melodies together in the interview. This demonstrates the shared cultural experience of listening to Tet songs and their unconscious memories of Tet song's messages, even for those less actively engaged or they did not remember the name of the songs. It shows that Vietnamese across different generations and backgrounds have the same habit of listening to Tet's songs for an enormous time during Tet.

The handwritten wish exercise conducted in the interviews revealed a strong correlation between popular wish topics in Tet songs and participants' choices. Health and happiness emerged as the most prominent themes. Informants across generation emphasized the universal need for health, both physical and mental, as a foundation for achieving other goals:

Informant No.17 (Generation Z): *"I think everyone needs health. I'm not sure if that they need money or any other things but I think all people need health."*

Informant No.22 (Generation Y): "*I think if we have the good health, we can do everything."*

Informant No.16 (Generation Y): *"I think if we have good health, I mean both mental and physical health, everything will come after."*

Informant No.24 (Generation X): "*I think, I want to give wish which is what people need, for example about wish about good health, people all need it."*

While songs often associate health wishes with older individuals, participants saw their applicability to everyone. Similarly, the concluding phrase *"Năm mới vui vẻ" (Happy New Year)* in almost all participants' final wishes underscores the pervasiveness of happiness as a desired outcome, echoing the sentiments expressed in Tet songs.

Tet songs are not mere background music; they act as powerful guides in shaping Vietnamese traditions of giving good wishes. From childhood learning through passive absorption to shared experiences, these melodies influence both the content and meaning behind wish-giving practices.

4.3 Communicators' perspectives and perceptions towards good wishes and Vietnamese greetings during the Tet holiday.

Answer the third research question; the research results reveal the perspective of Vietnamese people towards Tet's communication and good wishes as follows.

4.3.1 Participant's perspective on Tet's communication and the good-wishes

4.3.1.1 Participant's perspective on Tet's interpersonal communication

As highlighted Tet, or the Vietnamese Lunar New Year, signifies a time for reunion and celebration. This festive period fosters a significant increase in interpersonal communication for several reasons. Firstly, Tet encourages physical proximity. Individuals working away from their hometowns typically return, creating an opportunity for face-to-face interaction with family and friends. This physical closeness fosters a more intimate setting conducive to deeper conversations compared to brief phone calls or virtual interactions throughout the year. Secondly, the emotional significance of Tet plays a crucial role. The festive atmosphere, coupled with the cultural emphasis on family bonding, creates a sense of shared joy and emotional connection. Thirdly, Tet offers a welcome break from the constraints of daily routines. The holiday period allows for extended periods together, free from the pressures of work and other commitments. This extended time facilitates deeper conversations and catching up on personal matters that might otherwise be neglected throughout the year.

As Informant No. 21 exemplifies this phenomenon. They acknowledge the rarity of sharing specific personal details with their parents during their regular routines. However, during Tet, a sense of openness emerges, allowing them to discuss personal matters and engage in a deeper level of communication. This highlights the significant impact of Tet on facilitating interpersonal communication within Vietnamese society. Thus, interpersonal communication is gaining much during this time.

Informant No.21: *There are things I didn't think I would tell my parents, but at that time, it suddenly seemed appropriate for me to tell them like my personal things such as what I did during the year, asking them some questions and listen their updating, etc which we don't have time to talk during the year.*

According to the result from the focus group interview, all respondents are really

into gathering time such as cooking together, cleaning the house, or giving good wishes to their family members, relatives, and friends during Tet. In detail, respondents agree that they love to listen to the experiences and updates from friends, and family members, especially from the older generation about their Tet.

> *Informant 18 (Generation X): At my house, we tend to gossip to each other, and tell stories, and I listen to stories that people are having trouble hearing. At that time, people opened their hearts to everyone. That is, I didn't ask but people were like "Oh, what's going on this year...". Like "I just got into an argument with that guy". I feel connected because when I listen, I see people trust me. I saw people open their hearts and talk about different things, and I could also learn how people handled that problem.*

However, they all share generation gaps during Tet conversation, which is perceived as the barrier and negatively influences Vietnamese in this time. For example, most of the respondents share that they are scared when the older generation, especially their family members, ask them about their career and salary.

> *Informant 17 (Generation Y): As for the things that I don't like to hear, just like other people sharing, I don't like to be asked about those things that are too deeply related to my personal life. It's not just about my lover or how much my monthly salary is, but also other personal things. For example, what to do next month?*

The most favorite and least favorite topics with communicative purposes during Tet are shown in the table below.

Table 4.8: Most favorite and least favorite topics with communicative purpose during Tet.

Gen-eratio-n	Most favorite		Less favorite	
	Topics	Communication Purposes	Topics	Communication Purposes
Z	Tradition Family	● Learning what older generation experienced (Tet, the life in War, so on) ● Giving wishes for family members, relatives, neighbor, friends ● Planning for family trip ● Updating what happen during a year	Work Love	● Asking about salary ● Asking when will they have boyfriend, wife/husband
Y	Health Tradition Family	● Mental and physical health updating ● Giving wishes for family members, relative, neighbor, friends	Work Marriages	● Asking about salary ● Asking when will they have boyfriend, wife/husband

(Continued)

Table 4.8 (Continued): Most favorite and least favorite topics with communicative purpose
during Tet.

Gen-eration	Most favorite		Less favorite	
	Topics	Communication Purposes	Topics	Communication Purposes
Y	Health Tradition Family	● Planning for family trip ● Updating what happen during a year	Work Marriages	● Asking about salary ● Asking when will they have boyfriend, wife/husband
X	Health Tradition Family	● Planning for family activities such as: ceremonies, visiting pagoda and so on ● Giving wishes for family members, relatives, neighbor, friends ● Updating what happen during a year	Work Marriages Family	● Asking about salary ● Asking when will they have boyfriend, wife/husband ● Asking when will they have the next child

4.3.1.2 The communication purposes of good wishes in Tet communication

The result shows that, giving good wishes is one of the most favorite rituals during Tet.

Informant no.13 (Generation Z, born after 2000): *My second favorite ritual is giving Tet's wish, like going around the village, visiting, and giving them good wishes. In the past, when my grandfather was alive, I often returned to my hometown. On Tet Eve, my grandparents took me around the village to wish the neighbors and relatives in New Year. Until now, that habit remains. Although my family does not usually return to our hometown, we still celebrate Tet that way with relatives in Saigon.*

Informant no.9 (Generation Z, born after 2000): *Finally, the ritual I like in Tet is giving Tet's wishes.*

Focusing on Vietnamese perspectives about the purpose of giving good wishes, participants across generations agree that the traditional purpose of Tet wish is connecting, showing good intention, the care, especially for closed relationships.

Informant no.9 (Generation Z, born after 2000): *I think it's an opportunity for people to show their care to relatives because, during the year, we rarely have a chance to care for them. That's a good opportunity for me to take care of my relatives.*

However, during the time, when it is repeatedly said with many people, participants commented that it turns to the "auto-pilot" action with less putting sender' intention in Tet. Instead, good wishes tend to be given as less meaning etiquette, especially with formal relationships.

Informant no.22 (Generation Y): *With people I'm not close to, they wish me a social greeting, and then I'll also greet them socially. Those are wishes*

with no real purpose. I just responded. But for those who are very close to me, I take the initiative and send wishes to them, that is a way to express my feelings to them.

Informant no.24 (Generation X) *There are two types of purposes. One is that we show our wishes because we hope the other person will be like that. For example, if it's my parents, I'll wish them good health. Another example, for my child, I wish him to be obedient, to study hard... Another type is just social greetings.*

Table 4.9: The purposes of giving good wishes with general and close relationships.

	Purposes of giving good wishes	
	With general relationship	With close relationship
Generation Z	● To receive lucky money ● To greet ● Others do so they follow	● To show their care ● To connect with people
Generation Y	● It is unspoken etiquette to network ● Others do, so they follow	● To show their care ● To connect with people
Generation X	● To greet ● Others do so they follow	● To show their care ● To connect with people

4.3.1.3. The social construction of good wishes.

All participants informed that they are taught to give good wishes from the very young from the three main sources, including (1) school, (2) family and (3) learning from observing what people around them do. That ritual has been circulated through practicing and repeating every year and Vietnamese also give good wishes as their greeting in daily life (Sophana, 2005).

Informant no.8 (Generation Z): *I think my mother is the person who taught me the most... In my memory, I remember that once I wished for my mother's boss. My mom wrote the wishes and forced me to study and then study it as homework... I thought I read exactly every sentence and every word that time... Now it remains the same for the monk in the pagoda. In other cases, like the wish for grandparents, I think it's common and doesn't need to be taught much. But for example, important people, people in high positions like the boss, or people we ask for help, I have to learn.*

Informant no.24 (Generation X): *For me, ... according to Vietnamese culture. Usually, children go with adults. When parents speak, children are not allowed to participate in the conversation where adults are talking to each other. So often when I was young, adults who met me just wished me one sentence, and then they turned to talk to my parents, so I didn't have to answer or anything with the New Year wishes… I just observe.*

During that learning, folk literature poems, and songs play an important role in guiding them to give good wishes. They can pop out the lyrics or poem about good wishes right after they are asked about Tet's wishes. One participant in Generation Y can even read the whole folklore poems to give Tet's wish.

Informant no.17 (generation Y): *From kindergarten to secondary school, there is a poem that teachers teach. Actually, my parents also teach me.*

"Năm cũ bình an/ Bước sang năm mới

Hôm nay ngày Tết./ Chúc tuổi ông bà

Sống lâu sức khỏe/ Trẻ mãi không già"

...

An khang thịnh vượng./Phước lộc thọ tài"

(Peaceful old year/ Turning New Year

Today is Tet/ Wishing grandparents

Good health and a longevity life

...

Peach and abundant. Blessings and fortune)

Interestingly, there are huge differences between the way Vietnamese are taught to give wishes and receive wishes. As finding from focus group interview, participants shared thet they are taught carefully to give the wish from family and school but they are rarely guide for receiving the good wishes, especially with wish they perceive negatively.

Informant no. 20 (Generation Z): *I agree with everyone that I was only taught to say "Thank you" for things. The rest is due to personal experience.*

4.3.2 Participant's perspective about their popular Tet wishes

4.3.2.1 The popular topics of Tet's wishes conversation

The topic of the wishes depends on how the sender feels close to the receiver. For general relationships, participants tend to use general wishes such as "Happy New Year"

or "A myriad thing goes according". All informant answers are mentioned about the two wishes. For instance, the informant stated that:

Informant no.20 (Generation Z): *There is a wish that is true for everyone. It is "A myriad things go according to" (Vạn sự như ý). This is the "safe" wish for everyone.*

For the close relationships, although the wishes have the same topic, they are usually customized the way to fit the receiver's personal background, such as the job, the age, etc. Table 4.10 shows the topics of Tet's wishes and their key message that emerged in the focus group interviews (which were arranged during the 2024's Tet holiday celebration)
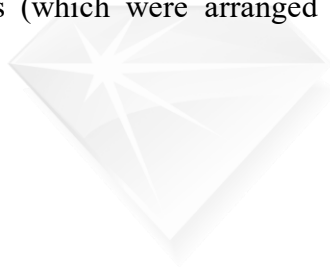
Table 4.10: Topics and key messages of the Tet's wishes in the focus group interviews.

Gener ation	General relationship - Tet's wishes		Close relationship - Tet's wishes	
	Topics	Key messages	Topics	Key messages
Gener ation Z	• Happy • Health • Lucky • Wealthy • Peace	• Happy new year • Have the good health (*Dồi dào sức khỏe*) • A myriad thing goes according (*Vạn sự như ý*) • Good health and prosperity. (*An khang thịnh vượng*) • Happy new year (*Chúc mừng năm mới)*	• Happy • Lucky • Wealthy • Beauty • Study and Work • Other topics (clever, insightful, idol, etc)	• Find the joy and the freedom in what doing. • More luck • More beautiful • Richer • Study well • Meet the idol in the real life

Table 4.10 (Continued): Topics and key messages of the Tet's wishes in the focus group interviews.

Gener ation	General relationship - Tet's wishes		Close relationship - Tet's wishes	
	Topics	Key messages	Topics	Key messages
Gener ation Y	● Health ● Lucky ● Wealthy ● Peace Successful	● Have the good health (*Dồi dào sức khỏe*) ● A myriad thing goes according (*Vạn sự như ý*) ● Good health and prosperity. (*An khang thịnh vượng*) Happy new year (*Chúc mừng năm mới*)	● Peace ● Health ● Wealthy ● Lucky Successful	Have the peace in mind (Có được sự bình an trong tâm hồn)

(Continued)

Table 4.10 (Continued): Topics and key messages of the Tet's wishes in the focus group interviews.

Gener ation	General relationship - Tet's wishes		Close relationship - Tet's wishes	
	Topics	Key messages	Topics	Key messages
Gener ation X	- Health - Lucky - Wealthy - Peace - Successful	- Have the good health (*Dồi dào sức khỏe*) - A myriad things go according (*Vạn sự như ý*) - Good health and prosperity. (*An khang thịnh vượng*) - Happy new year (*Chúc mừng năm mới*)	- Health - Lucky - Wealthy - Peace - Successful - Love	- Have the good health (*Dồi dào sức khỏe*) - A myriad things go according (*Vạn sự như ý*) - Good health and prosperity. (*An khang thịnh vượng*) - Happy new year (*Chúc mừng năm mới*) - Having lover

As shown in the table above, topic of the good health is repeated in the Tet wishes of all participants across different generations. It is not only about the physical health; but participants also mentioned about mental health. In the focus group setting, participants in Generation Y and X mention the wishes for good health to all receivers.

Informant No. 21 (generation Y): *...the wish everyone good health and good work and then jokingly say "Money flows like water" so that everyone can do business smoothly and have money. So, these are most of the general wishes.*

Informant no.24 (generation X): *I think everyone needs health. Because if everyone is healthy, then they can do whatever they want. So, the first wish is always about good health.*

In addition, as mentioned in table 4.10, generation Z interviewers tend to focus more on freedom as the key message of happiness in their wish, especially with who they feel close to. For example, as the receiver, the Informant No.5 shared about the wish that "lift the mood":

Informant no.5 (Generation Z): *"You can do whatever, as long as you are happy about it".*

Informant no.14 also shared the desire of the freedom to choose the work and the place to start the career. *"I have the job in Ho Chi Minh city, why don't I need to go back to the hometown like my uncle wished me".*

On the other side, as the sender, informant No.20 also suggested wish that "a myriad thing goes according" and explained that "*it looks "cliché" but when we don't know what other's desired, giving general wishes may make other be more comfortable".* The sharing can be explained that, as the sender, informant No 20 of this wish did think about receiver's freedom and want to give them that freedom in choosing their wish.

According to EVT, people make the anticipant about others based on their age,

character, status, etc. (West & Turner, 2014, p.124). This assumption also reflects in this research focus group interview. Table 4.11 demonstrates the relationship between receivers' age and sender's key messages. Most of the participants have the same wishes for children and older. However, when it comes to giving Tet's wishes for young adult or adult, senders tend to concern more to give the wish to those they like.

Table 4.11: How participating giving wish based on receiver's age.

SENDER	KEY MESSAGES TO DIFFERENT RECEIVERS		
Generation	Children	Young Adult and Adult	Older
Generation Z	Eat well, Grow up soon (*Mau ăn chóng lớn*) Study hard (*Chăm ngoan học giỏi*)	Based on: ● how they feel closed ● the secret ● the shared understanding ● the job	Good health and Longevity
Generation Y		Based on: ● how they feel closed ● the shared understanding ● the job	
Generation X		Based on: ● how they feel closed ● the shared understanding ● the job	

With the receiver who is concerned as children, participants suggested that they usually give wish that "eat well, grow soon" and "study well". While for the receivers are old people, wishes are usually about "good health and longevity". Those wishes are also the same with wishes for children and older in the Tet song samples. It shows the unchanged social expectations for children and elderly.

With a receiver who is young adult, for generation relationships. They use the "template" of wish that they are taught. For example:

Informant no.14 (Generation Z): *Everyone will have a certain mold. I see that my families also like to hear those similar sentences, so that is also what my parents taught me.*

4.3.2.2 Participant's perspective about the structure, the content and the meaning of good wishes in Tet communication.

Vietnamese Tet wishes hold more than just words; they are rhythmic expressions of hope and goodwill embedded in centuries of tradition. The analysis explores the structure, content, and meaning of these wishes, drawing upon data from focus group interviews.

* The structure of good wishes in Tet communication

Structure of "good wish" sentence plays a crucial role in shaping Tet wishes. Informant No.17 (Gen Y) highlights the ingrained poetic rhythm, often concluding with rhyming couplets like:

Informant No.17 (generation Y): *Because I was taught by poems and Tet's song from when I was the child, until now I think it is still the same in the way that always has the rhythms. For example, "Chúc anh chúc chị/Mọi điều như ý" (Wish brother and sister/ Everything go as according).*

This emphasizes the musicality and memorability of wishes, making them easily passed down through generations.

Four Words of Aspiration:

The results also reveal the role of the four words of aspiration as a pattern of Tet's wishes. Most wishes usually have four words. For example, "VẠN - SỰ - NHƯ - Ý" (everything goes well) or "AN - KHANG - THỊNH - VƯỢNG" (prosperity). Compared to Vietnamese folklore and the results from the textual analysis, there are the similar in using "four words structure". In detail, one of the Vietnamese folklore poems is used in the song "Xúc Xắc Xúc Xẻ" (The sound of children receiving lucky money coins), the four words structure is used in this poem: Xúc Xắc Xúc Xẻ/ Năm Mới Năm Mẻ/… (The sound of children receiving lucky money coins/ In the new year/…). The text is concise and the rhythm is created by using the same vowel "ẻ" in the last word in each sentence ("xẻ" - "mẻ") which is used to teach children about the Tet rituals. It reflects brevity and cultural significance. Informant No.20 (Gen Z) describes the structure of wishes that:

> *Informant No.20 (generation Z): From a very young age, I have become accustomed to receiving Tet wishes, which will be made up of 4 words, 4-word clauses such as everything goes well (vạn sự như ý), prosperity (An khang thịnh vượng), etc. So now it has become a habit, no matter what I wish, I will put it in 4 words and every year I will create a few dozen new 4-word clauses to wish for Tet.*

These concise phrases encompass broad desires for success, health, and overall well-being. The use of imagery further enriches the wishes. Symbols like "solid feet and soft rock" (Chân cứng đá mềm) evoke strength and resilience, while "money coming like water flow" (Tiền vô như nước) signifies abundance.

* The content and meaning of good wishes in Tet communication

Some wishes serve as conversation starters, especially in casual relationships (as

noted by Informant No.16 (Gen Y) and Informant No.20 (Gen Z):

Informant no.16 (Generation Y): *80% of my wish I do not concern too much. Actually, I also not think about it too much, it just … pops out.*

Informant No.20 (Generation Y): *The wish can include everything is "Wish myriad things go according" (Vạn sự như ý).*

Deeper meaning usually emerges with closer bonds. Participants emphasized that truly meaningful wishes are tailored to individual recipients and express genuine care. They go beyond generic pronouncements, reflecting the sender's understanding of the receiver's hopes and aspirations.

4.3.3 Factors Influencing Tet's Wishes Conversation

The focus group results reveal three factors of Tet's Wishes conversation, including relational factors, individual communicator factors, and context factors.

4.3.3.1 The relational factors of Tet's Wishes conversation

According to EVT (West & Turner, 2014), the sources of relational factors are usually from sources such as the difference between the communicator's status or the intimacy level between sender and receiver.

The focus group interviews reveal a fascinating insight: the level of closeness and attraction significantly influences the decision whether or not to wish and how Vietnamese give Tet wishes. Informants across generations identified two distinct categories of relationships: normal relationships and close relationships.

Normal relationships, defined as acquaintances, distant relatives, or people with infrequent interactions, typically receive more generic wishes. Informant No.10 highlights these points, stating they only wish close friends good health and tailor their wishes to fit the individual.

Informant no.10, generation Z: "*I only give Tet's wish to my close friends, it takes a bit longer time… For family members, I usually wish for my grandfather*".

Informant No.21 (Generation Y) mentioned general wishes for health and money for these acquaintances.

Informant no.21, generation Y: *"If it's a general relationship, I wish everyone good health, money…For special relationships, it depends on how I feel close to that person."*

Close relationships, encompassing family members, best friends, and those they feel deeply connected to, receive wishes with a personal touch. Informant no.10 again exemplified this, crafting specific wishes for their grandfather while neglecting distant relatives. Similarly, Informant No.21 tailored the wishes based on individual needs, wishing classmates success in their thesis.

The liking or how close the sender feels to the receiver are the factors that strongly influence the decision of whether or not participants give the Tet wishes and how they give the receiver the wishes.

About the decision to give Tet wish: Generational differences emerge in the extent of wish-giving. Younger generations, like informant no.10, focused primarily on close relationships. Older generations, exemplified by informant no.18, extend wishes to both categories, albeit with varying levels of personalization.

Informant no.18, generation X: *"…besides wishing like that, when I was young, I …. thought of ways to wish for my friends in class. After writing the wishes in the lucky money bag, then seal it carefully and tell your friends to open it on New Year's Eve… Until now, it remains the same. I might send an email to a few special people… even make clips for them."*

About the topic of the wishes: While the topics of Tet wishes remain largely

consistent (health for elders, success for children), the key message and delivery differ based on closeness. Close relationships warrant more invested, personalized wishes, like informant no.18's handwritten notes or video clips. Normal relationships often receive concise, generic well-wishes. The comparisons of how people Tet's wish for general relationships and closed relationship are shown in the table 4.12.

The interviews reveal intriguing differences in perceptions about expressing wishes to close individuals. It is influenced by the level of the intimacy between sender and receiver. These differences are shown through the key messengers and how sender give their wishes to receivers in close relationships and general relationships. The details are demonstrated in table 4.12.

Table 4.12: Comparison of Tet wishes for receivers who are in General Relationships and Close relationships.

		For receivers in General relationships	For receivers in Closed relationships
Who sender define receiver in general and closed relationship		Customer Relatives who rarely meet People who not in close relationship.	Family members Close friend Wishes for themselves
Key messages of Tet wishes for formal and informal relationship	Topic of The happiness	Happy New Year	Wish you can do anything you like as long as you feel happy about it.
	Topic of The luck	May you luck in the New Year (*Năm mới may mắn*) Wish all wishes will come true. (*Vạn sự như ý*)	Wish all your wishes will come true.

(Continued)

Table 4.12 (Continued): Comparison of Tet wishes for receivers who are in General
Relationships and Close relationships.

		For receivers in General relationships	For receivers in Closed relationships
Who sender define receiver in general and closed relationship		Customer Relatives who rarely meet People who they don't feel close.	Family members Close friend Wishes for themselves
Key messages of Tet wishes for formal and informal relationship (Continued)	Topic of The health	May you good health (*Dồi dào sức khỏe*)	Wish you have a good health.
	Other topics	Any wishes that people come up with or follow what they are taught	Secret about communicator: (*wishes you will meet your idol*). The patience (*Wish you have more patience with yourself to chase your dream*) Not giving wishes but spend more time to talk and update what happen during the year. Wishes based on the receiver' understanding.

(Continued)

Table 4.12 (Continued): Comparison of Tet wishes for receivers who are in General
Relationships and Close relationships.

		For receivers in General relationships	For receivers in Closed relationships
Who sender define receiver in general and closed relationship		Customer Relatives who rarely meet People who they don't feel close.	Family members Close friend Wishes for themselves
How people give good wishes	Content	General wishes or wishes according to template that they are teach	More customize to fit sender expectation
	Formality	Single text, short sentence or icon	Longer sentences, more time spending in talking, writing letter or even making video
	Purposes	Giving wish as the greetings, or giving to receive money	More intention, attitude and
	Topics	Common topics	Richer topics base on the understanding of receivers.

While most participants find it challenging to craft the perfect wish for loved ones
due to the pressure of personalization, others see it as an easier task. For example,
Informant no.14, belonging to Generation Z, exemplifies the latter perspective. They find
it easier to wish for close friends due to their confidence in understanding them, leading
to more heartfelt and relevant wishes. This highlights the potential for closeness to

facilitate deeper expressions of care and understanding.

> Informants no.14 (Generation Z) states that: "*It is easier when one person gives his/ her close friend Tet wish because she confidently knows about that person. So that person can easily give the good- Tet - wishes.*"

The influence of relational factors extends beyond existing connections, even impacting interactions with strangers. Two focus groups discussed wishing for strangers, and when asked to choose a receiver to give a Tet's wish, all participants gravitated towards individuals they felt a connection with. This "liking," formed through shared experiences during the interview, demonstrates how even brief interactions can foster a sense of closeness and influence our desire to extend well-wishes. Then, these receivers received wishes based on their personal understanding. For instance, Informant No. 18, from Generation X, offered words of encouragement and self-belief to a chosen individual based on concerns heard during the interview.

> Informant no.18, generation X: "*As for Informant No.14, I would like to send you the wishes of "confidence... in all your decisions so that you can conquer everything"... As I listened, your uncle told you something negative. Even though it's familiar to you... but if it keeps repeating, it will make your spirit very uncomfortable. No matter what anyone says, believe in yourself and let yourself do everything on your own.*"

This personalized approach showcases how people tailor our wishes based on perceived needs and emotions, even for those we recently met.

In conclusion, the findings from the interview painted a clear picture of how the level of closeness and perceived connection strongly shape the way Vietnamese give Tet wishes. This influence manifests in two main points which are (1) tailoring Tet wishes to the relationship and (2) choosing who to wish. Interestingly, even brief interactions with strangers can foster a sense of connection, influencing wish-giving. This highlights the power of shared experiences in building closeness and fostering well-wishes. Ultimately,

the interviews reveal that Tet wishes are more than just words - they are expressions of connection and care. The level of personalization and effort we put into our wishes reflects the depth of our relationships and the importance we place on those connections.

4.3.3.2 The individual factors of Tet's wishes conversation

Drawing upon qualitative data from focus group interviews and the framework of the Expectancy Violation Theory (West & Turner, 2014), this analysis explores the diverse influences of individual factors on Tet's wishes for communication. EVT identifies gender, personality, age, reputation, and hearsay from intimate relationships as key individual factors shaping communication. The interviews revealed that gender, personality, and age play significant roles in shaping how individuals engage in wishes.

Table 4.13: Individual factors and its influences on Tet's wish in the focus group interviews.

Individual factors	SENDER	RECEIVER
The differences in gender	- Men leaning towards nonverbal actions (talking, give money, undating, etc). - Women embracing verbal expression (saying directly).	- Men tend to receive general wish from both closed relationships and general relationships. - Women expect to receive the wish that fit their expectation, especially from close relationships.

(Continued)

Table 4.13 (Continued): Individual factors and its influences on Tet's wish in the focus group interviews.

Individual factors	SENDER	RECEIVER
Personalities (Continued)	● Extroverts tend to give more Tet wishes compared to Introverts ● Personalities of sender is concerned in tailoring Tet's wishes	Different individual perceived Tet's wish differently
The differences in ages and generations	● Older generations: more time-consuming and personalized approaches (handwritten cards or emails) ● Younger generations: favoring nonverbal expressions (icons) or avoiding perceived negativity	

<u>The differences in gender</u>

The data suggests a distinct difference in how men and women approach Tet's wishes. Men participants, as exemplified by Informant No.23 (Gen Y) and Informant No.17 (Gen Y), often opt for indirect expressions, favoring actions like gift-giving and shared experiences over direct verbal wishes, especially with close relationships.

Informant No.23 (Generation Y): *From a very young age, I rarely wish for others in Tet. For general relationships, I just say it if needed, like others wish me first, and then I wish them back like a polite response. For family members, I have never said "wish you …", I would like to give them lucky money, as my wish in the New Year. Especially for my grandparents, I spend my time talking with them like "How are you recently?" and I update what I did during the year to them.*

Informant No.17 (Generation Y): *For me, the content of the wish does not matter. It matters WHO and WHEN… I recently only sent the icon for them. For family members, we rarely wish. We spend time together in Tet instead. For close friends, we make an appointment in a cafe and update.*

Conversely, women participants, like Informant No.18 (Gen X), tend to be more open in sharing their experiences and actively engaging in both giving and receiving wishes.

Informant No.18 (Generation X): *When I was a student in secondary school, in the New Year, I even wrote my wishes down, made cards for my friends, and reminded them to open them on New Year's Eve… Now, I turn to writing my wishes for those I feel close to in the email because some of them live far away.*

This suggests a potential gendered performance of communication during Tet, with men leaning towards nonverbal actions and women embracing verbal expression.

The differences in personalities

Beyond gender, personality is also a crucial factor in tailoring and interpreting Tet's wishes. As stated by Informant No.16 (Gen Y) shared

Informant No.16 (generation Y): *There is a filter in my mind before giving a wish. For example, this person is not too serious so I would tailor the wish a bit humorously. Another is serious so I have another wish.*

Informant No.16 carefully considers the recipient's personality when crafting their wishes, aiming for humor or seriousness depending on the perceived nature of the relationship. Furthermore, Informant No.20 (Gen Z) highlighted:

Informant No.20 (Generation Z): *I used to be the person who easily cried or became emotional. So, at that time, my friends wished me like "Wish you will be less emotional" ... For overthinking, they can be concerned that the sender's expectation is more than the good-wish.*

The results also show how the personality influenced the way people received wishes, highlighting the potential for overthinking and focusing on perceived sender expectations.

In addition, the sender's personalities also influence their habit of giving Tet's wish. For example, introverted people tend to be shy in Tet conversation or meet many people during Tet so they also rarely give Tet wishes to others

Informant No. 9 (Generation Z): *I don't really enjoy giving and receiving Tet's wishes. Simply I am an introvert and I don't like meeting with many family members or relatives. It is the same even on Tet or a normal day.*

The sharing of Informant No.9 and Informant No.13 show how introverted and extroverted personalities respectively impact the frequency and openness of wish-giving behaviors during Tet. This emphasizes the role of personality in shaping both the expression and interpretation of Tet's wishes.

While extroverts shared rich experiences in giving Tet's wishes.

Informant No.13 (Generation Z): *I think I like talking and giving wishes to neighbors, and strangers. From a very young age, I followed my grandfather, he took me to go around the village to wish our neighbor… Now, I don't live in the village now but it remains the same. I wish for our family members, relatives, and even my parents's friends.*

The differences in ages and generations

According to the results of interviews, ages, and generations are considered the factors that influence the frequency of the habit of giving Tet's wish. For example, the analysis reveals a generational shift in attitudes and practices surrounding Tet's wishes. Older generations, like Informant No.18 (Gen X), exhibit a preference for more time-consuming and personalized approaches, such as handwritten cards or emails. In contrast, younger generations, as represented by Informant No.17 (Gen Y) and Informant No.15 (Gen Z), tend to send a direct wish-giving, even within close circles.

Informant No. 17 (generation Y): *I even sent the icon as my wishes.*

Informant No.15 (generation Z): *Now I don't give wish anymore because I think I haven't not enjoyed Tet's conversation, especially with my family members. Long time ago, I did it, with my big family but now each person live in different place and I don't want to receive any negative power or question during Tet.*

This results analysis shows a potential evolution in Tet traditions, with younger generations favoring nonverbal expressions or avoiding perceived negativity associated with the practice.

In conclusion, individual factors play a multifaceted role in shaping Tet's wishes conversations. Recognizing the influence of gender, personality, and age can not only enhance understanding of individual communication styles but also contribute to fostering stronger relationships and more meaningful interactions during this important cultural celebration.

4.3.3.3 The context factors of Tet's wishes conversation

According to Expectancy Violation Theory (West & Turner, 2014) framework, the analysis delves into the contextual factors shaping Tet's wishes for communication. Drawing on qualitative data from focus group interviews, the analysis reveals social expectations, stereotypes, and learned traditions as key influences.

Stereotypes and Social expectations

Tet wishes often reflect ingrained stereotypes and social expectations about "the good life." Participants across generations shared experiences. Informant No.13 (Gen Z) shared about wishes from the aunt for marriage and children that:

"*Wish you have a lover soon, married and have children for your parents*"

While Informant No.10 received a father's academic-focused wish:

"Wish you study well to get a PhD degree…"

However, younger generations expressed different concerns. Informant No.5 (Gen Z) challenged beauty standards, prioritizing body positivity.

Informant No.5 (Generation Z): *My relatives wished me "Wish you thinner"*

Meanwhile older generations' stereotypes are usually about a fulfilled life. Participants in younger generations talked more about the topic of mental health. Informant No.20 (Gen Z) highlighted mental health, contrasting older generations' stereotypes of emotional stoicism "I used to be the person who easily cried and was sensitive so my friend wishes me that: "Wish you will not be sensitive" or "don't cry'."

This generational shift suggests evolving expectations, with younger voices prioritizing mental well-being alongside the traditional desires for success and fulfillment. It shows that Vietnamese who were born and raised in different periods have different stereotypes. Older generation also have different standards compared to younger generations.

Informant No.5 (Generation Z): *I'm okay with my chubby body. I don't think I need to be thinner.*

While in the period of peace (after 1975 until now), the younger generation tends to care more about mental health such as the example of the wish that Informant No.20 received. Peer friends wish another to be "not sensitive". It shows that they believe strong mental health is good and strong means not being sensitive. So, they delivered that stereotype into the wish. It suggests the fact that the stereotype is reflected in Tet's wish.

Hearsay from Tet songs and learning from family and school

According to Expectancy Violation theory, as cited in West & Turner (2014, p.124), "expectancies are a result of social norms, stereotypes, hearsay, and the idiosyncrasies of communicators. Hearsay, one of sources that causes expectancy, is suggested as information that receivers had read and they are not sure about the accuracy of those information. As the result from focus group interviews, it is explained that guiding about good wishes in Tet songs, learning giving good wish from family and school.

All participants informed that they acknowledged learning about wish-giving through family, school, and cultural exposure. Informant No.17 (Gen Y) credited Tet songs and poems for shaping their understanding of positive intentions behind wishes.

Informant No. 17 (Generation Y): *"When I was a kid, I was taught through traditional songs and poems. Even now I'm not wish like that but I still remember, I can read the whole lyrics… People think giving good wish can bring the assurance for receiver so I think I may have the positive effect… even in birthday or opening event, people also do that."*

Informant No.5 (Generation Z): "*Like my friend said, the thing I was taught is like*

a template. For example, for older people, I have this wish, for children I have that wish. With general relationships, I just apply it. For closed relationships, I can make it a bit different but in general, the topic is not too much different… About Tet songs, I think even the song I don't like but it could bring the vibe of Tet for my parents, so I passively listen and even I want or not I remember it"

Similarly, Informant No.5 (Gen Z) described a "template" approach learned from observing others in family, relatives, and school and applying it to different relationships. These narratives underscore the powerful influence of cultural transmission in shaping Tet traditions and practices.

Collective habits from the surrounded environment

The collective atmosphere of Tet plays a significant role in perpetuating wish-giving behaviors. Participants, like Informant No.15 (Gen Z), described childhood associations between wishes and receiving lucky money, highlighting the reinforcement of the practice through social norms.

Informant no.15 (Generation Z): *When I was a kid, I saw that after giving Tet's wishes I had received lucky money. And I understood that wish goes with money. So, I observed people wished, especially who received most money. And it has been repeated*"

This emphasizes the power of cultural context in shaping individual actions and reinforcing traditions.

In conclusion, contextual factors have a strong influence on Tet's wishes for communication. Stereotypes, evolving expectations, learned traditions, and the collective atmosphere shape both the content and delivery of wishes.

4.4 Expectancy Violation in unexpected Tet's wish and its influence on Vietnamese greetings according to communication during Tet holiday

Answering the fourth research question, this study delves into the "unexpected" and undesirable Tet's wishes during Tet's communication in Vietnam. Based on the results of focus group interviews, most participants (79.2%) reported their experiences encountering these unexpected greetings during the holiday. However, some participants (20.8%) have no experience with unexpected wishes. Among them, an interviewee shared the perspective as follows:

Informant No.1: *Usually, my family doesn't celebrate Tet in Vietnam. We usually come to my uncle's house in Thailand, cook something, and enjoy that time together. I rarely wish or receive a wish and if there is a person who gives me a wish, I will respond the same to that person.*

Figure 4.3: The proportion of participants who have experienced unexpected Tet's wishes.

Unexpected Tet's wishes exeriences

Not experienced
20.8%
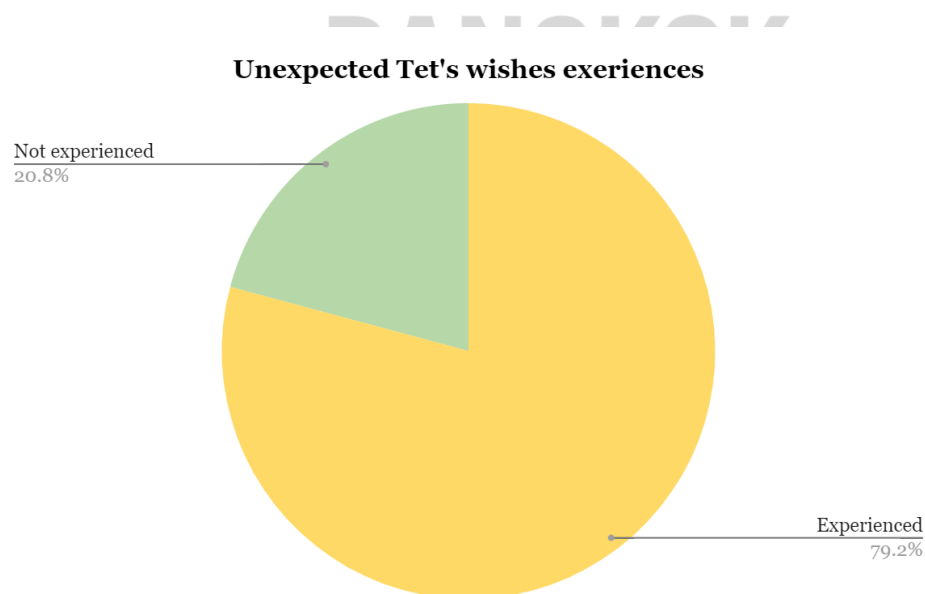
Experienced
79.2%

In detail, there are 19 participants were raised and grew up in rural areas where the traditional Vietnamese way of life remained, said that they usually have experienced

unexpected and undesirable Tet wishes while 5 people haven't received that kind of Tet wish. People who have not received unexpected wishes were mostly born and raised in urban areas or from modern families. They, therefore, rarely give and receive Tet's wishes. It highlights the diverse ways of celebrating the Tet holiday in a more modern/urban way of living compared to the traditional context.

The findings also show that there are different perspectives associated with unexpected wishes in the focus group interviews. In detail, there are 3 main perspectives about the influences of unexpected wishes on communicators which are negative, positive, and neutral. While 13 respondents recounted positive experiences, 8 expressed negative feelings, and interestingly, 3 found them more awkward than positive or negative. This mix suggests that the impact of this practice is multifaceted.

Figure 4.4: Three types of Unexpected Tet's wishes

Types of Unexpected Tet's wishes

Neutral
12.5%

Negative
33.3%
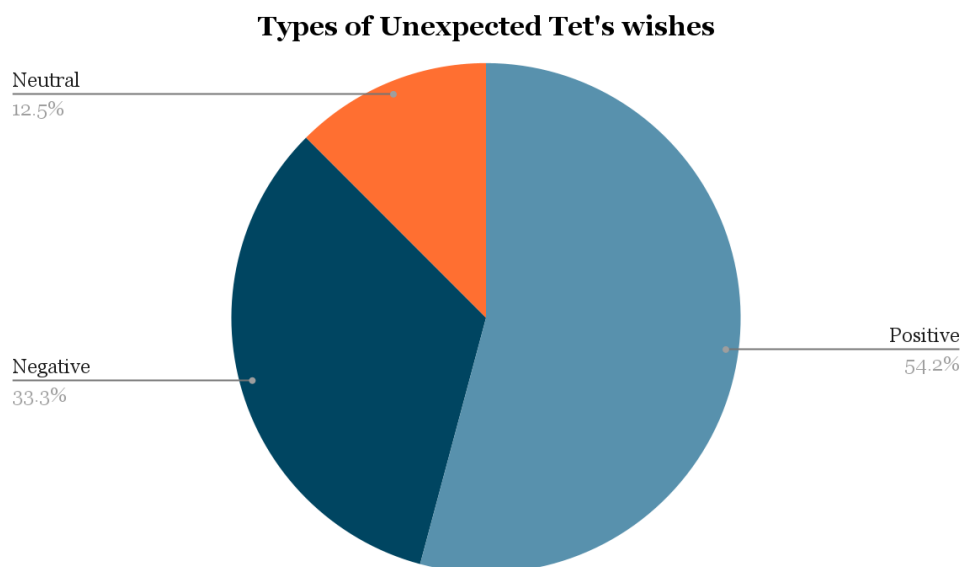
Positive
54.2%

Despite the prevalence of negative narratives, the findings show that even unexpected wishes can also create positive impacts on communication, adding an element of surprise and amusement to Tet's communication.

4.4.1 Unexpected Tet's wish in Tet conversation

4.4.1.1 The topics and the key messages of the unexpected Tet wishes

Familiar topics and the key message of unexpected Tet wishes from lyrics of Tet song samples and the Tet conversation have not changed too much. It is usually about the Happiness, the fulfilled life, the wealthy, the love, etc. However, there is a difference in the key message of Tet's wish across different generations (as shown in table 4.14) and between communicators.

Table 4.14: The key messages from communicators about the same topics.

Topic embedded in negative unexpected wishes	Key messages from Sender	Key messages from Receiver
The happiness and fulfilled life	- Marriage - Have (more) children or Pregnant - Strong (not usually cry or - sensitive)	- Freedom in choosing what to do - Find the happiness in what going on - Be freedom with the personal emotional
The beauty	Skinny	Healthy and confident in the body
The wealthy	Stable job	Have a job

Topic of the happiness and the fulfilled life

As the textual analysis results in Tet's song samples and the focus group interview, the topic of happiness is repeated with most frequency. Despite familiar topics like happiness and fulfillment appearing in Tet songs and conversations, the key messages are often differently perceived and evaluated across generations and relationships. One interviewee shared the experience that

> Informant No.13 (Generation Z): *My aunt (father's sister) wished me: "Wish you have a lover soon, get married, and have children so your parents can have grandchildren to carry in the new year." It's a whole bunch of things... I have to have a lover, get married, and then have children... but it's not for myself, it's for the sake of my parents to have the grandchildren.*

The different perception as such highlights the pressure placed on younger generations to conform to societal expectations (usually by older people). Interestingly, about the same topic, but in the positive meaning, 8 other participants found joy in a wish that encouraged them to "be anyone, do anything as long as you're happy," showcasing their different views on happiness-related wishes. One of Tet's wishes that "lifted the mood" is that:

> Informant No.5 (Generation Z): *In the new year, you can do anything, you can be anyone as long as you are happy."*

It is shown that the social expectation of happiness has changed across generations.

Topic of beauty

While Tet songs rarely mention the topic of beauty directly, the lyrics of the song "Cánh thiệp đầu xuân" portray the beauty of the "young girls" (cô gái xuân thì) with wedding invitations (thiệp hồng), subtly linking beauty to marriage. However, during interviews, 4 participants expressed discomfort with unexpected Tet wishes about weight and physical appearance. One Gen Z interviewee felt judged and pressured to conform to

others' beauty standards although they content with their body shape.

> Informant No.5: *In general, I'm coming to the age to receive the wish about my boyfriend and my body. I received the wish like: "Wish you skinny and to have a lover in the new year". I feel like this person has to see that "This girl is fat" before they wish me. They must think that being thin is beautiful. I know that everyone's intention is "Skinny to be beautiful" but I'm okay with my current body shape and I have no need to lose weight.*

Topic of the wealthy

Shaped by Vietnam's history of colonization and war, the desire for wealth is evident in both Tet songs and participants' wishes. However, perspectives differ based on individual circumstances. A Gen Z informant raised in an urban environment appreciated a wish for a "stable, high-paying job," feeling acknowledged as an adult.

> Informant No.4 (generation Z, born after 2000 and raised in the urban): *I felt surprised, in the positive way when I received the wish "have a stable, high-paying job". Because when I was a child, I always received wishes like "Eat well and grow up soon" (Mau ăn chóng lớn). Now, I feel like they might see me as an adult.*

Conversely, another Gen Z participant from a rural town felt their uncle's wish for a "stable job in the hometown" was intrusive and disregarded their existing career and personal goals.

> Informant No.14 (Generation Z, born before 2000 and raised in a rural town): *I received the wish from my uncle that "Wish you find a stable job in the hometown." For me, the wish of my uncle is more like an advice. But it is kind of harsh like "Why don't I go back to my hometown to work and be near my parents". While I have my job in Ho Chi Minh City, it's my job, ...and my parents also don't expect me to go home to work.*

4.4.1.2 Unexpected Tet Wishes between Closed Relationships and General Relationships

Positive Perception of Unexpected Tet Wishes

There are four out of 8 positive-unexpected Tet wishes stemming from close relationships such as family members and close friends. Interviewees highlighted the unexpected nature of wishes which relationships have the high level of the intimacy such as ex-lovers, younger siblings, and long-lost friends, emphasizing the special connection within these close relationships.

Additionally, one interviewee (Generation Y) shared about the importance of the sender's character in giving Tet's wish, especially with unexpected messages from family and ex-lovers holding particular significance.

Informant No.17 (Generation Y): *For me, three types of wishes that could surprise me the most are: First is family. For example, in the new year, I always hope that my dad will send me a text message and my mom will text me a text message. Second is the person who sent me the first message. Third is a text message from an ex-lover.*

The findings from the interview show that the most cherished unexpected wishes, particularly among younger generations, center around freedom of choice and personal happiness. Interviewees appreciate messages encouraging them to pursue their passions and find fulfillment in their current endeavors, offering comfort and support during challenging times.

Informant No.5 (Generation Z): "*In the new year, you can do anything, you can be anyone as long as you are happy." At that time, my job was unstable, I had just quit my job at one place with too much negative energy. My friend knew that news so she wished me. I feel that I cared for.*"

Negative Perception and Reaction of Unexpected Tet Wishes

Conversely, most perceived negative, unexpected wishes given by relatives, general friends, or customers. These relationships often lacked shared understanding or similar social backgrounds, leading to potential misinterpretations of the receiver's desires. Generational and cultural differences further contributed to adverse negative reactions, as wishes reflecting outdated social norms or individual expectations clashed with the receiver's personal circumstances.

As the results from focus groups interviews, more unexpected wishes fall into the negative category, often stemming from generational or cultural differences. Traditional societal expectations surrounding marriage, stable jobs, beauty standards, and academic success can lead older generations to express these concepts in their wishes. However, younger generations prioritize personal happiness and individual choices, creating a potential clash with these imposed expectations.

Tet songs and societal norms often perpetuate old models of "fulfilled life" emphasizing marriage, wealth, and beauty. In Tet songs in the prior period, the happiness is usually attached with the images of marriages, wealthy, beautiful girls, couples, etc. It can be seen through the focus group interview that in the Tet communication, most of the people in the older generation also share the same model of a fulfilled life with marriage, wealth (have a stable job with high salary), success (graduate soon) or the beauty (skinny body). While most youngster think happiness is they can do whatever that they want as long as they feel happy. The social norm which is shown in Tet songs sample and the experience of informant play the important role in causing most of negative Tet wishes. These ingrained social influences shape the wishes many older generations express, unintentionally causing discomfort or pressure on younger recipients.

In conclusion, the findings show a direct correlation between shared understanding and the positivity of unexpected Tet wishes. While even long-disconnected individuals can deliver positive wishes if they deeply understand the recipient's current situation, imposing personal expectations or outdated social norms may often results in

negative feelings. Respecting and understanding individual contexts (particular social context) and preferences remains crucial when offering Tet wishes to avoid unintended negative consequences.

4.4.2 Participant's perspective about factor's influencing the Expectancy Violation in unexpected wishes

To analyze the factors which influencing unexpected-Tet wishes, this study first explores the positive and negative unexpected wishes. By following the framework from Expectancy Violation which is mentioned in Chapter 2, table 4.15 shows the influence of the individual, relational and contextual factors on positive and negative Tet's wish.

Table 4.15: Factors influencing positive and negative unexpected Tet wishes.

Factors	Negative-unexpected Tet wish	Positive-unexpected Tet wish
Individual factors	• Social expectations • Unwanted pressure	• Shared Interests
Relational factors	• Unwanted Intimacy • Uncertain Intention • Individual Variation	• Wishes from long-time-disconnected friends • Shared understanding
Context factor	• Inappropriate individual context	• Understanding the individual context

From the results in the focus group interviews, table 4.15 reveals the sources of both negative and positive unexpected Tet wishes according to three factors which are individual factors, relational factors and context factors.

- Individual factors: as explained in Chapter 2, the individual factors are explained as gender, personality, age, etc… By examining these factors in

focus interviews, the results show that social expectations and unwanted pressure such as beauty standards, successful standards from different ages usually cause the negative influences. The shared interests between communicators such as a sense of humor can create a positive unexpected impact. For example, as the sharing from Informant No 23 that he like joking ("lầy") so when he receives the wish that "*Hey ass hole, happy new year*" ("Ê thằng khốn nạn! Chúc mừng năm mới nha"). Normally, the word "ass hole" may be concerned as a lack-of-respectful word. However, in this case when both communicators share a sense of humor and they are also best friends, it turns into a surprise and has a positive influence on the receiver.

- Relational factors: according to EVT as mentioned in Chapter 2, relational factors as level of liking, prior relational history, status differences, etc. As shared by participants in focus group interviews, relational factors that cause the negative impact when giving wishes are unwanted intimacy, uncertain intention, and individual variation. The unwanted intimacy is explained as when the person whom the sender is concerned about "no need to give well wishes" or "they are not enough close", for example customer, giving them a Tet wish. That wish made them confused. The uncertain intention and individual variation are explained by participants as the "wish but actually not good wish" "the wish is not from good intention" or "just the greetings". Factors such as shared understanding or wishes from long-time-disconnected friends are concerns that create positive impacts on the receiver.

- Context factors: is the factor related to the communication context when people give or receive good wishes. Factors such as formality/informality, environment restrictions, cultural norms, etc. are considered context factors according to EVT. In the focus group interviews, factors such as the inappropriate individual context are explained to cause the negative impact. For example, Informant No. 3 shared that "this year I was studying in the university but I still received the wish that "Eat well, grow soon. I feel like

the sender didn't care about how old am I, they just think I'm a child so they gave me that wish". In contrast, Informant No. 18 shared that "At the year when I studied in grade 9, people in my family still thought I was too naive to have a boyfriend but my brother gave me the wish that having boyfriend, it made me very happy like he knew I was in the new chapter in my life." The differences between these sharings show that understanding the context of giving good wishes plays an important role in giving Tet's wish.

4.4.2.1 Factor's influencing positive unexpected wishes

Relational Factors:

Within close relationships, humor and playful teasing can be powerful tools for positive unexpected wishes. Informant No. 23's example illustrated how a seemingly unconventional Tet's wish from a close friend:

Informant No.23 (generation Y): *My best friend wishes me: "Hey bitch, Happy New Year". I feel my close friend is very humorous, I haven't received that wish from her.*

It can be interpreted positively due to the shared understanding and playful dynamic within the bond. This highlights the importance of considering the nature of the relationship when crafting unexpected wishes.

Furthermore, the perceived care and genuineness of the well-wisher play a crucial role.

Informant no.14 (Generation Z, born before 2000): *In general, surprise wishes... will usually come from friends. I wouldn't expect those friends' wishes. I didn't think that person cared that much about me, but the person wished me in Tet ... to "not think too much about a problem that is inherently very simple".*

As seen in Informant No. 14's experience, even a seemingly negative-sounding wish can be interpreted positively when it comes from someone who genuinely cares. This emphasizes the importance of genuine intentions and heartfelt sentiment behind the words.

Individual factor

As demonstrated by Informant No. 3, wishes tailored to the recipient's personal interests hold a potent ability to surprise and delight.

> Informant no.3 (Generation Z): *I hope you will have a lot of money this year so you can meet your Idols"...I realize that she also cares about my interests.*

The sister's wish (to meet idols) highlights the importance of understanding and acknowledging the recipient's aspirations. This goes beyond generic well-wishes and shows genuine care for the individual's dreams.

Similarly, Informant No. 16's experience signifies how past experiences can shape the perception of unexpected wishes.

> Informant no.16 (Generation Y): *My positive-unexpected wish is "Whatever you do, as long as you're happy, it's okay, as long as you're happy". It's from my aunt. Last time, my aunt was... kind of ...a little bit neverminded and traditional. However, a few years later, she became different. I was very surprised to wish her that sentence. Because her thinking has changed a lot after... after all these years... it makes me happy and surprised.*

After years, the aunt's message changed from the old concept of happiness to focusing on happiness based on the individual context of the receiver. This personalized approach shows the positive impact of the understanding of the sender to the receiver's feelings.

Contextual Factors:

The analysis of focus group interviews reveals that the way someone delivers good wishes can significantly impact the recipient's reaction and the quality of that conversation. For example, sharing from Informant No. 18's shows how surprise elements, sincere delivery, and appropriate timing can enhance the positive effect.

Informant no.18 (generation X, before the "Doi Moi" period): *That was like when I was in 9th grade, her brother and her relatives gave her a gift for Tet. The last sentence did not include the sentence "This year I have a boyfriend". The way I feel... (laughing, embarrassed) At that time I didn't have a boyfriend, I was only in ninth grade. But like oh, (laughing and saying) like that now at home, everything is banned. If I have a brother tomorrow, I hope I have a boyfriend this year. I feel like hugging is a new horizon. I think I can have a boyfriend. I was like ok, I can have a boyfriend at this age. It's like feeling happy, without any pressure. It feels like oh, like there's a new one for me. I feel like I can think about how cool that is. But it's not as strict as it is at home.*

The unexpected nature of the wish, coupled with the excitement and support from her brother created a memorable and uplifting experience

However, cultural and social norms must also be considered. Informant No. 20 and No. 14's contrasting interpretations of the same wish highlight this point.

Informant no.14 (Generation Z, born before 2000): *In general, surprise wishes... will usually come from friends. I wouldn't expect those friends' wishes. I didn't think that person cared that much about me, but the person wished me in Tet ... to "not think too much about a problem that is inherently very simple".*

Informant No.20 (Generation Z, born before 2000): I avoid wishes that include too much of the expectation from the sender. ... like "wish you don't cry, wish you are not sensitive "I don't want to receive that wish so I don't give that wish to others.

While one perceived the "expectation" in the wish as negative, and unfavorable, the other saw it as positive due to their understanding of the social norms and the relationship with the well-wisher. This emphasizes the importance of cultural sensitivity and adapting wishes to the specific context.

4.4.2.2 Factor's influencing negative unexpected wishes

Relational Factors:

According to the participant's perspective, three main relational factors caused the negative wishes which are unexpected good-wishers, uncertain intentions, and individual variation.

Regarding Unexpected Good-wisher, receiving greetings from unexpected individuals can sometimes create awkwardness or confusion.

Informant no.24 (Generation X): I also don't remember the wishes, but I will remember the situation. There is a person who sends me wishes every year. That person is my old customer, we only trade and sell sometimes. But that person sent me New Year wishes in Tet, I'll be a bit surprised by that wish. Because actually, I don't feel close that much with that guy. I don't know if I should answer them, or if I should stay silent. I don't know if they will send this general wish in bulk or if they will send it to me, I don't know how to respond to it.

As seen with Informant No. 24, unsolicited wishes from past customers felt surprising due to the lack of close connection. This highlights the importance of considering the relationship dynamic before extending good wishes.

In terms of Uncertain Intention: When the well-wisher's intentions are unclear, negative interpretations can arise.

Informant no.18 (Generation X): *I feel a bit scared when I receive New Year messages from Zalo or "copy" messages from those I don't feel close to.*

Informant No. 18 felt apprehensive about receiving generic messages due to uncertainty about reciprocity and the sender's genuineness. Understanding the recipient's perspective and tailoring wishes accordingly can prevent discomfort.

Regarding Individual Variation: While some appreciate any form of acknowledgment, others prioritize personal connection.

Informant No.17 (Generation Y): *It does not matter about the content of the wish, for me the matter is about WHO and WHEN they send.... I even just sent the icon to my friend."*

Informant No. 17 valued gestures from distant connections, demonstrating how individual personalities influence the perception of wishes.

Individual factor:

The results from the focus group interviews show that social expectations and unwanted pressure usually cause negative wishes during the Tet holiday. It is wishes focused on societal expectations that can create pressure and negativity.

Informant No. 13 (generation Z): *My dad's younger sister asked me... wish you a new year, have a lover soon, get married, and have a baby so that our parents can have a grandchild to hold. (speaks slowly, laughs) I've heard it's like a joke... you have to have a lover, you have to get married, then you have to have children. But not for myself, but for my parents to have a grandchild to hold.*

Informant No. 13 felt burdened by her aunt's wish for marriage and children, highlighting how personal goals and societal expectations might conflict. Well-wishers should be mindful of individual circumstances and avoid imposing unwanted pressure.

In addition, the findings show that while close relationships offer comfort and familiarity, they can also be breeding grounds for negative perceptions surrounding Tet's wishes. The findings revealed a tendency for individuals to project their expectations onto those they feel closest to.

Informant No. 10 exemplifies this dynamic:

Informant No.10 (Generation Z: *My father wished me: "This year I wish you to be talented, study something, master's degree, doctorate". It is pressure. I don't like it, I don't know if it's wishing me or making me feel more pressured. I feel like that's what they want me to do rather than just a wish.*

The father's wish contains many expectations for academic achievement causing a negative feeling in the receiver. The receiver, also the sender's daughter, felt under pressure rather than encouragement when receiving this wish. It highlights how well-intentioned wishes, laced with personal expectations, can burden the recipient and erode the positive spirit of Tet.

Similarly, Informant No. 14 felt negatively impacted by a wish urging *"have a stable job in the hometown"* While seeking self-improvement is valuable, framing it as a wish within a close relationship can imply judgment and create defensiveness.

These examples raise the importance of navigating relational expectations during Tet's wishes. While expressing care and desires for loved ones is natural, phrasing them as open-ended encouragement rather than veiled expectations can ensure the message resonates positively and strengthens the bond rather than creating unnecessary pressure.

Contextual factors:

While cultural norms and individual context play crucial roles in shaping the impact of Tet wishes, their misinterpretation can lead to unintended negativity. As the experience of one interviewee:

Informant No.20 (Generation Z): *I received an awkward wish from a sister, also my superior. She told me "I hope you get pregnant this year". Another one was when I was at the end of 12th grade, or in university something, someone suddenly wished me, "I wish you can step up into the next grade every year in the school." I found it very awkward.*

This wish shows that the negative influences are caused by misunderstanding the individual context of the receiver. The wish of "stepping up to the next grade in school" in this case does not fit with the person who studies in the last grade of secondary school. It underscored that contextually relevant wishes avoid ambiguity, especially amongst diverse recipients.

Well-intentioned wishes can land poorly depending on the situation. One of the interviewees shared the experience:

Informant No.21 (Generation Y): *My crush wished me "Wish you have a boyfriend soon.*

In that case, the sender may not know the intention of the receiver, which is the liking in a romantic way toward the sender. That context leads to a negative wish toward the receiver feeling. Informant No.21 said: "How can whoever I want to be my boyfriend wish me to have another boyfriend?".

Moreover, the lack of Personalization such as generic, impersonal wishes can feel dismissive and inauthentic.

Informant No.18 (Generation X): *I am scared of general wishes from general relationships.*

Understanding the recipient's individual circumstances and tailoring the wish accordingly creates a more meaningful and positive impact.

In conclusion, navigating cultural nuances and being mindful of individual

context and delivery are essential elements of good wishes. Cultural norms and personal contexts evolve, so being open, learning, and adapting is crucial in giving meaningful Tet wishes.

4.4.2.3 How Vietnamese react to the expectancy violation in unexpected Tet's wishes

As mentioned in the communication models in chapter 2, feedbacks play the important role in conversation. However, as textual analysis from Tet song samples, although there are many guides for sender in giving good wishes, there is no guide for receiver in giving their feedbacks.

To examine the influences of Tet's songs in guiding people in giving feedback to good wish, especially in the unexpected Tet's wish, table 4.16 shows the comparison of respondent for good wishes between Tet song samples and participant's experiences from focus group interviews.

Table 4.16: The comparison about the responds to Tet wish between the guiding and Tet's conversation.

THE GUIDE OF RESPONDENT FOR TET'S WISH		THE RESPONDENT FOR TET'S WISH
Guide in Tet songs samples	Guide from family, school and observation participant learn	In the Tet conversation
● Not mention	● Say "Thank you"	● Thank you ● Seriocomic or reply in the way between-jest-and-earnest ● Smile and keep quiet ● Reply the same way with the sender. For example, Informant No.17 (Generation Y): "*I only send the icon for Tet's wish*"

Table 4.16 demonstrates that there is the similar in the guides of giving Tet's wishes and the conversation of giving Tet wishes in focus group interviews. In detail, both the guide from Tet song and from family, school do not mention or only guide the sender to say "thank you" when they receive good wishes. It shows that Vietnamese more focus on guiding and giving wishes for the sender than the receiver. Similarly, participants also shared that they usually "Thank you", Smile, or keep quiet when receiving Tet's wish even if it unmet their expectations.

Informant No 23 (Generation Y): *Even I was not comfortable with those but it is Tet holiday and they are all older than me so we could not make it serious. I only say thank you or reply in a way between jest and earnest.*

In detail, the table 4.17 shows the how communicator respond on negative and positive unexpected Tet's wishes.

Table 4.17: Communicator respond according to negative and positive- unexpected Tet's wish.

POSITIVE- UNEXPECTED WISHES		NEGATIVE- UNEXPECTED WISHES	
Unspoken feelings of receivers	Receiver's reply	Receiver's reply	Unspoken feelings of receivers
• Feel they are cared • Feel surprised and happy • Feel there is a new chapter is opening	• Thank you • Smile • Silence	• Thank you • Reply in the way between jest and earnest • Say "I am not sure"	• Feel confuse • Feel angry • Feel under the pressure • Feel disappointed

As the qualitative data in focus group interviews, expectancy violation in good wishes, especially during Tet holiday is usually unspoken. The sharing from Informant No.23 also shows that the context of Tet where people usually avoid showing their uncomfortable and the culture of respecting older people emphasizes these expectancy violations. Moreover, this also influences the sense of Vietnamese people with Tet, especially in a negative way. Informant No. 15 shared that: "Now, although I do like gathering with family I rarely come back to our hometown because I don't feel comfortable with these kinds of wishes, people and the way family members communicate with each other".

Interestingly, with positive unexpected Tet wishes, participants shared that they also did not show their feedback to sender. Informant No.16 "I was surprised that my aunt changed her mind so much and I felt really happy although I didn't say to her."

4.4.3 The influences of Violation Valence in Vietnamese communicators during the Tet holiday

Neutral Tet's wishes (or Expected Tet's Wishes)

Neutral Tet's wishes have an influence on maintaining Vietnamese traditions and starting conversations. For many Vietnamese, exchanging Tet wishes, even neutral ones, carries deep cultural significance. While these greetings might not hold profound personal meaning, they serve as a crucial component of initiating communication and upholding tradition.

Informant No.16 (Generation Y): *Nearly 80% of Tet's wishes I gave with no concern. It's just an auto-pilot habit and then it pops out.*

Most kinds of wishes usually not have much influence on communicator, however the repetition of tradition keeps younger generation practice that ritual. In addition, this is also the way Vietnamese start the greetings during the Tet holiday.

Informant No 19 (Generation Z): *Instead of saying anything, I can start greetings in the wish for ice-breaking. It's also the tradition.*

These perspectives of interviewee suggest that neutral Tet wishes, though potentially lacking individual impact, contribute to establishing and maintaining communicative norms during Tet.

Unexpected Wishes

In contrast, compared with Neutral Tet's wishes, unexpected Tet wishes, whether positive or negative, can evoke strong emotions in both the sender and receiver.

According to positive impact, the interviews shared that:

Informant No. 18 (Generation X): *I felt there was a new chapter that would open with this wish that I could do what my family had banned me from doing before.*

Informant No. 5 (Generation Z): *I feel I'm being cared for by my younger sister.*

Informant No. 23 (Generation Y): *I was totally surprised and happy. It brings me a sense of humor from an unexpected joke-like wish.*

These experiences highlight the potential of unexpected wishes to create joy, connection, and even humor within relationships.

About the negative impacts, informants No. 16 and 17 shared that initially, they reacted negatively to wishes that imposed unwanted expectations or societal pressures. In addition, another share of informants also shows that:

Informant No. 23 (Generation Y): *I felt obligated to maintain harmony with people around me even when I disagreed with a wish due to social expectations.*

These responses demonstrate the potential for unexpected wishes to cause discomfort, pressure, or even conflict when they clash with the recipient's values or expectations.

When it came to the navigating the Sender's Role, Informants shared their viewpoints:

Informant No. 20, (Generation Z): *Sender should Avoid wishes that are laden with expectations due to their potential to pressure the recipient.*

Similarly, another participant also shared that:

Informant No. 21 (Generation Y): *I think if I don't have enough closeness and understanding to the receiver, I would avoid wishes that carry individual expectations.*

These viewpoints emphasize the importance of the sender's responsibility in crafting thoughtful and sensitive wishes that respect the recipient's individual context and emotional state.

In conclusion, Tet wishes, both neutral, positively and negatively unexpected, play a unique role in shaping communication and fostering connections between Vietnamese people during the Tet holiday. While neutral wishes uphold tradition and initiate conversations, unexpected wishes can trigger a range of emotions. As the senders, communicators must be mindful of potential negative impacts and strive to craft wishes based on the unique contexts.

4.5 Conclusion

Good wish in Tet song lyrics

Beyond mere expressions of hope, Tet's wishes reflect the periods of Vietnam society. The topics of peace and reunion, particularly prevalent in songs from periods marked by conflict, highlight the deep-seated desire for stability and unity. The recurring wishes for health, happiness, and prosperity signify enduring values that transcend specific historical contexts.

Social expectations play a powerful role in shaping the themes and expressions of Tet wishes. The emphasis on respect for elders, sibling solidarity, and community well-being resonates throughout the lyrics, mirroring the strong emphasis on familial bonds and collective well-being within Vietnamese culture. Interestingly, the age and gender of the wisher influence the specific aspirations expressed, revealing the unique desires and concerns held by different groups within society.

While Tet songs offer rich guidance for crafting heartfelt wishes, the unspoken etiquette surrounding responses highlights a unique cultural perspective. The focus on the act of giving, without expecting reciprocation, reflects the deep-rooted values of politeness and gratitude. However, it also shows that the importance of feedback or

response is not emphasized in the good-wishes conversation during Tet.

The influences of good wish in Tet's song lyrics in guiding Vietnamese giving Tet's wish

The result of the focus group interview shows that Tet songs play a significant role in shaping Vietnamese Tet wishes, particularly during childhood. By immersing themselves in these songs within the family and school environment, children learn the art of expressing good wishes. However, the influence of Tet songs changes in their later life.

Both the songs and how Vietnamese people typically express Tet wishes share similar themes and structures. Topics like happiness, health, and wealth consistently appear in both mediums across time. Additionally, both Tet songs and spoken wishes often utilize rhythmic patterns and four-word phrases for conciseness and impact.

The key differences between Tet's wish in the song and the informant's wish exist in the level of intimacy and targeted messages. Tet songs primarily focus on wishes for family members and broader relationships, while individuals tend to personalize their wishes for closer relationships, tailoring them to the specific circumstances of the recipient.

The Expectancy Violation in Tet's wish conversation and its influence on communicators.

Expectancy violations which are Tet wishes deviate from what's expected, and are a common phenomenon during Tet greetings in Vietnam. Nearly 80% of participants reported experiencing such violations. These can impact communicators in both positive and negative ways, but unfortunately, the study's qualitative data revealed a predominance of negative unexpected Tet wishes.

CHAPTER 5

DISCUSSION

The chapter provides a summary of the findings on good wishes construction through Tet's song. First, it explains the formation and promotion of good wishes through Tet's song samples and Vietnamese conversation during Tet. This chapter also provides the positive and negative impacts of expectancy violation of Tet's wish from the focus group interview findings. After that, it also engages in a specific discussion to illuminate the broader implications of the research results. Then, the contribution and limitations of this research are explained. Finally, recommendations for future research directions are suggested.

5.1 Summary of Findings

This research aimed to explore the influences of Tet's song lyrics on giving good wishes rituals. Besides, the impacts of unexpected Tet's wishes on communicators in Vietnamese are also analyzed during the Tet holiday.

To answer the research questions, this research applies the communications models and the Expectancy Violation Theory as the framework. In detail, based on the suggestion about communication models as mentioned in Chapter 2, this study focuses on the influences of "Tet's song lyrics" and relevant "communications backgrounds" as the "field of experiences" in the communications models. The concept of "noise" is also used as the conceptual lens to explore the effects of different backgrounds on Tet's wishes. The concept of expectancy, focusing on the three main sources causing the expectancy violation, is also employed to analyze Tet's song lyrics and the findings in focus group interviews. To achieve the outcome, the research methods included the content and textual analysis of Tet's song samples and semi-structured- focus group interviews and observation during the interview setting.

5.1.1 The Key Findings Answering the First Research Question:

How do the lyrics of Vietnamese Tet songs reflect social expectations toward good wishes?

Social expectations are reflected through Tet's wish. The unchanged desires of the Vietnamese are shown through the repeated topics of Tet's wish. The main topics of Tet's wishes in the Tet songs samples during the period when the songs "were written" from 1953 and 2013 mostly remain similar. The topics about happiness, wealth, luck, health and love are repeated across the mentioned periods from 1953 to 2013.

However, the key messages are different. The lyrics about Tet's wish in Tet's song samples not only deliver "good wishes" but also subtly reflect and shape societal expectations throughout different historical periods. During wartime, Tet's wishes resonated with the collective yearning for peace and reunification. In contrast, periods of peace emphasized the topic of happiness, the healthy, wealthy, success, peace in mind. These ideals were frequently embedded within the lyrics themselves, acting as implicit guides for wish-giving.

5.1.2 The Key Findings Answering the Second Research Question:

What influence do the lyrics of Vietnamese Tet song have on Vietnamese greetings?

As the result of this study, Tet songs are not only entertainment, but have also shaped and guided the practice of exchanging Tet wishes in the current Vietnamese context, especially for children. Most participants learn how to give Tet's wishes for family members and general relationships through Tet's song as one of their "the "template" which is the unchanged and repeated wishes by participants in different generations.

Additionally, Tet's songs also provide the guide for people to give Tet wishes. Through the lyrics, remained topics about wishes in different periods such as health, happiness, wealth, luck, etc are reflected social expectation and cultivate the guiding of

giving Tet's wishes.

5.1.3 The Key Findings Answering the Third Research Question:

What are the perceptions of communicators as senders and receivers about the expectation of good wishes in particular Vietnamese greetings?

According to findings from focus groups, showing the expectation of goodwill is regarded as a part of the greeting ritual in Vietnamese. For closed relationships such as close friends or family members, it means the sender cares about the receiver's needs, so they wish for others. For general relationships (relatives, customers) or closed relationships (such as family members, close friends, etc.), giving Tet's wish is a tradition, to connect people, to greet and start the conversation during Tet.

According to the analysis, based on the Expectancy Violation, three main sources influence the decision to give Tet's wish and how Vietnamese tailor their wish for others. These sources include: (1) relational factors, (2) individual factors and (3) *context factors*.

The influences of relational factors:

The relational factors are defined as the level of intimacy of a relationship. Informant divides there are two kinds of relationship which are general relationship and closed relationships.

As the sender, all participants shared that the level of intimacy and liking are directly affects their decision whether to give Tet's wish and how they give the Tet's wish for any people. In a group of strangers, people choose to give Tet's wish to people based on their liking. Besides, relational factors also influence the way people create the wish for each receiver. People tend to give the general wishes for general relationships. A general wish is wish from the "template" or popular wish that people learn from their childhood. With closed relationships, participants spend more time to think and tailor the wish to well fit the receiver's need well.

As a receiver, people tend to show more of their perceptions to the receiver who

they feel close to. Participants also shared that they feel more emotional with the same wish when receiving it from those they feel close to or who shared more understanding.

The influence of individual factors:

According to qualitative data from this research, individual factors are usually concerned with age, gender, and personality. As the sender, most participants give wishes about health for the elderly and "eat well, grow up soon" for children. Other topics of wish such as happiness, the wealthy, the fulfilled life are usually wished for young adults or adults. Besides, senders in older generations tend to spend more time for tailoring wishes and giving them in traditional ways such as talking face to face, handwriting or an email while younger generations tend to give wish as the greetings, as a simple wish or icon in social media such as Zalo or messenger.

Interestingly, women tend to express more their personal wishes more than men. Men choose to give Tet's wish by an action such as giving money or talking, updating with who they feel closed to. Informants also inform that they tend to tailor Tet's wishes for other based on their understanding of the receiver's personality. For example, introverted people usually do not give Tet's wishes to others than extroverts.

As receivers, participants show that they feel happier when they receive wishes that fit their individual lives, such as those about personality and needs. Personality also influences the way people perceive the meaning of Tet's wish

The influence of context factors:

Using the conceptual framework based on the EVT, the context factor is one of the factors that caused the unexpected violation. In EVT, it is explained as social norms, stereotypes, and hearsay. According to the result of this study, the contextual factors include (1) Stereotypes and Social expectations (2) Hearsay from Tet songs, and learning from family and school. The tradition of Tet wish-giving in Vietnam is influenced by a

complex interplay of contextual factors. Anchored in stereotypes and social expectations, older generations often wish for academic success, marriage, and children, reflecting their vision of a "fulfilled life." However, younger voices express different concerns, prioritizing mental well-being and body positivity in their wishes, challenging traditional beauty standards. This generational shift highlights an evolving landscape of expectations. Interestingly, cultural transmission plays a powerful role, with Tet songs and family traditions shaping people's understanding of positive intentions behind wishes. Many even learn a "template" approach, applying it to different relationships. In addition, the collective atmosphere of Tet reinforces the practice of associating wishes with lucky money, especially for children. While these factors lead to expected wishes aligned with cultural norms, unexpected ones also arise, reflecting individual values and challenging traditional stereotypes. It shows that the context surrounding Tet wish-giving creates a dynamic interplay between tradition and personal expression, resulting in a diversity of wishes shared during the Tet holiday.

Interestingly, the songs seem to offer little explicit guidance for the recipients of these wishes. This absence might suggest an expectation of gracious acceptance and appreciation for the well-wishes expressed, highlighting the inherent social value placed on positive intentions during Tet.

Finally, comparing the analysis of Tet song samples and the focus group interview shows the interesting point is that unlike the guidance offered in some Tet songs, Vietnamese participants also reported a lack of specific instruction on how to respond to Tet wishes. To reply to Tet's wishes or communication with older generations is mostly learned from their observations. The most common responses observed were simply "Thank you" or a smile accompanied by silence. It emphasizes the unspoken struggles between different generations in Tet's wish during the New Year communication.

5.1.4 The Key Findings Answering the Fourth Research Question:

How does expectancy violation influence the communication of Vietnamese people as senders and receivers of good wishes during the Tet holiday?

The findings of study show that, unexpected Tet's wish is the popular phenomenon in Tet's conversation. Most participants share that they experienced the unexpected Tet's wish. Compared to the expected Tet's wish, unexpected wished bring more influences on communicators in both positive and negative ways.

The results also show that participants' reply similarly with both positive and negative Tet wishes-unexpected to the senders. However, the two kinds of Tet's wishes influence participants differently in unspoken communication. While positive-unexpected wished bring the most memorable and joyful by surprising receiver, negative-unexpected made them confused, disappointed.

According to the result of qualitative data from focus group, the sources of both positive and negative unexpected are described in the Figure 5.1

Figure 5.1: Factors influencing positive and negative unexpected Tet's wishes

Factors Influencing Unexpected Tet's Wishes					
Positive			**Negative**		
Individual Factors	**Relational Factors**	**Context Factors**	**Individual Factors**	**Relational Factors**	**Context Factors**
Shared Interests	Longtime-disconnect-ed friends

Shared understanding

Sense of humor | Understanding the individual context | Social expectations

Unwanted pressure | Unexpected sender

Unwanted Intimacy

Uncertain Intention

Individual Variation | Inappropri-ate individual context |

The examples describe for figure 5.1 are demonstrated in table 5.1. These examples are suggested by participants in the focus group interviews.

Table 5.1: Example for positive and negative unexpected wishes that are influenced by the different factors.

	Examples of Positive wishes	Examples of Negative wishes
Individual factors	● When the sender and the receiver share the same interests such as music genre, or celebrities.	● Wish such as "having husband", "having more children" or "getting the doctoral degree".
Relational factors	● Wish from close friends, classmates or relatives that they have not met or chat for years. ● Wish from sender who used to not support receiver's career or marriage life and then that sender change their understanding to support them. ● Humorous wish	● Wishes receiver perceived that are not from close relationship and they are confused if they should reply or not. Such as wishes are from customer who only met one time. ● Wishes from general relationships (such as relatives). They may wish who graduated that "moving to the next class". ● Wish from receiver's crush that "wish you having new lover".
Context factor	● In the Covid 19, wish for the patient get better soon.	● Wish for the woman who have cancer and cannot have children that "have pregnant soon".

The popular positive-unexpected Tet's wishes are from "unexpected sender" such as long-time-disconnected friends. Meanwhile the negative unexpected Tet's wishes are usually based on the content of wishes. The most popular negative wishes have different key messages about the fulfilled life.

People who usually received the negative of Tet's wishes shared that they are aware of the impact of negative expectation violation in good wishes. Thus, as the sender, they are more careful in tailor good-wishes for others and not putting too much personal expectation in the wishes for the receiver except when they are so sure about the receiver's needs.

5.2 Discussion

5.2.1 Discussion findings based on past research findings

5.2.1.1 The guide for Tet's wishes.

Tet, Vietnam's biggest celebration, holds a special place in music and wishes. This study analyzed popular Tet songs from 1953 to 2013, however, from the result of focus group interviews, younger generations are also simultaneously influenced by newer songs, marketing campaigns, and international music. Most participant shared that they follow annual Tet music campaign and they can remember the lyrics of the songs in these marketing campaigns.

Younger participants (Generation Y and Z) mentioned that Coca-Cola and Pepsi campaigns shaping their wishes, while still enjoying traditional music with family. This highlights the dynamic nature of Tet music consumption and guidance surrounding Tet's wishes, especially amongst the younger generations. Thus, the guidance about Tet's wish is also more and more broad. It is the overlap of many layers as follows.

Layered influences

- *Culture and Language:* the Vietnamese language inherently establishes hierarchy through specific terms for family members. Children learn their position and tailor their wishes accordingly. Informant examples showcase how addressing someone as "mother's brother" versus "younger brother's daughter" influences the wish content and emphasizes the social gap. According to the qualitative data from this study, the older generations, especially from family members tend to put their expectations on younger generations. Youngsters tend reply by saying "Thank you", and "keep quiet" and avoid showing their perspectives. Moreover, as shared by Informant No.23, it also influences the way they reply and how they reply to the sender. In collectivist societies, where emphasis is placed on the needs of the group over individual desires, young people are socialized to adhere to established family and community norms. This can manifest in expectations that people need to pursue expectations from family or societal expectations (Oettingen & Zosuls, 2006, as cited in Le et al (2023). Thus, it explains why feedback, especially from younger to older people is not emphasized to avoid violation during Tet.

- *Family and school:* Building upon language knowledge, both family and school reinforce how to give good wishes through repetition and instruction.

- *Observation and experience:* Participants acknowledge learning through observing others and continuously adapting their practices based on personal experiences. This aligns with West & Turner's (2014) concept of the "field of experiences" shaping individual interpretations of messages. For instance, Informant No.20 learned from negative experiences that imposing personal expectations in wishes can violate expectations, leading them to avoid such wishes altogether.

The way Tet wishes are guided and constructed is a dynamic process influenced by language, family/school teachings, observation, and individual experiences. Younger generations exhibit this dynamism most prominently, incorporating newer influences alongside traditional practices.

Figure 5.2: Guiding good wish through layered influences

Vietnamese language and culture

School and family

Observation and
Field of experiences

Individual good wishes
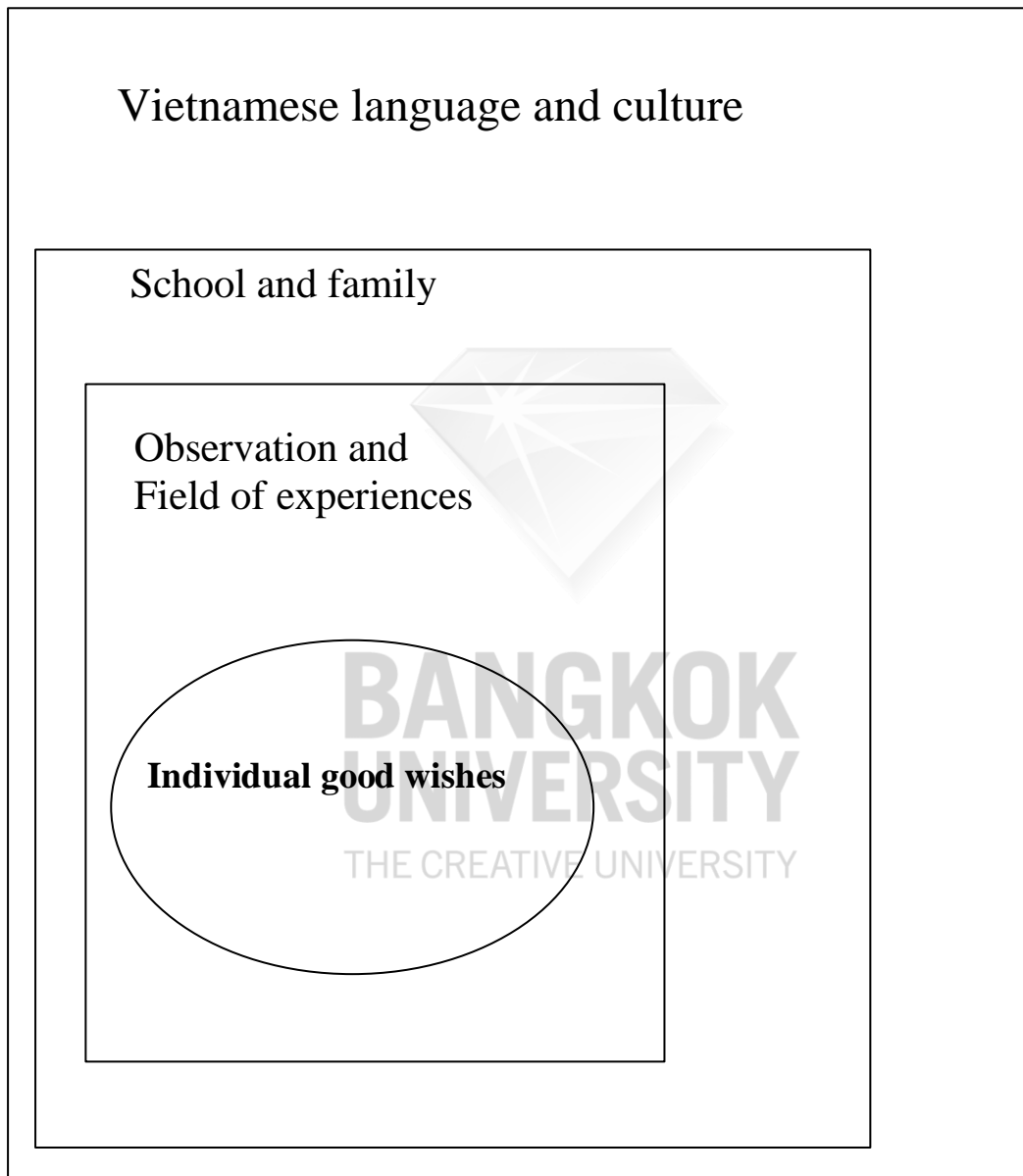
      The result from this study confirms that popular Tet songs have historically served as guides for crafting Tet wishes, reflecting cultural and societal values of different eras. Interestingly, as the sharing from participant, Tet's songs are also listened through other

seasons. It shows the wider influences of music related to Tet in a daily life. For instance, some participants shared that they "*don't need Tet to listen Tet's songs*", people also listen Tet songs when they "*have a mood*".

However other mediums now play a growing role. Television shows, Vietnamese literature such as poems or folk literature, and even marketing campaigns all contribute to shaping contemporary Tet wishes.

For instance, the analysis of Tet songs revealed how historical periods influenced the content of wishes. Today, however, the rise of marketing in Vietnam has led many brands to leverage Tet messages for promotional purposes. Consequently, the messages embedded in Tet's wishes are evolving beyond traditional Vietnamese values associated with Tet.

5.2.1.2 Good wish conversation in Vietnam

According to Vietnamese cultural researcher Nhat Thanh as cited in Le (2024), good wishes traditionally serve to connect people and express care. However, focus group interviews revealed a fascinating shift in perception among younger generations. Initially, most participants associate good wishes, especially during Tet, with receiving lucky money. This linkage is also shown in the song lyrics and holiday conversations.

Only as they mature do they grasp the deeper meaning of expressing goodwill. Nonetheless, everyday interactions and casual relationships tend to rely on generic well-wishes, while deeper intentionality is reserved for significant occasions and close connections.

As cited in Chapter 1 and Chapter 2, Sophana (2005) also highlights the use of good wishes as daily greetings. In this study, the result confirms giving-good-wishes practice, finding them employed not only in everyday life but also on birthdays, weddings, and various celebrations. According to sharing from generation Z participants

that their family now usually travel so they rarely give wishes however they tend to give wish in birthday.

As the sharing, Informant No.5 prioritizing personalized wishes for close friends on birthdays, demonstrating increased consideration beyond Tet holidays. It shows the broader used of good-wishes in Vietnamese culture from daily life to special occasions.

Moreover, the importance of cultural context in crafting good wishes becomes evident in an anecdote shared by television host Dustin in the series "Bar Story" (Dustin, 2018). Having studied abroad in the US, he made the mistake of wishing Vietnamese women to be "cleverer" on Women's Day. This backfired, as in Vietnamese culture, such phrasing could be interpreted as implying a lack of intelligence. This "bad good wish" resulted in his dismissal, showcasing the potent influence of well-phrased words and cultural sensitivity.

This emphasizes the impact of good wishes, particularly when broadcast through public channels. They affect not only the recipient but also the sender and the communication agency itself.

Nowadays, social media provides more and more platforms for sharing good wishes, from traditional methods like letters and cards to modern platforms like Messenger and Zalo. Data from the focus group discussions also reveal the use of AI-customized wishes and emoji-based expressions. It illustrates the trend that using AI for crafting personalized messages, even with younger generations sender.

Interestingly, participant also shared about the experiences since they were a child that they "*usually encourage to keep quiet after giving wishes for older. The rest of adult-conversation, they tend to only listen or follow what their parents saying.*"

Children are typically not encouraged to actively participate in Tet wish conversations, particularly in voicing their perspectives or offering feedback. This last-

long training led to many negative expectation violations as sharing from focus group interview. It shows that the traditional norm involves younger individuals respectfully wishing elders well and passively listening.

These observations the inter-relation between tradition and evolution in Vietnamese good wish customs. While the core values of connection and care remain, younger generations demonstrate a nuanced understanding and evolving practices. The develop off social media and technology further are creating the dynamic in how these wishes are expressed in communication about good-wishes.

5.2.1.3 Expectancy violations in Tet's wish

Focus group analysis reveals that close relationships are sources of both positive and negative experiences regarding Tet's wishes. While shared experiences can inspire meaningful and well-received wishes, close friends, family members, and relatives can also inadvertently create pressure and negativity through unspoken expectations.

Interestingly, a recurring norm emerged from 23/24 participants: the near-identical wish for children to "eat well, grow fast, follow parental guidance, and study well." This highlights the subtle pressure embedded in expectations for children. Le et al. (2023) point out that in collectivist societies like Vietnam, young people are expected to conform to family and community norms, often including pre-selected career paths. This emphasis on education, seen as the key to securing stability and social respect, can clash with individual aspirations, creating intergenerational conflict as younger generations seek to pursue their passions.

However, most of perspective offered by participants in focus group that children are only give wishes that follow the guide from song lyrics, family member and school. Usually, the wish children receive that "eat well, grow soon". However, as sharing from generation Z and Y participants, they perceived it is a negative social expectation. It is explained by those participants that "*A child who eats less and grows slowly is fine, as long as they are healthy. Why do they have to be obedient and study well?*". This insightful reflection highlights the potential violation of expectations when wishes become rote pronouncements rather than genuine expressions of care.

While children are traditionally discouraged from offering feedback or voicing their perspectives during Tet Wish conversations, this study doesn't delve deeper into specific expectations placed upon them. However, exploring these dynamics could open up further research avenues on this unique group of communicators within the Tet with tradition.

Children, as mentioned, are not encouraged to show their feedbacks or raise their saying in tradition context as Tet holiday. However, in this study's limits, these norms about expected for children are not focused to analyze. However, these explore about good wishes for children may help to encourage further studies on this special communication during Tet's wish conversation.

5.2.2 Discussion of finding based on relevant theories

5.2.2.1 Expectancy violation

The results from this study confirm the sources of expectancy violation are from the three main factors which are the individual factors, relational factors and context factors. The detail about these factors which are mentioned in the figure 5.1.

In addition, the violation valences which are the negative or positive influences of unexpected violation have changed over time and it can be the neutral influences. For example, according to the sharing from unexpected Tet's wish of Informant No.19 that "*I was totally surprised about that wishes but I don't think it has the positive or negative influences on me. I was just so surprised*". And another sharing from Informant No.21 "*At that time when my crush wished me to have a boyfriend. I was a bit sad but now, it turns to the joke for me. I don't feel it sad but the joke now*".

5.2.2.2 Communication models

The results of this study about good wishes during the Tet holiday confirm the role of the field of experiences, feedback, and noise in effective communication.

Figure 2.4: The Transaction Model
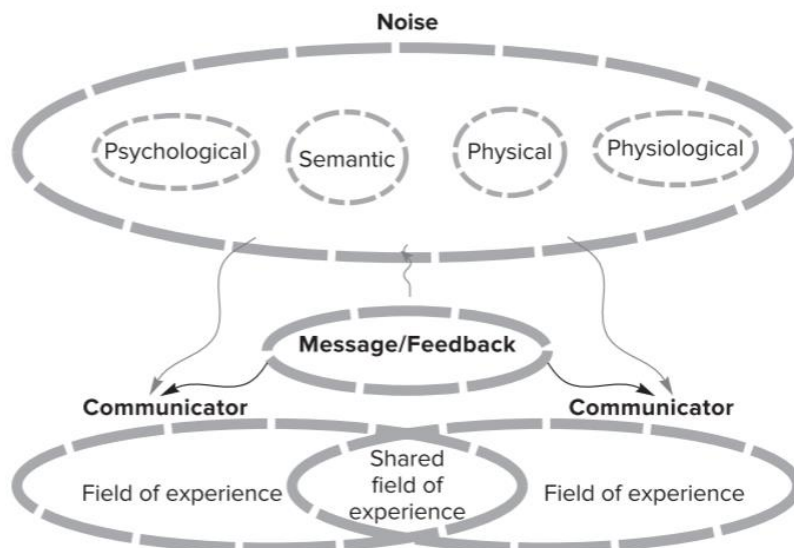
Source: West, R. L., & Turner, L. H. (2014). *Introducing Communication Theory: Analysis and Application* (4th ed.). New York, NY: McGraw-Hill.

(1) Field of experiences: On the one hand, shared experiences about the receiver may help the communicator give the-more-fit- wishes to others. On the other hand, people who have close relationships also tend to have more assumptions about who they feel close to and put their bias on those people. For example. parents, because of their love for their child can draw the wish which they think is good for their child without concern about their child's perspective. Besides, those who have received negative unexpected good wishes have the awareness to minimize or avoid giving wishes that carry assumptions about receiver's expectations. For example, Informant No.20 shared "Because I don't want to receive that kind of wish so I don't give wish included too many individual expectations for others."

(2) Noises: There are 4 types of noise mentioned in communication models. They are Sematic, Physical, Physiological, and Psychological Noises. As the results about the influences of Tet's song on participants, 2 main noises are influencing the process of listening to Tet's song which is physical noise (from passively listening

such as people listening to the song when they are working in a cafe, driving, cooking), Psychological (song writer's prejudice, bias, etc). Similarly, the two mentioned noises are also included during the conversation during Tet's wish. Especially, the bias and prejudices from communicators with different fields of experience (generation gaps) are the main reason for the negative unexpected Tet's wishes.

(3) Feedback: Feedback plays an important role in effective communication which helps the sender and receiver gain more understanding about each other. However, it is not mentioned or taught in both Tet's song lyrics and the also not promoted to show in Tet's wish conversations. Most of the feedback is nonverbal. For example, Informant No.13 shared that "I got very angry" at the time but I "didn't reply". Thus, in that case, people who give the wish to Informant No.13 cannot understand and are unaware of the receiver's perspective. The lack of feedback in Tet's wish conversation or untruthful feedback is the big issue that causes negative influences on communicators during Tet.

While communication models and the analysis of Tet's greetings (good wishes) are different concepts, they share a fundamental understanding of the communication process. First, they acknowledge the presence of a communicator, the individual sending or receiving the message. Additionally, both also show the potential for noises which are any interference that disrupts the clarity of the message. Finally, the importance of the field of experience which is the cultural background and knowledge that shapes how messages are interpreted, is acknowledged in both communication models and the analysis of Tet's greetings.

Table 5.2: Discussion on the similarities and differences between communication models
and the results of the study.

Similarities between communication models and the results from this study	Differences between communication models and the results from this study		
	Communication models	Good- wishes in Tet's song samples	Good- wishes in Tet's conversation
Communication includes ● Communica -tor ● Noises ● Field of experiences	● Communica -tor as sender and receiver ● Feedback plays the important role in communicat ion	● Emphasize The role of Sender ● Not mention about feedbacks	● Emphasize The role of Sender ● Most of feedbacks are "Thank you", Smile or Silence

However, there are still differences between the specific roles of the
communicators (sender and receiver) and the feedbacks. In detail, traditional
communication models depict communication as a two-way process, with a clear
emphasis on feedback. The sender transmits a message, and the receiver responds,
allowing the sender to gauge if the message was understood as intended. This feedback
loop is crucial for ensuring effective communication. However, from qualitative data
from focus group interviews and textual analysis about Tet's greetings, it shows a
different picture. In both lyrics of Tet song samples and sharing of participants, guiding
of giving wish from family and songs mostly focus on the sender. The analysis highlights

the importance of the sender's intent and the way greetings are phrased. Interestingly, there are no guide for receiver in the lyrics. From focus interviews, the analysis suggests that feedback from the receiver is often implicit or indirect, limited to expressions like "thank you," smiles, or even silence. This suggests a cultural context where the focus might be on the sender's good wishes rather than an explicit confirmation of understanding from the receiver.

In conclusion, while both communication models and the analysis of Tet's greetings acknowledge the core elements of communication, they differ in their emphasis on the sender and receiver roles. Communication models suggest a two-way process with feedback, whereas Tet greetings analysis suggests a cultural context where emphasis is placed on the sender's message and the receiver's implicit or indirect response. This highlights the importance of considering cultural context when analyzing communication processes.

Notably, besides the main factors included in the communication models, it also needs to mention the limited language in general, Vietnamese culture, and the dynamic of New social media. As mentioned in Chapter 1, language is the medium that helps people to communicate but also limits what people think. For example, instead of giving wishes, introverted participants prefer talking and sharing about their current life. They joined in the communication with their sharing and presentation. However, the unspoken joining is usually hard to see until it is delivered by language.

The other influence is from the characteristics of the Vietnamese language and culture. As mentioned in Chapter 1, from a very young age, children are taught about the hierarchy in the family and society. For example, in English, people can talk by only using "I-you" but in Vietnamese, they have to remember and call different people in the family member with their exact hierarchy. For example, the "uncle" who is the father's brother called "bác", the "uncle" who is mother's brother called "cậu. The "aunt" who is

the father's sister called "cô" while the "aunt" who is mother's sister called "dì". Learning Vietnamese also taught the children about their position in the family that they have to wish people from the oldest to youngest and they have to listen from an adult perspective. It also emphasizes the culture of giving replies.

The result from this study shows that the guide in giving feedback when receiving Tet's wishes is not mentioned in both the song's lyrics and Tet's conversation. Moreover, all participants confirm that they tend to be silent or listen to the older generation during Tet. In addition, with the development of technology and social media in this modern society, there are more changes that the mentioned communication cannot describe. Informant No.17 shared that instead of giving wishes by saying, he tends to prefer icons suggested on social media to others while participants in the older generations think they don't perceive icons as meaningful wishes. Nowadays with the development of artificial intelligence which can automatically send and replying wish via new social media such as Facebook, there will be more and more changes in the way Vietnamese communicate about Tet's wishes.

5.2.3 Discussion of findings based on researcher's expectations

The role of Tet wishes in Tet communication

Giving Tet's wish in Tet, known as the Vietnamese New Year, transcends mere celebration; it's a cornerstone of communication and cultural renewal. Every year on Tet's Eve, the President of Vietnam gives the Tet's wish to Vietnamese and friend countries to connect people and show their courage to develop sustainably together. Similarly, in this year the Tet's wish was also presented on Vietnam Nation Television:

" *...On behalf of the Party and State leaders, I want to send to our compatriots, comrades, and soldiers nationwide, and our compatriots in foreign countries the sincerest sentiment, the most heartfelt regards, and the best New Year wishes. I would also like to extend to our friends on the five continents and peoples in the world the wish for peace, cooperation, friendship, and sustainable development!...*

Wish the nation eternity, the country further prosperity and civilization, and the people's life further prosperity and happiness. May compatriots, comrades, every family, and every people of Vietnam enjoy good health, peace, success, and happiness!"

The ritual of exchanging Tet wishes ("Mừng Tuổi"), also serving as a powerful tool for intergenerational bonding and transmission of values. According to Nguyễn Hiếu Tín, Dean of the Faculty of Tourism, at Ton Duc Thang University in Ho Chi Minh, Tet wishes to foster care and respect between young and old.

"*Tet is the celebration of the New Age. Celebrating Tet means celebrating having a new age, celebrating one person having happiness, it is living longer. For young people, it is the chance to gain and explore wisdom. For Old people, it is the celebration of their life experiences. Thus, Giving Tet's wish (Mừng Tuổi) is meaningful for both young and old people. Older generations offer blessings and "lucky money" symbolizing guidance and support, while younger generations reciprocate with well wishes for health and longevity. This exchange strengthens family ties and reinforces cultural values*.

The remain in the purpose and good expectation of Tet's wish

Compared to the topics that result from qualitative in this study, the purpose and good expectation in the mentioned wish to share the similar. The topic of happiness, health, and peace remains the same even in the wish for a closed relationship, for the formal relationship of wish from the president of the country. It shows the unchanged desire for meaning has remained for a long time by Vietnamese.

According to Ho Nhut Quang, the research of The South Culture in Vietnam "In the trend of integration and development, there are changes. However, it will not erase the original nature or the identity of Vietnamese people in the "*Giving Tet's Wish (Mung*

tuoi)" tradition. The evidence is that the meaning of giving red envelopes remains true to its origin. It means that people still respect and honor the values of the old people and show their respect and love for each other in the family."

The changes which result in this study

However, modern times present challenges. Focus group interviews highlighted a disconnect among younger generations. Informant No. 15 in "The source from focus group interview" expresses discomfort with Tet conversations due to "negative expectation" hinting at potential pressure or judgment associated with traditional wishes.

Informant No.15 (generation Z): *Now I don't give wishes anymore because I think I haven't enjoyed Tet's conversation, especially with my family members. A long time ago, I did it, with my big family but now we live in a different place and I don't want to receive any negative power or questions during Tet.*

This disconnect, as noted in the source, suggests a need to re-evaluate how Tet wishes are communicated and received within families.

Discuss the reason for the wish related to a "fulfilled life" and why the older generation usually mentions weddings, and having more children, the Vietnamese cultural-historical researcher Bui Tran Phuong said:

Originating from Vietnamese culture, before the Chinese domination, Vietnamese were ethnic groups belonging to the Southeast Asian community, an agricultural community that cultivated rice. Tet is an agricultural festival, ... There are long-standing beliefs of the Southeast Asian people called fertility beliefs. "Fertility" means wanting to promote the growth of crops, flowering, and fruiting of trees... And growing fruit trees is similar to humans successfully mating... so people have to pray to the gods. When there was no science, people used to promote it by praying, by other means... One way that people often use is to use magic to make nature imitate them.

Therefore, in fertility beliefs, people worship genitals, male and female genitals, and worship the act of intercourse, so that trees can imitate flowering and fruiting.

Tet wishes remain a vital communication tool in Vietnamese culture, promoting intergenerational connection and cultural continuity. However, modern realities necessitate adaptation. By understanding the evolving sentiments of younger generations and fostering open communication within families, the tradition can continue to bridge generations and ensure its enduring relevance in the years to come.

5.3 Recommendation for Further Application

5.3.1 The role of communication in Vietnam during Tet's holiday and the need for effective intergenerational.

Intergenerational Communication Challenges During Tet

As cited in Chapter Literature Review, Tet is mentioned as the reunion season. It embodies the spirit of reunion and celebration. Families gather after months, if not years, apart. However, beneath the surface of reunions reveals a growing challenge: bridging the communication gap between generations. As suggested from the findings, this issue stems from several factors, including:

- *Shifting Cultural Influences:* Younger generations, exposed to diverse global influences, navigate a cultural landscape distinct from their elders. This creates a disconnect in shared experiences and expectations.
- *Intergenerational Communication Styles:* Traditional Vietnamese communication emphasizes hierarchy and respect for elders. However, younger generations prioritize open dialogue and individual expression, leading to potential misunderstandings.
- *Unspoken Expectations:* Unvoiced assumptions and unspoken negative experiences create barriers to understanding. Each generation struggles to grasp the

other's unique contexts and challenges.

The need for effective intergenerational communication during Tet is evident. According to Doan (2017), Vietnam started to open after the Renewal Policy of the Vietnamese Party in 1986. From this time, the whole country has been developing in an international direction. With new generations, who have lived in this time, especially those who are influenced by both traditional from family and also study broad or learn with Western education, are influenced by both the Western culture and Vietnamese culture. Thus, communication in the inter-generation has become a challenge now.

Informant No.5 (Generation Z, studied in International High School and University in Ho Chi Minh): *During Tet, I love listening story from older people, especially their stories in childhood in periods I cannot know. I love listening to everything as long as it is not related to me. I was scared of their questions.*

Informant No.16. (Generation Y, studied abroad in Holland, work for Taiwan NGO): *I love meeting and listening to the stories from older generations in Tet, even if they keep repeating over the years. However, I was also scared to listen to their questions about me, for example, the question about marriage. Recently, I didn't come back home to Tet.*

Informant No.18. (Generation X, study and work as a teacher in Vietnam): *Sometimes, think I don't understand what younger generations think.*

These sharings show the challenges in communication between different generations in Tet. It shows that there is a need for effective intergenerational communication in Vietnam, especially in Tet. According to the report from UNESCO in 2024, Vietnam leads Southeast Asia in studying abroad (Lien, 2024). It highlights the rising presence of international influences such as the trend of studying abroad among Vietnamese youth, further underlining the urgency of bridging the communication gap.

In mass media, communication such as marketing campaigns from brands to customers or television shows and audiences. Due to the influence of the Tet holiday in Vietnamese culture, every year at Tet, there are more and more Tet marketing campaigns and Tet's shows are created. Similarly, intergenerational communication is one of the most popular in Tet. According to Le et al (2023), in Tet 2017, 12 ads were published with at least 27 million views in each campaign. They all mention family values and generations' communication. Again, it shows the need for effective communication between generations in this event.

As a result of this study, negative expectancy violation is one of the challenges in effective generational communication. It also reveals that most of the experiences are usually unspoken and lack feedbacks. It leads to a lack of understanding from communicators in different generations. Younger generations cannot understand the individual context where older generations are born and what constructs their assumptions about younger generations' expectations. On the other sides, older generations similarly don't know about the new generation's challenges. Thus, there is a need for a catalyst to break this unspoken barrier. This research identifies two key catalysts for improved intergenerational communication:

- Active Listening: Both generations must engage in non-judgmental listening, creating a safe space for sharing unvoiced experiences and fostering deeper understanding.
- Feedback: Openly sharing experiences of "negative expectancy violation" – when expectations go unfulfilled – is crucial. Feedback, delivered in a way that resonates with the recipient, allows both sides to adjust their communication and gain insights into each other's perspectives. From the findings of this research, the suggested feedback technique – responding to "negative expectancy violation" with a blend of humor and seriousness – reflects the importance of tailoring communication to the recipient's understanding.

Ultimately, bridging the intergenerational communication gap during Tet requires conscious effort, empathy, and a willingness to adapt. By actively listening, offering constructive feedback, and embracing cultural differences, families can transform Tet reunions into truly meaningful and enriching experiences for all generations.

Figure 5.3: Catalyst for changing expectancy violation from negative to positive.
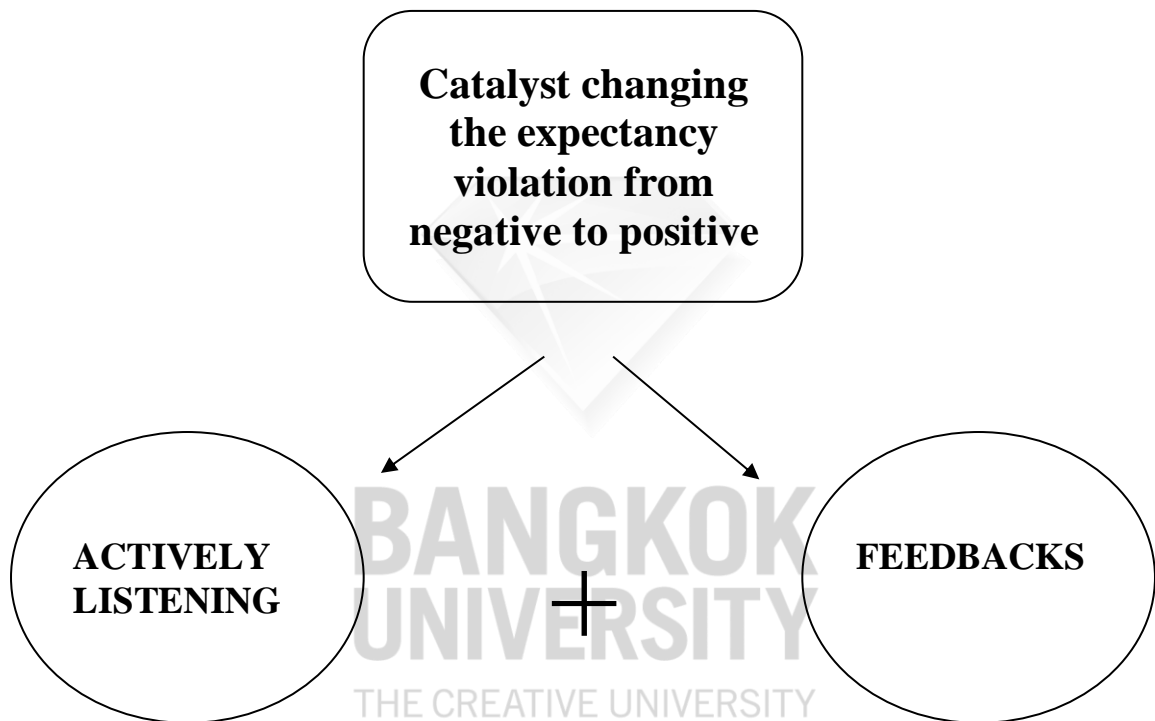
5.3.2 The role of media

As mentioned in section 5.3.1, there is a need for intergenerational communication and a catalyst for changing negative expectancy violations to positive experiences. As suggested from the focus group interviews, effective communication needs to start from shared experiences such as (music, history, updating, etc.) and understanding (individual context of communicator, norm which constructs that people, etc.).

5.3.2.1 Shared Experiences: Music, History, and Updating stories

- Music: Despite generational preferences, emerged as a shared interest that can bridge the gap. For example, as sharing from focus group interview participants that when family members share the same interest in the same music Tet's genre, they can listen Tet's song together as the connections between family members. Other participants also highlighs the enjoyment of traditional Tet music like "Paris by Night," showcasing the power of shared cultural touchstones.

- History: History also plays a unifying role. Participants across generations express a desire to hear stories from elders, offering a glimpse into their past and fostering a sense of connection to shared history.

- Updating stories: Updates from younger generations: older generations appreciate updates from younger individuals, bridging the physical distance and fostering understanding of their current lives.

5.3.2.2 Understanding Individual Contexts

While shared experiences create opportunities for communication, understanding individual contexts remains crucial. Chapter 2 emphasizes the influence of norms, culture, and historical periods on individual experiences. Communication during occasion can play a role in bridging this gap by:

- Curating content: Tet's shows such as Paris by Night, and Meeting at the End of the Years can create shared content that reflects diverse perspectives and experiences across generations. This can include historical documentaries, music playlists with intergenerational appeal, and even present social media campaigns that encourage dialogue and understanding.

- Facilitating storytelling: With people who study abroad or work far away from home, social media platforms can provide tools and spaces for individuals to share their own stories, fostering empathy and understanding of different viewpoints.

- Promoting cultural awareness**:** Media can educate audiences about different cultural norms and values, fostering respect and understanding across generations. This could involve educational documentaries, cultural exchange programs, or even entertainment content that sensitively portrays diverse perspectives.

By promoting shared experiences and understanding of individual contexts, media can become a powerful tool for fostering positive intergenerational communication during Tet.

Figure 5.4: Suggestions for Effective Intergenerational Communication

```
┌─────────────────────────────────────────┐
│              EFFECTIVE                   │
│  INTERGENERATIONAL COMMUNICATION         │
└─────────────────────────────────────────┘
         ↙                    ↘
┌──────────────────┐    ┌──────────────────┐
│     SHARED       │    │  UNDERSTANDING   │
│   EXPERIENCES    │    │    DIFFERENCES   │
└──────────────────┘    └──────────────────┘

┌──────────────────┐    ┌──────────────────┐
│                  │    │                  │
│  Music           │    │  Individual context │
│                  │    │                  │
│  History         │    │  Expectations    │
│                  │    │                  │
│  Updating stories│    │  Personal life   │
│                  │    │                  │
└──────────────────┘    └──────────────────┘
```
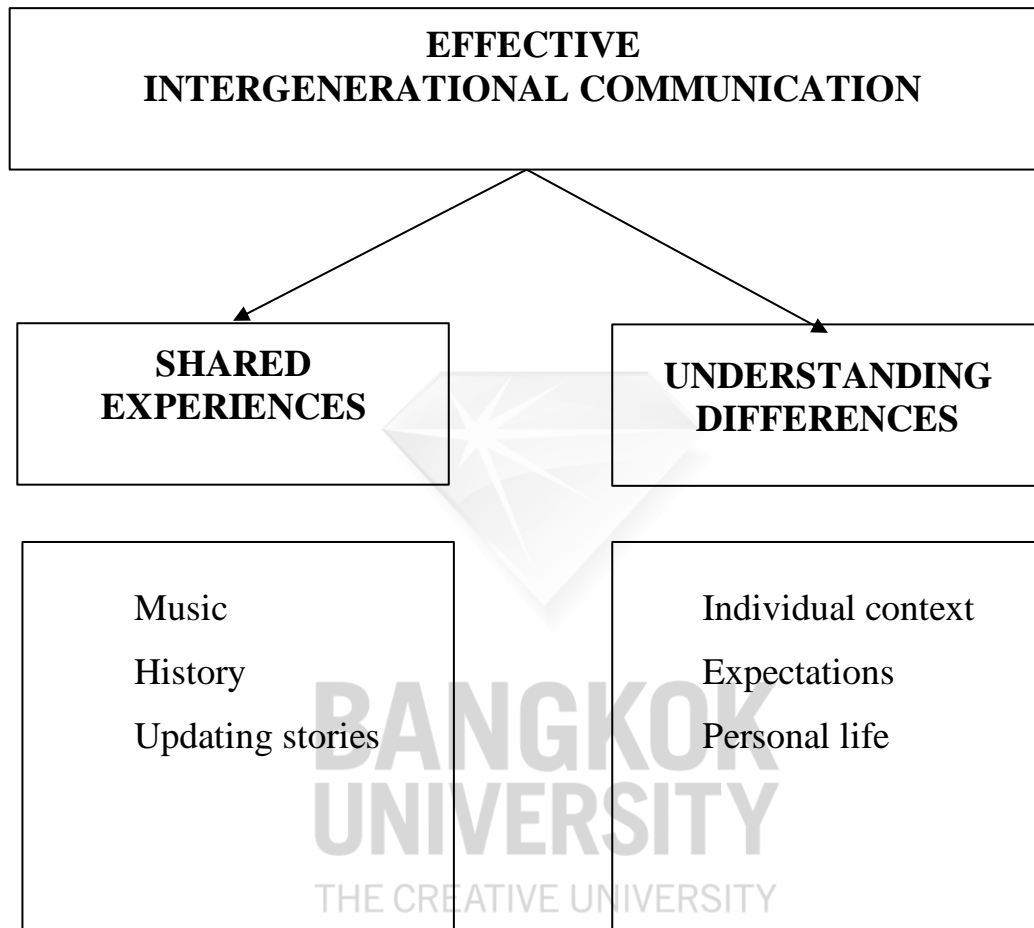
In the context of Mass media communication, many marketing campaigns have applied the idea of effective intergenerational communication in Tet. For example, in 2023, Coca-Cola Vietnam created the campaign "The biggest meal" in which Vietnamese invite family members to have a meal together and share this moment as the celebration of the Tet holiday. This campaign went viral as the most successful Tet campaign in 2023 with the attending of more than 1000 families (Thanh, 2023).

Figure 5.5: The campaign "Biggest meal for Tet" of Coca Cola in 2023.

Source: Thanh, U., (2023, Janary 9) Coca-Cola Việt Nam xác lập kỷ lục "Bàn ăn Tết Việt

có số gia đình tham gia đông nhất thế giới"|Coca-Cola Vietnam sets a record for

"The World's Largest Vietnamese New Year Table with the Most Families

Participating".*Brand Vietnam*. Retrieved February 19, 2024, from

https://www.brandsvietnam.com/.

5.4 Recommendation for Further Research

5.4.1 The limitation of the study

The first limitation of this research is the small sample size which included Tet Song's samples and the participants in focus group.

Tet Song Samples: This study focuses on lyrics, however, haven't analyzed the music videos or imagery limits the understanding of how multimedia elements shape meaning and impact. Additionally, analyzing only pre-2013 songs may overlook potential shifts in wish construction in recent years.

Focus Group Participants: The small sample size, particularly the limited representation of Generation X participants (only 2 participants) and participants in the Baby Boomer generation, restricts the generalizability of findings related to their experiences with negative expectancy violation. In comparison, the focus group discussion provided insights into this generation's experiences, further research with a larger and more diverse sample is needed for stronger findings.

A second limitation is from the accessibility of Vietnamese Research: Limited access to Vietnamese research on good wishes in communication may have resulted in an incomplete literature review.

5.4.2 Suggestions for future research

Based on the understanding from this study, further research can delve deeper into the nuances of Tet greeting expression and interpretation across diverse social contexts. For example, how do urban vs. rural environments, social class, family structures, and generational differences influence the way Tet greetings are delivered and received?

In communication research in the Vietnamese context, there are also limits in exploring the same issues under globalization and technological Influence. Further study can analyze the impact of globalization on the content and delivery of Tet greetings like how traditional Tet greetings adapt to incorporate influences from other cultures or

languages, particularly in diaspora communities, or how online platforms and social media impact the way people exchange Tet wishes.

Vietnam is experiencing the change and huge impacts of social media. These changes may lead to many impacts on both culture and the way locals communicate. It also raises the need for other research in new situations. Follow research may need more understanding to suggest useful strategies for communications such as exploring the role of emerging technologies in shaping Tet communication practices. Moreover, research can provide more understanding of the interplay between traditional and digital forms of Tet communication. For example, further research can dive into the evolving role of digital platforms like e-wallets and social media in the act of giving money during Tet. Understand the motivations behind these changes and their impact on the tradition.

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Appendix 1: Consent from Participants

The title of study: **FROM LYRICS TO LIFE: A STUDY OF SOCIAL EXPECTATION IN GOOD WISHES AND ITS INFLUENCE ON VIETNAMESE GREETINGS**

I have had the research project/facilitator explained to me and I have read and understand the information sheet given to me. I have had time to consider everything and I give my consent to be a part of this project.

Participant Signature: ………………………….. Date: ………………………………

Project Researcher: ……………………………. Date: ………………………………

Participants understand that:

- I don't have to be part of this if I don't want to and I may withdraw at any time prior to the completion of the research project.

- Participate in interviews and answers questions related to the research. These interviews shall be audio recorded for purpose of the research only.

- I allow the observation of researcher on your conversations and actions. The conversations during the observation period shall be audio recorded, all actions during the observation shall be noted by writing for the purpose of the research only.

- Participants are free to ask researcher/facilitator not to use any of the information you have given, and you can, if you wish, ask to see the Thesis before it is submitted for examination.

Mẫu đồng ý được sử dụng thông tin:

Tên đề tài nghiên cứu: **TỪ LỜI HÁT ĐẾN CUỘC SỐNG: NGHIÊN CỨU VỀ KỲ VỌNG XÃ HỘI TRONG NHỮNG LỜI HÁT VỀ CHÚC TẾT VÀ ẢNH HƯỞNG CỦA NÓ ĐẾN CÁCH CHÀO HỎI CỦA NGƯỜI VIỆT TRONG DỊP TẾT.**

Tôi đã được người thực hiện phỏng vấn giải thích cho tôi về nghiên cứu đang thực hiện. Tôi đã có thời gian để xem xét mọi thứ và tôi đồng ý tham gia vào dự án nghiên cứu độc lập này.

Chữ ký của người tham gia: Ngày:

……………………….   ……………………….   …………………………

……………………….   ……………………….   ……………………………..

……………………….   ……………………….   ……………………………..

Người nghiên cứu dự án: ………………………............. Ngày: …………………………

Những người tham gia hiểu rằng:

- Tôi không nhất thiết phải tham gia vào cuộc phỏng vấn này nếu tôi không muốn và tôi có thể rút lui bất cứ lúc nào trước khi nghiên cứu kết thúc.

- Tôi tự nguyện đồng ý tham gia phỏng vấn và trả lời các câu hỏi liên quan đến nghiên cứu. Những cuộc phỏng vấn này sẽ được ghi âm chỉ nhằm mục đích nghiên cứu.

- Tôi cho phép nhà nghiên cứu quan sát cuộc trò chuyện và hành động của tôi trong lúc thực hiện phỏng vấn. Các cuộc trò chuyện trong thời gian quan sát sẽ được ghi âm, mọi

hành động trong quá trình quan sát sẽ được ghi lại bằng văn bản chỉ nhằm mục đích nghiên cứu.

- Tôi có quyền yêu cầu nhà nghiên cứu/người thực hiện phỏng vấn không sử dụng bất kỳ thông tin nào tôi đã cung cấp và nếu muốn, tôi có thể yêu cầu xem nghiên cứu trước khi nộp để kiểm tra.

Appendix 2: Question list outline for focus group interview

Main activities	Key Sets of Question	Sub-Question	Expected Sets Answer
Warm-up and Icebreaker		● Can you share your favorite Tet memories and traditions? ● Can you name three pop up rituals about your Tet? ● What kind of Tet songs you and your family usually listen in Tet season? → *Facilitator briefly introduce the research topic of good wishes and their role in Tet greetings.*	
The influence of social expectation to	*How much they are influenced by social*	● What are your favorite songs about Tet? ● What pop up songs when it comes to Tet holiday?	Favorite song with the lyrics related to good wishes

| *Vietnamese greeting through Tet songs* | *expectations, especially from guide about good wishes in Tet songs?* | ● What are the good wishes (*lời chúc tết*) that you remember now?
● Have you ever listened to these Tet songs (samples which are chosen in the research)?
● How often do you listen to Tet songs sample during that holiday season?
● Do you remember where and when you usually listen these Tet songs?
● Who do you usually listen these songs
● Can you tell more about it context?
● Do you like to sing along the lyrics?
● Do you remember Tet song lyrics? | How many times before and during Tet and what is the context that they listen to

What platform they listen to (YouTube, Spotify, TV, ...)
How much they consume these songs?

How much the good wishes in these songs influence them |

	What is the content of popular good wishes according to participant's perception?	● What is the greeting you usually give or receive when people visit your place or you meet them in Tet holiday? ● Can you give an example by greeting people in this circle? ● Can each of you give at least the 3 wishes that you wish for in the New Year?	What are good wishes do you usually give others during the Tet holiday season?
How do Vietnamese greetings with good wishes during Tet holiday	*What is the awareness of participant about the good wishes and social expectation?*	● According to you, what is good wish and its meaning in Vietnamese culture, especially Tet holiday? ● How your wishes different in different people? Or it is usually similar? If it's different, according to you why do you give them that different wishes? ● What do you really mean when you give other good wishes in Tet and in the daily life?	How participant aware about the good wish and social

	How frequently do you give and receive good wishes during Tet and in the daily life as a greeting?	• How often do you greet other in Tet? • Do you give other greeting every time you first meet them in Tet? • How often do you receive good wishes from other in Tet? • Are there any differences in the frequency compare to your daily life?	How many time each day or each week people give and receive good wishes during Tet and in the daily life? Are there any differences in the frequency and why?
	What is the popular context you usually give and receive expectations in greeting?	• Do you remember the latest time that you greet other before this interview? • How many people in there? • How many people that you have close relationship in that time? Is it formal or informal event? Can you describe this situation? • Who are usually give you good wishes?	

The influence of expectation violation in Goodwwishes conversation	*What are participants' perspectives about similar good wishes?*	● Have you ever heard someone give you a wish that strange to you? What are they? ● (If yes) Why do you think it is strange? ● How often you receive the kind of strange wishes? Or is it the first time you receive the kind of wishes? ● What are the most memorable wishes that you give other and other give you? ● Who did you give that wishes or Who did give you that wishes?	What factor influence them when they interpreting the wishes differently from the sender?
	What is participants' perspective about violation in understanding good wishes?	● What did you think when you receive the strange wishes? ● What did you do at that time?	What is the influence of expectancy violation to receiver?

			What are their reactions? What is the level of violin valence? Is it positive or negative effect?

Appendix 3: Coding sheet about Tet song's expectation topics

Topic / Song	The peace	The wealthy life	The full house	The Luck	The happiness	The Health	Another topics
1. Bé Chúc Tết (*Children giving good wishes in Tet*)	- The peace in everything (8): *Vạn sự bình an*; - a carefree mind (8): *Tâm hồn phơi phới*	- The wealth and prosperity life: (7) *Cuộc đời giàu sang,* - thriving bussiness (8) *Làm ăn phát tài*					
2. Chúc Tết (*Giving good*	Abundant love and peace (4) *Bao tình yêu an*	- Every household prospers (4) *Mỗi nhà phát tài.* - Gold and silver		- Bring luck into house: (1) *Rước hên vào nhà*	The joy, elated life: (7) *Vui nhiều hơn buồn, cuộc sống lên ngôi*	- Wishing my grandparents good health (1) *Chúc ông bà dồi dào*	Abundant gifts: (1) *Quà cáp bao la*

wish in Tet)	*lành*	are full (1) *Vàng bạc đầy hũ* - Ai cũng được no ấm (4): May everyone everywhere be well-off - Wishing my siblings to always be well-off (1) *Các em sẽ luôn luôn no ấm*		- Every household is well-off (1) *Mọi nhà no đủ*	- Wishing for laughter to fill the sky (4): *Ước mong Tết này tiếng cười khắp trời* - Happiness return to erase all our sadness and worries (4) *Hạnh phúc ơi xin bay về. Xóa tan bao buồn lo âu.* - May every household be happy (4) *Nhà Nhà Vui*	*sức khỏe*	

				- Wishing my parents to always be happy (1) *Chúc ba mẹ luôn yên vui*		
3. Ngày Xuân Long Phụng Sum Vầy *(Spring day reunion)*				- May the blessings come to all households, receive more luck next year: (5) *Lộc đến nhà nhà, Tết sau được nhiều lộc hơn Tết nay.*		May the elderly live long and healthy, to celebrate Tết with their child and grandchildrens next year (5): *Chúc cụ già được sống lâu sống thọ.*

				- May people have fortune (5) *Kính chúc người người sẽ gặp lành.*		*Cùng con cháu sang năm lại đón Tết sang.*	
4. Mùa Xuân Ơi *(Oh the Spring)*	- Wishing all households with much peace and happiness (5) *Kính chúc muôn nhà gặp nhiều an vui.*				- Wishing all households with much peace and happiness (5) *Kính chúc muôn nhà gặp nhiều an vui.*		- Wishing all people wishes come true (5) *Kính chúc muôn người với bao điều mong ước.*
5. Ngày Tết Quê Em *(My hometo*		- *Một năm thêm sung túc an vui* (2): "May we all have a year of prosperity and happiness." - *Người nông dân*			- *Một năm thêm sung túc an vui* (2): "May we all have a year of prosperity and happiness."		

wn Tet)		*thêm lúa thóc (2):* farmers have a bountiful harvest - *Người thương gia mau phát tài (2):* May merchants prosper soon				
6. Xúc Xắc Xúc Xẻ (* *The name of this song describe the sound when children receive*		- Seeing a pair of dragons bowing (4) *Thấy đôi rồng chầu : (Referring good luck and prosperity to home and community)*	- Thriving + Seeing a pair of dragons hatching (4) *Thấy đôi rồng ấp* (Referring the hope for a bountiful harvest and a prosperous year" + His wife gives birth a healthy baby. (4) *Vợ ông sinh đẻ đứa con tốt lành*			- He lives to be 105 years old (4): *Ông sống một trăm linh năm tuổi lẻ* (*In Vietnamese culture, it is seen as a sign of a long, healthy and happy life)*	

the coin as lucky money)							
7. Bé Chúc Xuân (*Children giving good wishes in Spring)*						- Wishing my grandparents to have good health and longevity (4) *Chúc ông bà sức khỏe dồi dào.* - Wishing my parents good health (4) *Chúc ba mẹ sức khỏe nhiều nhiều*	Love: - Wishing my siblings to love me (little brother/sister) a lot (4) *Chúc anh chị thương bé nhiều nhiều.*

8. Đoản Xuân Ca *(the briefly song for Spring)*		- Having a happy and prosperous New Year days (2) *Ngày đầu năm hạnh phúc phát tài.*		- Meeting many good conditional (2) *Gặp nhiều duyên may.*	- Having a happy and prosperous New Year days (2) *Ngày đầu năm hạnh phúc phát tài.*		
9. Cánh Thiệp Đầu Xuân (*Spring Card*)	- Glorious and peaceful land (2) *Non nước vinh quang trong tia nắng thanh bình.* - Wishing for peace (2) *Chúc yên lành.*		- Nhân duyên: May the wind bring good conditional of love to the young girl to have a wedding invitation (2) *Mong gió đưa duyên cho cô gái xuân thì, thiệp hồng se duyên.*		- Find joy by the warm fire (2) *Tìm vui bên lửa ấm.*		- I wish everyone wishes come true (2): *Tôi chúc muôn người mọi điều ước muốn* Reunion: + the soldiers can return to his family to feel joy by

						the warm fire *(2): Để người anh lính chiến quay về gia đình tìm vui bên lửa ấm.*
10. Đón Xuân *(Embra cing the Spring*	- Yearning for a peaceful spring (3) *Khát khao xuân thái hòa.*				- Sorrow will fade (1) *Sầu thương xóa mờ*		- A lifetime of love overflowing (1) *Tình yêu đời chan chứa.* - Beauty in laughter for a life of passionate love (2) *Đẹp trong tiếng cười cho kiếp người tình thương đắm đuối*

Appendix 4: Coding sheet about Communicators, Contexts and Suggestions for Tet wishes in Tet song samples

Songs	Sender	Receiver	Topic of good wishes	Context
1. Bé Chúc Tết *(Children giving good wishes in Tet)*	Children *(Bé)*	Everyone *(Mọi người)*	The peace in mind The Wealthy life	Not mention in the lyrics
2. Chúc Tết *(Giving good wish in Tet)*	Not mention in the lyrics	Everyone Family members such as: siblings, parents, grandparents	The peace The wealthy life The luck The happiness The Health for grandparents Abundant gifts	When someone visit other house in Tet holiday
3. Ngày Xuân long phụng sum vầy *(Spring day reunion)*	Not mention in the lyrics	Everyone Old people	The luck The health for grandparents	Not mention in the lyrics

4. Mùa Xuân Ơi *(Oh the Spring)*	Not mention in the lyrics	Everyone	The peace The happiness The health Wishing everyone's wishes come true.	Not mention in the lyrics
5. Ngày tết quê em *(My hometown Tet)*	Not mention in the lyrics	Everyone Farmers Merchants	The wealthy life The happiness	Not mention in the lyrics
6. Xúc Xắc Xúc Xẻ (* *The name of this song describe the sound when children receive the coin as lucky money)*	Not mention in the lyrics	Not mention in the lyrics	The wealthy life The full house The healthy and long life for elderly	As the name of this song, the context in this yrics is when children go around the village and receive the coin as lucky money)
7. Bé Chúc Xuân *(Children giving good wishes in Spring)*	Children	Old people	The health for grandparents. The love for children.	

8. Đoản Xuân Ca *(the briefly song for Spring)*	Not mention in the lyrics	Family members	The wealthy life The luck in love The happiness	At the first day of the year
9. Cánh Thiệp Đầu Xuân *(Spring Card)*	I *(Tôi)*	Everyone	The peace in country The full house The luck in love and happiness The reunion	In the period of after war.
10. Đón Xuân *(Embracing the Spring*	I *(Tôi)*	Everyone	The happiness The love for life	In the period of after war. Vietnam had the independence and the reunion of the North and the South.

Appendix 5. Coding sheet the unexpected Tet's wish in Tet conversation

Infor mant	Positive - unexpected Tet's wish		Negative - unexpected Tet's wish	
	Tet's wish	**Reply**	**Tet's wish**	**Reply**
	Informant No.1(Generation Z, after 2000.) Not mention			
	Informant No.2 (Generation Z, after 2000) Not mention			
No.3 (Gene ration Z, befor e 2000.)	"*I hope you will have a lot of money this year so you can meet your Idols*" --> Because normally, I think my sister only wishes me to get lucky money. I don't think my sister is that sincere towards me... I realize	Thank you Smile	● *"Hope you get married"* ● *"Wish you sick".* → I think I don't like getting married and I don't need to be sick I feel I'm okay with my body now.	Silence Thank you

	that she also cares about my interests.			
No.4 (Generation Z, before 2000.)	"*having a stable, high-paying job*" --> because when I was a child, I always received wishes like "Eat well and grow up soon" (Mau ăn chóng lớn)	Thank you Smile	My relative wishes me to *"eat well and grow up soon"*. --> It means that in their mindset, children even in middle school, high school, or college are all the same. At that time, I'm in university. How can they wish in a general way, everyone did the same, without sincerity.	Silence Thank you
No.5 (Generation Z, before e	"*In the new year, you can do anything, you can be anyone as long as you are happy*." At that time, my job was unstable, I had just quit my job at one	Silence Thank you	*"Wish you skinny and to have a lover in the new year"* → I feel like Everyone has to see that "This girl is she fat" before people wish me. They must think that being thin is beautiful. I know that	Reply in the way between-jest-and-earnest

2000.)	place with too much negative energy. My friend knew that news so she wished me.		everyone's intention is "Skinny to be beautiful" but I'm very okay with my current body shape and I have no need to lose weight.	
Informant No.6 (generation Y) Not mention				
No.7 (Generation Z, after 2000.) Not mention				
No.8 (Generation Z, after 2000)	X	X	"***Wish you have a boyfriend soon***" --> I felt like "well ... now I can't get that so you have to wish for me?".	With friend: say I don't like With other: Thank you

Informant No.9 (Generation Z, after 2000.)				
Not mentioned				
No.10 (Generation Z, after 2000.)			For example, my father wished me: ***"This year I must study to be talented, study something, master's degree, doctorate"*** --> It is pressure. I don't like it, I don't know if it's wishing me or making me feel more pressured. I feel like that's what they want me to do rather than just a wish.	Silence Say "*I am not sure about that*."
No.11 (Generation Z, after 2000.)				
Not mention				

No.12 (Generation Z, after 2000.)	X	X	"*Wish you …must do/ must have something*". For example *"Wishing you to graduate early*". --> In general, it's like... I have to follow the wishes of the person who wishes me.	For general, say "Thank you" Silence But if can't stand, reply that "I don't like".
No.13 (Generation Z, after 2000.)			My aunt (father's sister) wished me... *"Wish you have a lover soon, get married, have children so your parents can have grandchildren to carry in a new year."* --> It's a whole bunch of things... I have to have a lover, get married, and then have children... but it's not for myself, it's for the	Got angry, confuse but keep silence Thank you

			sake of my parents that they have grandchildren.	
No.14 (Gene ration Z, befor e 2000.)	*"Don't think too much about a problem that is inherently simple."* → The wish is from a friend that I hadn't connected with for a long time. I thought our connection was not good.	Silence Thank you	*"Wish you find a stable job in the hometown."* → For me, the wish of my uncle is more like an advice. But it is kind of harsh like "Why don't I go back to my hometown to work and be near my parents". While I have my job in Ho Chi Minh City, it's my job, ...and my parents also don't expect me to go home to work.	Silence
No.15 (Generation Z, before 2000) Not mention				
No.16	*"Wish you can do whatever, as long as*	Thank you Smile	*"Wish I can join your wedding soon (cho ăn cỗ)"*	Thank you

(Gene ration Y)	***you're happy''*** --> The person who gave me that wish is my aunt. She is a kind of old person with a traditional mind. But in recent years, especially when I received that wish, I was supprised because I realized she has changed too much. I am very happy about that.			
No.17 (gene ration Y)	For me, three types of wishes that could surprise me the most are: + First is family. For	Thank you	X	X

	example, in the new year, I always hope that my dad will send me a text message and my mom will text me a text message. + Second is the person who sent me the first message. + Third is a text message from an ex-lover.			
No.18 (gene ration X, befor e the	***"Wish you this year have boyfriend"*** → At that time, I didn't have a boyfriend, I was only in grade 9...at home,	Silence		

"Doi Moi" perio d)	this thing is banned. But when my brother gave me that wish I felt like there was a new horizon that I could have a boyfriend. I was like "ok, I can have a boyfriend" at this age. It was very happy, there was no pressure.			
No.19 (generation Z, before 2000): I received the awkward wish from my old friend: *"If our group members get married, each of us will have two more children. So … 7 times 3, which is 28 people. **Wish we soon had a trip to go celebrate Tet together at that time."***				
No.20	X	X	In the past, I was a very sensitive person, I cried easily, and people	Thank you

			wished me "please...", it also had the "please" part. **"Wish you to be strong" "Wish you not to cry anymore" "Wish you to be less sad and sentimental"** --> I think if it was me, that wish could be "Wishing you have a stronger soul" Or at least "Wishing you no more sadness when you encounter bad luck". Then it will feel more like a wish, hoping for good things and luck for people in a more objective way, rather than an expectation. I received a greeting from a sister, also my superior. She told me *"I hope you get pregnant this year"*.	
(gene ration Z, befor e 2000)				

			Another one was when I was at the end of 12th grade, or in university something, someone suddenly wished me, ***"I wish you good grades every year."*** --> I find it very awkward.	
No.21 (gene ration Y)			My crush wishes me ***"Wish you have a lover soon"***	Silence
No.22 (gene ration Y)			I received the Tet's wish from my manager: ***"Wish you love life and people more and more"*** --> Oh my God, I wonder whether I was not friendly with people around. I thought "Why	Silence Thank you

			does she wish me like that? I think I'm normal. I think I'm friendly with everyone. You wish me like that, it makes me feel so pressured. Do I make any flaw that doesn't please everyone?"	
No.23 (gene ration Y)	I received the wishes from my best friend: ***"Hey bitch, happy new year"*** (*Ê thằng khốn nạn, chúc mừng năm mới*) → I must say that I have never received such that wish since I was a child, but I'm not angry at all with	Thank you		

	it. When I received that wish, I just smiled all day.				
No.24 (generation X, before the "Doi Moi" period)				I don't remember the wishes, but I remember the situation. There was a person sent me the wishes every year. He is my old customer, rarely talk. But that person sent me New Year wishes, I was a bit surprised by that wish. Because I don't feel close that much with that guy. I don't know if I should answer them, or stay silent. I don't know if they will send this general wish or if they send it to me, I don't know how to respond to it.	Confuse

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