

**BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC QUẢN LÝ VÀ CÔNG NGHỆ HẢI PHÒNG**



KHÓA LUẬN TỐT NGHIỆP

NGÀNH: NGÔN NGỮ ANH- ANH

Sinh viên : Nguyễn Ngọc Mỹ
Giảng viên hướng dẫn : Th.S Nguyễn Thị Quỳnh Hoa

HẢI PHÒNG – 2021

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TRƯỜNG ĐẠI HỌC QUẢN LÝ VÀ CÔNG NGHỆ HẢI PHÒNG**

**A STUDY ON DIFFERENCES AND SIMILARITIES OF
SAYING THANK YOU IN ENGLISH AND
VIETNAMESE**

**KHÓA LUẬN TỐT NGHIỆP ĐẠI HỌC HỆ CHÍNH QUY
NGÀNH: NGÔN NGỮ ANH- ANH**

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Tên đề tài: A Study on differences and similarities of saying thank you in
English and Vietnamese

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1. Nội dung và các yêu cầu cần giải quyết trong nhiệm vụ đề tài tốt nghiệp (về lý luận, thực tiễn, các số liệu cần tính toán và các bản vẽ).

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2. Các số liệu cần thiết để thiết kế, tính toán.

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3. Địa điểm thực tập tốt nghiệp.

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CÁN BỘ HƯỚNG DẪN ĐỀ TÀI TỐT NGHIỆP

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TRƯỞNG KHOA

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM
Độc lập - Tự do - Hạnh phúc

PHIẾU NHẬN XÉT CỦA GIẢNG VIÊN HƯỚNG DẪN TỐT NGHIỆP

Họ và tên giảng viên:

Đơn vị công tác:

Họ và tên sinh viên: Chuyên ngành:

Nội dung hướng dẫn:

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1. Tinh thần thái độ của sinh viên trong quá trình làm đề tài tốt nghiệp

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2. Đánh giá chất lượng của đề án/khóa luận (so với nội dung yêu cầu đã đề ra trong nhiệm vụ Đ.T. T.N trên các mặt lý luận, thực tiễn, tính toán số liệu...)

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3. Ý kiến của giảng viên hướng dẫn tốt nghiệp

Được bảo vệ Không được bảo vệ Điểm hướng dẫn

Hải Phòng, ngày ... tháng ... năm

Giảng viên hướng dẫn

(Ký và ghi rõ họ tên)

CỘNG HÒA XÃ HỘI CHỦ NGHĨA VIỆT NAM
Độc lập - Tự do - Hạnh phúc

PHIẾU NHẬN XÉT CỦA GIÁO VIÊN CHẤM PHẢN BIỆN

Họ và tên giảng viên:

Đơn vị công tác:

Họ và tên sinh viên: Chuyên ngành:

Đề tài tốt nghiệp:

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1. Phần nhận xét của giáo viên chấm phản biện

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2. Những mặt còn hạn chế

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3. Ý kiến của giảng viên chấm phản biện

Được bảo vệ Không được bảo vệ Điểm phản biện

Hải Phòng, ngày ... tháng ... năm

Giảng viên chấm phản biện

(Ký và ghi rõ họ tên)

DECLARATION

I certify that the work “A study on differences and similarities of saying sorry in English and Vietnamese” presented in this study report has been performed and interpreted solely by myself. I confirm that this work is submitted in partial fulfillment of the requirement of the graduate thesis and has not been submitted elsewhere in any other form.

Nguyen Ngoc My

ABSTRACT

This paper investigates how similarly and differently native speakers of English and Vietnamese use thanks in terms of cross-cultural. In the ritual protocol, thanking and thanking response is a universal protocol, according to which, as a linguistic act, the thanking behavior studied in linguistics, is the act of giving thanks. It can perform the politeness of each person in communication when the person who says thank you wants to appear to acknowledge the other person's good level.

In the integration period, English is a global language used in all economic, cultural and social fields. Following that trend, Vietnamese people pay great attention to learning foreign languages, especially learning English, foreigners also need to understand Vietnamese culture in order to integrate and trade between the two cultures. An English-Vietnamese comparative study, in which thanking behavior is studied in many fields. This study is to find out the similarities and differences in thanking strategies in English and Vietnamese, as well as the factors affecting the use of thanking strategies by English-speaking Americans and Vietnamese.

ACKNOWLEDGEMENT

The process of carrying out dissertation is the most important period in every student's life. Graduate dissertation is foundation helping us equip research skills and valuable knowledge to start a career.

First of all, I would like to express my sincere thanks to all the lecturers of the Foreign Language Department at Hai Phong University of Management and Technology who have enthusiastically taught me the necessary knowledge during 4 years.

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Because of my limited knowledge, I could not avoid the mistakes in the process of studying and perfecting the dissertation. I hope that I can receive comments from the teachers.

Thank you sincerely,

Hai Phong, 2021

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PART I: INTRODUCTION

1, Rationale

Brown (1994: 165) describes that “a language is a part of a culture and a culture is a part of a language; the two are intricately interwoven so that one cannot separate the two without losing the significance of either language or culture”, it means culture and language are inseparable, so learning a foreign language had better associate in learning foreign culture. Nowadays, English is used as an international language all over the world as well as a mean of communication with different purposes. And Vietnam is integrating with many countries around the world so learning English is getting more and more essential. However, the difficulty is that understanding how to communicate effectively with individuals speaking another language or relying on different means to reach effective communication.

As we know, communication plays an important role in people’s life. It can not only be exchanged information, ideas and feelings among people but also used to create, maintain and strengthen social relations. There are many various ways of communication but verbal communication is the most prevalent and significant form. Thanks to verbal communication, people have performed a lot of different actions to express their intentions and feelings, in which “saying sorry” is commonly used. According to Martin Luther, “ you are not only responsible for what you say, but also for what you not say”. In short, it's impossible to do everything right all the time and everywhere without offending anyone . No matter how intentional or unintentional they are, an thank you in those situation is perfectly reasonable.

Thank you is one of the cultural features that English learners need to pay attention to. “Say thank you” simply helps people feel grateful to others. In addition, it also contributes to creating and improving the relationship between people who show beauty in behavioral culture in the world. However, with different social and cultural backgrounds, people often use different ways of thanking. For that reason, it's important to find similarities and differences in English and Vietnamese for "saying thank you." This finding hopes to help Vietnamese learners communicate with foreigners effectively and avoid unexpected situations caused by differences in thanking strategies. To complete these subjects, the study required answering the following questions:

- a. How do the Vietnamese and English native speakers express thanks?
- b. What are the thank you strategies used by the Vietnamese and English native speakers?
- c. What are the similarities and differences in saying thank you between Vietnamese and English?

2. Aims of the study

The aim of this study is finding out distinctions and resemblances in give thanks between English and Vietnamese in terms of cross-cultural features. In addition, the effect of cultural and social behaviors in thanking will be discovered. As a matter of fact, Vietnamese people can be more confident when communicating with the native speakers of English and use thank you exactly in specific situations.

3. Methods of the study

The study is based on analyzing and comparative methods. The tools for this research are mostly from books, reference materials and internet. Firstly, data and reference materials are mainly collected from books to understand the reality of using give thanks in English. In the next stage, thanking ways in Vietnamese culture are compared with English so that we can analyze to the similarities and differences in making thank you between English and Vietnamese by providing background. After that, some suggestions are given for English learners to use apologies precisely in particular circumstances.

4. Scope of the study

A cross culture study is a very large scale. Due to my knowledge limitation as well as experience, the distinctions and resemblances in “saying thank you” between English and Vietnamese are taken in consideration. Hopefully, this study will partly help English learners have general knowledge and understanding about thanking ways to get easier to communicate with native speakers.

5. Organization of the study

This study is divided into three parts as follows:

Part I: Introduction including rationale, aims, methods, scope and design of the study.

Part II: Development is separated from 3 chapters:

Chapter 1: Theoretical background presenting a review of related literature about definitions of culture, cross-cultural communication, speech acts, politeness and thank

you.

Chapter 2: Methodology discussing data source and some methods to complete this study.

Chapter 3: Findings and discussion with the target is that illustrating and demonstrating the differences and similarities of saying thank you in English and Vietnamese

Part III: Conclusion is the last section to summary this study and give some suggestions for English learners and further studies.

PART II: DEVELOPMENT
CHAPTER 1: THEORETICAL BACKGROUND

1. Culture

1.1 Definitions of culture

Word ‘culture’ comes from the Latin word ‘cultura,’ related to cult or worship. In its broadest sense, the term refers to the result of human interaction.

Society’s culture comprises the shared values, understandings, assumptions, and goals that are learned from earlier generations, imposed by present members of society, and passed on to succeeding generations.

Culture has been defined in some ways, but most simply, as the learned and shared behavior of a community of interacting human beings.

UNESCO firmly held on to a definition of culture, originally set out in the 1982 Mexico Declaration on Culture Policies: “...In its widest sense, culture may now be said to be the whole complex of distinctive spiritual, material, intellectual and emotional features that characterize a society or social group. It includes not only the arts and letters, but also modes of life, the fundamental rights of the human being, value systems, traditions and beliefs” (UNESCO, 2001:148)

Culture, in Moore’s words (1985:4), is “the whole of the knowledge, ideas and habits of society that are transmitted from one generation to the next.” It is more powerful than instinct. Apte (1994), writing in the ten volume Encyclopedia of Language and Linguistic, propose the following definition: “Culture is a fuzzy set of attitudes, beliefs, behavioral conventions, and basic assumptions and values that are shared by a group of people, and that influence each member’s behavior and his/her interpretations of the ‘meaning’ of the other people’s behavior.” Moore (1985:4) also claims the following components of culture, which are “beliefs, values, norms, roles, role conflict, and status.” R.A.Hudson (1982:81) regards culture as “the kind of knowledge” involving cultural knowledge, shared-non-cultural knowledge, and non-shared-knowledge “which we learn from other people, either by direct instruction or by watching their behavior.” In other words, culture is the set of values and ways of acting that mark a particular society.

Culture, as stated by Nguyen Quang (1998: 3), is “a share background (for example, national, ethnic, religious) resulting from a common language and communication style, custom, beliefs, attitudes, and values. Culture in this text does not refer to art, music, literature, food, clothing styles, and so on. It refers to the informal and often hidden patterns of human interactions, expressions, and viewpoints that people in one culture share. The hidden nature of culture has been compared to an iceberg, most of which is hidden underwater! Like the iceberg most of the influence of culture on an individual cannot be seen. The part of culture that is exposed is not always that which creates cross-cultural difficulties; the hidden aspects of culture have significant effects on behavior and on interactions with others”. No culture is good or bad, cultures are equal but different. There is a famous quote of Mahatma Gandhi that goes “no culture can live if it attempts to be exclusive.” Culture does not belong to any single person but to all people. Nguyen Quang in his “Lectures-notes on cross-cultural communication” (2004: 31) also describes culture as “a complex whole of tangible and intangible expressions that are created and adapted by a society or a social group as well as that ways it functions and reacts in given situations.”

Actually, culture is defined as the shared patterns of behaviors and interactions, cognitive constructs, and affective understanding that are learned through socialization. These shared patterns identify the members of a culture group while also distinguishing those of another group.

1.2. The components of culture

According to Stephen Moore (1985:4), the components of culture can be defined as the followings:

- **Belief:** These are general, vague opinions held about the world and about the nature of society.
- **Values:** These are vague beliefs about what is right and correct in the world.
- **Norms:** These are socially expected patterns of behavior.
- **Roles:** Social roles are patterns of behavior expected of certain people according to the occupation or position they hold in society.
- **Role conflict:** These are innumerable social roles: father, mother, child, and shopkeeper. All of us occupy a number of roles, which are generally complementary, but sometimes they may conflict.

- Status: this refers to the position of a person or social role in society according to the amount of prestige received from others.

According to Nguyen Quang (1998:4), the iceberg of culture includes visible part of culture and invisible part of culture:

- Visible part of culture: Appearance, food, language, etc.
- Invisible part of culture: values, beliefs, perceptions, communication style.

LEVINE AND ADELMAN'S ICEBURG OF CULTURE

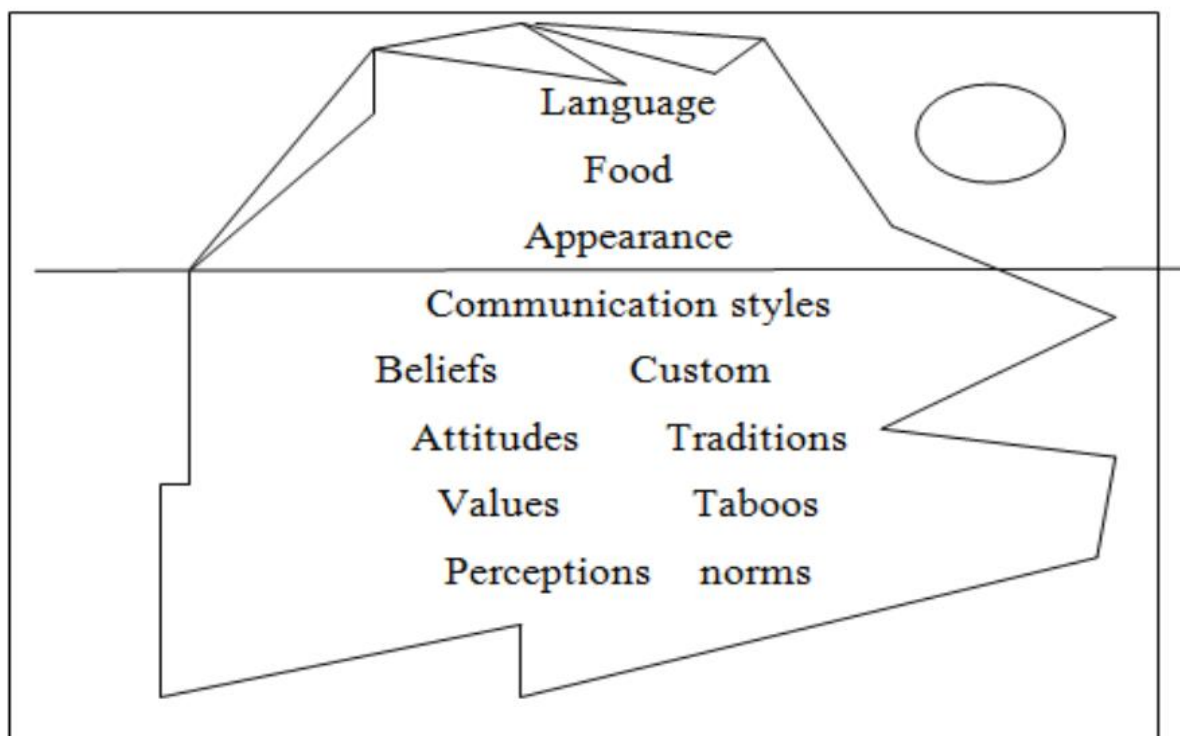


Figure 1: Levine and Adelman's iceberg of culture (Nguyen Quang, 1998)

2. Cross-cultural communication

The relationship between culture and communication lies in the fact that they work on each other. As the carrier of culture, communication influences the system of culture, and culture is necessarily manifested in communication patterns.

Nguyen Quang defines the term "cross - cultural communication" as communication (verbal and non – verbal) between people from different cultures: communication that is influenced by cultural values, attitudes and behaviors".

Nowadays, more than ever before are opportunities for people to live, work and study, and travel abroad arising. Increased contact with other cultures has brought about the

need to communication more efficiently and effectively. However, because most people have little awareness of cross – cultural interaction, their communication is not effective as it could be. Therefore, studying similarities and differences between cultures is obviously of help.

3. Speech acts

3.1. Definitions of speech acts

According to Verschueren and Ostman (2009), there are two arguments that underlie the speech act theory. The first argument is that there is a distinction between the meaning expressed by an utterance and the way in which the utterance is used (i.e., its force). The second argument is that utterances of every kind (assertion included) can be considered as acts. By viewing an utterance as an act, the production of words or sentences can be considered as the performance of a speech act, which is the unit of linguistic communication (Jaszczolt, 2002, p. 295). In other words, the minimal unit of human communication is not a linguistic expression, but rather the performance of certain kinds of communication acts, such as conveying information, asking for information, giving orders, making requests, making threats, giving warning, making bets, giving advice, making a promise, complaining, thanking someone, and so on.

3.2. Speech acts of thank you

The speech act of thanking, as pointed out by Eisenstein and Bodman (1993), is a complex act, potentially involving both positive as well as negative feelings on the part of the giver and receiver (p. 65). They argue that thanking is a face-threatening act in which the speaker acknowledges a debt to the hearer — thus threatening the speaker's negative face. Meanwhile, Leech (1983) considers thanking as “a convivial function whose goal of stating appreciation helps maintain a polite and friendly social atmosphere.” Eisenstein and Bodman (1986) point out that the thanking speech act as the act of expressing gratitude is “an illocutionary act performed by a speaker which is based on a past act performed by the hearer. This past act benefits the speaker and the speaker believes it to have benefited him or her. The speaker feels grateful or appreciative, and makes a statement which counts as an expression of gratitude.” (p. 167). Searle (as cited in Fishghadam & Zarei, 2011) described thanking as a reactive act realized by a speaker on the basis of a prior action accomplished by a hearer. According to Huang (2007), “on feeling grateful or appreciative for what the hearer

has done, the speaker makes an utterance which serves as an expression of gratitude or appreciation. Thanking is included in the expressive kind of speech act that express a psychological attitude or state in the speaker such as joy, sorrow, and likes/dislikes To thank someone means, simply put, to say that one feels something good towards him/her because of something good someone has done for him/her” (p. 107). Expressing the speech act of thanking can be complex and lengthy as it may include other speech acts such as requesting, complimenting, promising, and other strategies. The thanking speech act is very often preceded by another speech act and also followed by another one. Eisenstein and Bodman (1993) considered the lengthy expression preceding and following the thanking speech act as speech act sets (p. 66). Speech act sets are groups of semantic formulae that together achieve the appropriate language for a particular situation. According to Longman Dictionary of Language Teaching and Applied Linguistics (2010), speech act sets are the pragmalinguistic realizations of a particular speech act (p. 543). Eisenstein & Bodman further state that the lengthiest speech act sets are usually produced when the recipient feel unusually grateful or indebted to the giver and the members of each set interacted synergistically to express gratitude appropriately (1993, p. 67). To reiterate, although thanking in English is generally realized by simple forms such as thanks, thank, thank you in many cases expressing thanking speech act is very often elaborated. Thanking expression is not only realized by adding intensifiers such as thank you so much, thank you very much, thanks a lot, but it is also preceded and followed by other sets of speech acts such as complimenting, promising, and requesting as will be shown in this study.

4. Politeness

4.1. Definition of politeness

The phenomenon of linguistic politeness has been the inquiry of research since the 1970s and different approaches have been put forward. Some authors (Grice, 1975; Lakoff, 1973; Leech, 1983) view the notion of politeness according to the Gricean maxims, while others (Brown and Levinson, 1987) have tackled with this particular phenomenon from Goffman’s (1969) definition of face. Providing an accurate definition of politeness, however, appears to be a rather complex issue, and thus, most researchers tend to agree with the idea that politeness is part of the affective aspects of interaction, relating this concept to the notion of face (Brown and Levinson, 1987;

Kasper, 1990; 2009). In line with this, LoCastro (2003:274) argues that politeness “has to do with the addressee’s expectations that the speaker will engage in appropriate behaviour” and therefore, knowing how to behave politely in social encounters is a key factor within communication (Martínez-Flor and Usó-Juan, 2007). Brown and Levinson (1987) provide a remarkable and comprehensive theory of politeness which combines aspects of the speech act theory, Grice’s maxims and Goffman’s (1967) notion of *face*. This notion is first introduced by Goffman (1967: 5), who states that this term can be defined as “the positive social value a person effectively claims for himself by the line others assume he has taken during a particular contact”. In this regard, Hickey and Vázquez (1994) indicate that Brown and Levinson’s (1987) interpretation comes from Goffman’s definition of this term as well as from the English folk *losing face* (i.e. being humiliated) and *saving face* (i.e. being saved from humiliation). Brown and Levinson (1987: 61) point out that face has to do with “the public self-image that every member wants to claim for himself”. Furthermore, these same authors (1987) suggest that this notion consists of a person’s feeling of self-worth or self-image. Specifically, they (1987: 61) indicate that face “can be lost, maintained, or enhanced, and must be constantly attended to” when speakers are involved in an interaction. Consequently, maintaining one’s face might depend on the maintenance of speakers’ face and on participants’ aim of preserving each other’s face.

This particular view of politeness, based on the notion of face, is closely linked to directive speech acts given the fact that this particular group of speech acts intrinsically threaten face and, thus, are called face-threatening acts (FTAs). Therefore, in an interaction participants must engage in some form of face-work, in relation to which they may behave in two ways: either they seek to avoid the FTA or they decide to do the FTA. Then, following Brown and Levinson (1987), the options which can be employed to mitigate an FTA are: (1) not performing the FTA; (2) doing the FTA either off-record or on-record. The latter option involves two different actions, either badly on record without redressive strategies or face-saving politeness with redressive strategies (i.e. either positive politeness strategies or negative politeness strategies). Accordingly, the risk of the loss of face varies depending on the type of strategies used: choosing badly on record without redressive action is the least

polite strategy, whereas not doing the FTA will be seen as the most polite action. The degree of risk relies on three universal variables, and participants' choice of strategies is closely related to those variables which can also determine the seriousness of the FTAs.

Since speakers are expected to adopt certain strategies to preserve hearers' face, Brown and Levinson (1987) indicate that the choice of which strategy to use might depend on the speakers' assessment of the size of the FTA, which is somehow constrained by specific contextual factors. This particular assessment is based on three main variables or sociopragmatic factors. The first variable refers to the social distance between the speaker and the hearer, that is, the degree of familiarity that exists between the interlocutors. Therefore, as social distance increases, politeness also increases. Regarding the second parameter, that of the relative power of the speaker with respect to the hearer, it is assumed that the more powerful the hearer is, the more polite the speaker will be expected to be. The third factor is the ranking of imposition, which addresses the third contextual factor, and implies that the greater the imposition on the hearer, the more polite the speaker is required to be. Finally, another factor that can be taken into account is the severity of offense when assessing, for example, the speech act of apologies.

The politeness theory developed by Brown and Levinson (1987), which distinguishes between on record and off record strategies when performing an FTA, has been claimed to be universal. These strategies seem to be related to the two pragmatic ones of direct and indirect realization strategies, which, according to Kasper and Schmidt (1996), are also universally available in all speech acts. However, as White (1993) states, when dealing with FL learners, particular care has to be taken, since these learners know the rules of politeness of their own language and culture. Thus, if they attempt to transfer their native conventions to the target language, a pragmalinguistic failure may occur (Thomas, 1983) and they may be misunderstood or even interpreted as being rude, arrogant, pushy or offensive. For this reason, as suggested by Thomas (1995: 157) "it is not the linguistic form alone which renders the speech act polite or impolite, but the linguistic form + the context of utterance + the relationship between the speaker and the hearer".

Cross-culturally, politeness in communication is seen as "any communicative acts

(verbal or non-verbal) appropriately and intentionally meant to make other(s) feel better or less bad” (Nguyen Quang, 2005:11).

4.2. Politeness principles

It is widely accepted that the principle of politeness governs all the communicative behavior. Lakoff (1977) believes that politeness usually wins out, leading her to postulate the rules of politeness: don't impose, give options, make the other person feel good-be friendly. The point of politeness is to minimize the effects of impolite statements or expressions (negative politeness) and maximize the effects of the polite illocutions (positive politeness).

Leech (1983) claims that politeness principle is necessary to “rescue the co-operative principle (be true, be brief, be relevant, be clear)” which is based on Grice's work and that politeness principle is intended to operate alongside the Co-operative Principle.

Leech (1983:16) suggests six maxims of politeness:

- Maxim of Tact: minimize cost to other; maximize benefit to other.
- Maxim of Generosity: minimize benefit to self; maximize cost to self.
- Maxim of Approbation: minimize dispraise of other; maximize praise of other.
- Maxim of Modesty: minimize praise of self; maximize dispraise of self.
- Maxim of Agreement: minimize the disagreement between self and other; maximize agreement between self and other.
- Maxim of Sympathy: minimize antipathy between self and other; maximize sympathy between self and other.

“We can thereby define politeness in terms of favorableness (and correspondingly impoliteness in terms of unfavourableness) because polite statements are in some way favorable to hearer, while impolite statements are unfavorable” (Eelen, 2001:8).

4.3. Politeness across culture

In many ways, politeness is universal. It can be observed as a phenomenon in all cultures; it is resorted to by speakers of different languages as a means to an end and it is recognized as a norm in all societies. Despite its universality the actual manifestations of politeness, the ways to realize politeness, and the standards of judgment differ in different cultures. Such differences should be traced back to the origin of the notion of politeness in different cultures. As a social phenomenon, the

evolution of the concept of politeness finds ready reflection in English language, especially in its lexis. It has arisen and evolved under the changing historical conditions. Synonymous with the word 'politeness in English is courteous, urbane and civil. The relatedness between politeness on the one hand and court and city on the other hand and court and city on the other is only too clear and such relatedness is mirrored not uniquely in the English language but also in at least another major European language.

4.4. Politeness in thank you

From an early age, we have been taught by our parents and teachers to say sorry, thank you to others and in the process of growing up, our awareness of the meanings of those two words is also deeper in each of our lives. we . Thank you words to express the speaker's goodwill towards the listener, which is an expression of respect, gratitude, and a cooperative attitude. However , each country and nation has different conceptions of politeness in the culture of thanks " . For example, Westerners give thanks when receiving a material or spiritual gift, no matter how small, between people of all kinds of personal relationships, far or near, it is polite behavior. Mom bought me a pen and an ice cream, I also need to thank you. However, for Asians to thank Trung, such cases are fake and strange.

Thank-giving for always showing up during the daily communication. We used to think that only those who help us would have to send them thanks. However, even those who walk through your life, bring a lot of pain, disappointment to learn the precious lessons deserve to be appreciated. The value of thanks in life isn't only from good things, but it's the one that makes the most precious lessons from all things that come to each other.

5. Thank you

5.1. Definitions of thank you

Thanking is the act of the speaker performing when receiving from the listener something that the speaker thinks is good for him, so the speaker expresses gratitude to the listener or the speaker offers an action of thanks. Thank you for the polite purpose of pleasing the listener.

Gratitude and knowing how to say thank you make the relationship between people closer, friendly and stronger. Playing a huge role, it shows the culture of polite

behavior in our daily communication. Moreover, it is also a substance that relieves problems, helps people's relationships with others become more selfless and sincere. Whenever helping someone, don't expect to receive anything, no need. that person has to repay the favor with material things, what we need is probably just a sincere thank you. Therefore, each of us must think of those who have lit a fire in us with deep gratitude. Knowing how to say thank you is an expression of a civilized and cultural lifestyle. self-respecting lifestyle. The first thing you should say thank you is your parents, because they are the ones who help you survive in this life, and who have nurtured and taught you every day. Be grateful for the people who help you overcome difficulties, or the neighbor who reminds you to turn off the water switch when the water overflows the tank.... Do yourself a favor. Saying thank you to others also shows a deep love of life, love for people, and the desire to do good things in life.

5.2. Forms of thank you in English and Vietnamese

There are seven principle thanking structures having same meaning in both English and Vietnames.

<i>Structures</i>	<i>English</i>	<i>Vietnamese</i>
1. <i>Thanking word</i>	<i>Cheers, thanks, appreciate, grateful.</i>	<i>Cảm ơn, biết ơn, cảm kích.</i>
2. <i>Thanking word + Addressing form</i>	<i>I am grateful, sir/madam. Thank, Mr./Mrs. Willy</i>	<i>Tôi rất biết ơn, thưa ông / bà. Xin cảm ơn ông / bà Willy</i>
3. <i>General Thank-you phrase</i>	<i>Thank you so much Thank you a lot I sincerely appreciate</i>	<i>Cảm ơn bạn rất nhiều. Tôi xin chân thành cảm kích....</i>
4. <i>Thanking word/ sentence+ clause of explanation.</i>	<i>I'm really grateful for your help. Thanks for explaining this to me</i>	<i>Tôi thực sự biết ơn sự giúp đỡ của bạn. Cảm ơn vì đã giải thích điều này cho tôi</i>

Figure 2: Similarities between thank you structures in English and Vietnam

In Vietnamese, thanking expressions serve different functions in communication. Like in English, each setting in which Vietnamese thanking expressions are used gives them specific expressive nuances. This figure equips Vietnamese learners with a proper way of using such expressions in specific contexts, since it is only the contexts that can help the listener thoroughly understand the speaker's implications.

5.3. Functions of thanking

Lakoff (1973: 298) has shown that the politeness strategy in the act of saying thank you, like other politeness strategies, has the function of reaffirming and strengthening the relationship between the communicator and the communication object. Communication utterance patterns depend on: 1. The relationship between the speaker (the communicator) and the listener (the communication object) according to kin and social characteristics such as age, rank, gender, count, kinship 2. Communicative situations (formal informality) 3. National psychology and culture (Vietnamese people prefer implicit speech, appreciate politeness, humble and respectful attitude as well as show an important attitude. attention to listeners due to the influence of cultural factors of the community, while Westerners prefer direct speech due to the influence of individual cultures). Brown and Levinson (1987) argue that in choosing appropriate politeness strategies to carry out a face-threatening act in a given situation, a speaker needs to consider three factors, or number plates, as follows:

1. Relative power between speaker and listener (P). 2. Social distance between speaker and listener (D). 3. The absolute level of imposition in a particular culture (R), which is how deeply grateful is here. Verbal expressions of gratitude vary from simple expressions like "Thank you", "Thank you" etc. to more complex structures like "I don't know what to give in return. return your gratitude", "Your gratitude, I will never forget it in my life", etc. The choice of how to express gratitude depends very much on how the speaker/communicator (CTGT) evaluates what the listener/communicator has done for him/her and the function of modes of expression. In addition to the main and usual effect of the word thank you, like the word of praise, is to maintain the communication relationship and the unity between the communicator and the communication partner through working for the partner. Communication has a good feeling when making communication; It also performs some other special functions. For example, there are cases where the principle proposed by Searl is broken; such as when thank you is used for the purpose of tomorrow (Eisenstein and Bodman 1986: 168; Aijmer 1996: 51), or when it acts as a signal to end a conversation or accept a rejection of an offer. In this section, we will classify the pragmatic functions of the act of saying thank you to initially investigate the purposes

of using thanks in different contexts.

5.3.1. Function: expressing gratitude

In Vietnamese, the frequency of using thank you and sorry expressions is very low. In fact, Vietnamese people only use thanks when the level of gratitude is deep or in ritual situations, but rarely say thank you to relatives and friends. This can be understood because Vietnamese people live in a community-based culture, so it is natural to benefit from the help or concern of relatives or friends and do not need to say thank you. On the contrary, they think that saying thank you in such situations is polite and should not be because it creates distance and can make the listener "lose face". Meanwhile, for Westerners living in a culture that emphasizes personal strength, the rituals of saying thank you and sorry have become indispensable words in daily communication in all contexts. Westerners believe that when a person has an action, or an interest that benefits them, whether it is relatives, friends or people with different parameters of social status and absolute power, or different levels of gratitude, it is important to respect and appreciate the ego and individuality of the person who benefits them.

5.3.2. Functions: transfer dialogue, interrupt dialogue, close dialogue

The word of thanks used to transfer the dialogue acts as a polite element, both showing respect for the face of the subject of the dialogue, and at the same time showing the humility of the person being transferred the dialogue. create connections between communicating objects.

5.3.3. Function: accept invitations/proposals or go along with declines to create politeness.

It is very common to use thanks when accepting or declining an invitation. The way to decline an invitation or request after giving such a thank you is to show politeness and avoid dishonoring the person who invited the offer. Of course, this usage does not exclude the basic function of the thank you note, which is to appreciate the beneficial action of the beneficiary - the invitation and the offer.

5.3.4. Function: Expresses displeasure, displeasure or sarcasm.

In Vietnamese, the speaker can also use the word thank you with ironic connotations, especially in this usage, before the thank you can add phrases such as: "Yes; Don't

dare" or add after the phrase "So touching, so kind; So commendable..." . Then both the thank you and the accompanying phrases are said with an intonation that is different from its usual usage - emphasis and stretch. At the same time, other non-verbal factors such as facial expressions, gestures, gestures, and attitudes of the speaker also contribute to expressing the speaker's sarcasm.-

5.4. Thanking strategie

5.4.1 Thanking

The thanking strategy consists of two major subcategories: (a) simple thanking, by using the word thank you or thank, and (b) elaborated thanking, including four sub-subcategories (i) by thanking and adding one intensifier, (ii) by thanking and adding two intensifiers (iii) thanking for (reason), by thanking and mentioning the reason, and (iv) thanking + intensifier + for (reason), by thanking and adding intensifier(s) and the reason.

Cheng, 2010, p. 262

Examples are provided for each subcategory as follows:

(a) simple thanking, by using the word thank you

-Thank you.

(b) elaborated thanking

(i) by thanking and adding one intensifier

-Thank you so much.

-Thank you very much.

(ii) by thanking and adding two intensifiers

-Thank you very much indeed.

(iii) by thanking and stating the reason (thanking + for + reason). The reason is further categorized into three parts: favor , imposition , and positive feelings .

-Thank you for being with us.

(iv) by thanking and adding both intensifier(s) and the reason (thanking + intensifier + for + reason).

- Thank you so much for being with us.

5.4.2 Non-gratitude

The non-gratitude strategy consists of three subcategories: (a) by showing relief, (b) by rejecting an offer, and (c) by showing politeness, greeting, and conversation

ending.

Cheng, 2010, p. 263

(a) by showing relief

HENDERSON: Did you have to sing a song?

Ms-SILVERSTONE: No, thank god. I would have never gotten the part. Thank goodness, the networks have a fact check, so I don't have to just go blue in the face anymore.

(b) by rejecting an offer

No, thanks.

I can manage on my own. Thank you.

(c) by showing politeness, greeting, and conversation ending

SHORTZ: I'm pretty good. How are you?

HANSEN: I'm very well, thank you.

JENNINGS: Yeah? He was okay? Satisfied with all the answers?

CLINTON: No. I wasn't satisfied with all the answers. Thank you.

5.4.3 Combinations

This category is a combination of different strategies. Two subcategories consisted of:

(a) by thanking and stating the reason, and (b) by thanking and adding intensifier(s) and the reason.

Cheng, 2010, p. 264

Coding and examples are provided for each subcategory as follows:

(a) by thanking and stating the reason thank you. Such a pleasure having you on.

(b) by thanking and adding intensifier(s) and the reason thank you a lot. Very touching and unusual story, evidently not so unusual.

5.4.4 Thanking a 3rd person

The "thanking a 3rd person" strategy consists of two subcategories: (a) by thanking a 3rd person and stating the reason, and (b) by thanking a 3rd person and adding intensifier(s) and the reason.

Cheng, 2010, p. 264

(a) by thanking a 3rd person and stating the reason

-Terry, thank you for joining us.

(b) by thanking a 3rd person and adding intensifier(s) and the reason

-Thank you very much for joining us. Judge William Sessions.

5.4.5 Formal speech

The formal speech strategy uses overt subjects, such as 'I' or 'we', in thanking expressions. Three subcategories were identified in this strategy: (a) by formally thanking and stating the reason, (b) by formally thanking a 3rd person, and (c) by formally thanking a 3rd person, and stating the reason.

Cheng, 2010, p. 264

(a) by formally thanking and stating the reason (favor or positive feeling)

-I would like to thank you again for all your support.

(b) by formally thanking a 3rd person

-I'd like to thank you, Mario.

(c) by formally thanking a 3rd person, and stating the reason

-Well, Robert Klitzman, I would like to thank you for joining us.

The instances of thank you that do not express gratitude or have the illocutionary force will not be counted: It's really a big sacrifice. I don't know how to thank him

5.5. Reason using apology strategies

Many people often say that, thank you is a way of applying culture to those who help you. Unfortunately, thanks are saved like that? Is it only used to express sincerity, gratitude to those who have a helping hand? Not exactly like that, you can use thanks on a broader scale, in many situations in life. daily life like:

a. When you are praised

People often have the habit of avoiding or straying to another matter when being praised and praised. For fear that they will be judged differently from others as arrogant and overconfident. However, it is this freedom that will make the person giving you compliment feel a lot of valuable praise is lost. When you receive a sincere compliment from someone, enjoy the feeling of being praised and say thank you to them.

b. When you are late

No one likes the feeling of having to wait for someone else. So, if you happen to be late for an appointment with someone because of an unexpected incident, instead of saying "sorry, I'm late", you can say "thanks for waiting for me". Surely the value of your thank you will make the other person feel less uncomfortable.

c. When you get feedback

Most of us feel negative and uncomfortable when receiving feedback. However, it is the suggestions from others that help you improve yourself. When you receive suggestions, instead of being upset, say thank you to the person who did not hesitate and was frank with you.

d. When you get a tip.

When someone gives you advice, whether you intend to follow it or not, give them a thank you. People who are willing to give you advice mean they care a lot about you, so thank you to show them appreciation and respect.

CHAPTER II: METHODOLOGY

1. Design of study

This research is qualitative research that employs the descriptive method. Sutisno Hadi states that research is considered as a descriptive method if the research just collects the data, analyzes the data and draws a conclusion without making a general conclusion.

Meanwhile, qualitative research is a type of research concerning data reduction or collecting, classifying, and concluding. The data appear in the forms of words rather than a number.

The qualitative method involves a large number of relevant social phenomena in literature research. For example, will be involved the writer, social environment in which the writer is located, including the elements of culture in general. Thus, the qualitative method can also be called a multimethod. El Berg also stated that:

“Qualitative procedures provide a means of accessing unquantifiable facts about the actual people researchers observe and talk to or people represented by their personal traces (such as letters, photographs, newspaper accounts, diaries and so on). As a result, qualitative techniques allow the researcher to share in understanding and perceptions of others and to explore how people structure and give meaning to their daily lives. Researchers using qualitative techniques examine how people learn about and make sense of themselves and others”.

It means qualitative is used to examine how people learn and make sense. There is no counting, measuring or testing as what in a quantitative method. It implies an emphasis on processes and meaning purely. Therefore, the characteristic of qualitative research is relative and interpretative. Relative and interpretative mean the result of the research may behave different meaning. It depends on society's point of view and especially researcher because their minds are a difference to understand something. It is also called by contextual meaning.

The data source of the research are the literary works and movie of Vietnam and foreign countries, in which the data are the dialogues used by the characters containing apology expressions. The sampling technique applied is purposive. It means that the data which are going to be analyzed are chosen purposively.

2. Source of data

Collecting data in this study of speech acts in general and thank you acts in particular is necessary to show the possible manifestations of the action. Therefore, a variety of circumstances are collected to fully demonstrate the multifaceted nature of action. In such a spirit, the material of the graduate thesis is collected in short stories and film's dialogue from Vietnam and other nations considering English as native language. They have been public on book or television. In addition, the information of this study is taken from the dialogues by the characters containing the thank you expressions

3. The technique of study

3.1. Data collection

The technique of collecting data that will be applied in this research is the literature research. It is quite appropriate in this research because the collected data are from the sentences that are quoted in short stories. This study utilizes documentation technique concerned with evidence implies facts.

The steps of collecting data in this research are as follows:

a. Reading the data

Reading the data from discourse of short stories or films to find out thanking words that contain here.

b. Choosing the data

After reading the whole literary works and film's dialogue, we choose the data which we want to do research. We had better select data containing thank you strategies in authors' opinion.

c. Marking the data

Marking the words or sentence and all important statement information or dialogues which related to thanking strategies in both Vietnamese and English.

d. Identifying the data

After marking the words and dialogue in the discourse, we have to classify the data about the thank you strategies in selected short stories and film by Vietnamese and foreign authors.

3.2. Data analysis

In this research, the descriptive analysis is used. Data analysis is the transformation of raw data into a form that will make them easy to understand and interpret; rearranging,

ordering, and manipulating data to generate descriptive information. It is the reason why the data analysis is selected in this study. The steps of data analysis include:

a. Identifying the data

We identify the data which have a correlation with thank you strategies and related to the theory on literary works and film's dialogue.

b. Classifying the data

Classifying the data based on the event that has a correlation to thank you strategies on Vietnamese and foreign short stories and film.

c. Analyzing, Describing and Explaining the data

We have to analyze, describe and explain the thank you strategies in detail.

d. Making the conclusion

After all the data will be analyzing, describing and explaining, we make the conclusion of the research to demonstrate how similar and different thank you strategies in culture of Vietnam and nations using English as native language.

CHAPTER 3: FINDINGS AND DISCUSSION

1. Research findings

1.1 An expression of gratitude

English	Vietnamese
<p><i>Situation 1:</i></p> <p>When I left him, I knew I had done what God wanted me to do! God put him in my path today.. I know he did! I've never such a feeling to help someone as I did today. I was reminded again of how blessed I am! I have a vehicle that gets me from p to place, I have a roof over my head, clean clothes, money to buy a hot meal, running water, electricity, my health, a job, famil and friends! Sometimes God sends situations our way to remind us of how blessed we are! If you've read this far, please remember Steve in your prayers!</p> <p>- “Yes, I have been blessed, God's so good to me! Precious are His thoughts of you and me! There's no way I could count the there's not enough time, so I'll just thank Him for being so kind. God has been good, so good! I have been blessed!”</p> <p>(Short story: Homeless man Steve)</p>	<p><i>Situation 2:</i></p> <p>Phong: - Cậu và tớ đổi chỗ nhé! Cậu lên trước đi, tớ ra sau, tớ sẽ nói với cô giáo sau. À mà... tớ là Phong.</p> <p>Linh: - Ồ tớ là Linh, Phong Linh ấy. Cảm ơn nhé!</p> <p>(Truyện ngắn: Gió đến kìa, Minh Minh-Phong Linh)</p> <p>This is a dialogue between two classmates, named Phong and Linh at a school in the countryside . Linh thanked Phong for changing her seat . . Words of the person who said: “Thank you! “Express your appeal directly to the audience. She hopes that listeners can see her gratitude.</p>

<p>The data is a nice man who had just left the Best Buy shopping center, he met a homeless man named Steve rummaging through food in the trash. The man gave Steve some food and learned that he has cancer and is currently homeless. The man said thank God for giving him a better life than the miserable people so he could help them every day.</p>	
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When thanking, both the English and Vietnamese native speakers from situation 1 to 2 aim to give their thank you the hearers. They have a very polite way to gain a closer relationship among interlocutors. In addition, the listeners can understand and forgive easily for the speakers. In these circumstances, we can find that whether people are educated or not, whether they are polite or rude, and whether they are in a high social position or not.

1.2 Accept invitations/proposals or go along with declines to create politeness

English	Vietnamese
<p>Situation 3:</p> <p>Will's father: Will, pass Ronnie some roast beef. Ronnie: No, thank you. Will: I told you, Ronnie's a vegetarian. Bố Will: Really? (Short film: The last song)</p> <p>In this scene, Ronnie eats with Will's family. Will's father tells him to give the meat to Ronnie because he forgets she's a vegetarian. Ronnie thanked him for taking care of her. Besides, she also politely refused to suggest. A thank you makes people feel polite in every situation.</p>	<p>Situation 4:</p> <p>– Đi anh . Anh Đào lại kéo tay áo chàng khẽ giục :- Bây giờ anh hãy chở em đi chơi ! Chụp với em vài tấm hình. Lũng Du thở hắt ra , chàng đưa tay xem đồng hồ : -Cảm ơn cô nhưng tôi bận làm. (Truyện ngắn : Con gái người tình " - Hạ Thu)</p> <p>Before that situation, Lung Du refused Anh Dao's offer. Because he liked someone else. However, he still thanked the offer and then refused to respect Anh Dao. The speaker's thanks must be direct so that the listener can understand and not feel embarrassed</p>

When thanking, both the English and Vietnamese native speakers from situation 3 to 4 aim to give their thanks the hearers. .The way to decline an invitation or offer after giving such a thank you is to show politeness and avoid dishonoring the inviter / offerer. Of course, this usage does not exclude the basic function of the thank you note, which is to appreciate the beneficial action of the beneficiary - the invitation and the offer.

1.3 Expressing displeasure, discomfort, or sarcasm

English	Vietnamese
<p>Situation 5:</p> <p>Mr. Steve: So you... you like this guy?</p> <p>Mr. Steve: Really? You like him... You like him a lot.</p> <p>Ronnie: I like him more than a lot.</p> <p>Mr. Steve: Really?</p> <p>Ronnie: Is that crazy?</p> <p>Mr. Steve: Well, a little, but...love is,</p> <p>Ronnie. Crazy... a little.</p> <p>Ronnie: Thank you.</p> <p>(Short story: The last song, 2010)</p> <p>Mr. Steve is probing his daughter's feelings. At first, he was surprised by his daughter's choice and did not agree. But he still respected Ronnie's choice. Ronnie thanked her father for understanding her decision.</p>	<p>Situation 6:</p> <p>Lúc Dương đi ngang dãy bàn kê cửa ra vào , nhỏ Tú Anh nhìn nó cười cười :</p> <p>- Cảm ơn Dương nhé !</p> <p>- Cảm ơn chuyện gì ? - Dương ngơ ngác.</p> <p>Nhỏ Tú Anh chúm chím : - Cảm ơn về chúng viêm họng của Dương chứ cảm ơn chuyện gì !</p> <p>Dương cùng chẳng hiểu mô tê gì : - Tôi bị viêm họng hồi nào ?</p> <p>- Sáng nay .</p> <p>- Ai bảo Tú Anh thế</p> <p>? - Cần gì ai bảo .</p> <p>Nhỏ Tú Anh chớp mắt: - Hể hôm nào lớp ta trời yên gió lặng , mọi người không ùn ùn bỏ chạy thì dứt khoát hôm đó Dương bị viêm họng chứ còn gì nữa !</p> <p>(Truyện ngắn : Họa mi một mình - Nguyễn Nhật Ánh)</p> <p>In this situation, Duong is a bad singer and every time you sing, your classmates implicitly protest by covering your ears or walking out, but maybe Duong doesn't know, or intentionally doesn't know this. Today for some reason, Duong did not sing. Thus, Tu Anh's thank you here can be understood as a word of irony. When implementing that statement, Tu Anh</p>

	implied "You sing very badly and fortunately you didn't sing today so we didn't have to listen. " Tu Anh used the conventional way of saying that Duong didn't sing because Duong had a sore throat " , so he thanked " for the sore throat " that Duong did not understand.
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Situation 5 and situation 6 both give thanks to the listener with a different implication. Sometimes in all circumstances, thank you has many meanings but still sends sincere gratitude to the listener.

1.4 Express gratitude for a specific reason

English	Vietnamese
<p>Situation 7:</p> <p>Rose: Jack. I want to thank you for what you did. Not just for pulling me back, but for your discretion.</p> <p>Jack: You're welcome.</p> <p>(The film: Titanic ,1997)</p> <p>Situation in the context of Rose and Jack walking on the train, Rose says thank you for Jack saving her. She sincerely expressed her gratitude to him</p>	<p>Situation 8:</p> <p>Mẹ cu Bin: chị Bích, chị Bích, nhà em cảm ơn chị ạ, nhờ có chị nhận làm bác cu Bin nên em đã chuyển được trường cho cháu rồi chị ạ.</p> <p>Bích: Thế hả, tốt quá thế chuyển vào học trường của bác hả?</p> <p>Mẹ cu Bin (vừa nói vừa nhét phong bì vào tay cô Bích): Nhà em mừng lắm cháu đi học vừa gần mà đỡ phải đưa đón nhiều chị ạ. Chị ơi chị nhận giúp.</p> <p>Bích: Hàng xóm với nhau sao em câu nệ thế hả?</p> <p>(The film : Mưa bóng mây ,2004)</p> <p>After the meeting of the neighborhood group, Cu Bin's mother (who was helped by Bich) called Bich (who is a teacher) and talked. Uncle Bin's mother thanked her for asking her son to attend a school near her home. Sincere thanks after helping make the helper feel respected.</p>

When receiving help from others in difficult times, surely everyone feels happy. Saying thank you right now shows sincere gratitude to the person who helps and intends to help you. Thank you words not only express gratitude and serenity for receiving help, it also helps listeners feel that they are valued and respected.

1.5 Express gratitude for trust and confidence

English	Vietnamese
<p>Situation 9:</p> <p>Tiffany: I did my research.</p> <p>Patrizio: Well, I gotta say, I'm impressed.</p> <p>Patrizio: Yeah. I gotta rethink this whole thing. I didn't trust you before, but I gotta say, now I do.</p> <p>Tiffany: Thank you.</p> <p>(Film: Silver linings playbook,2012)</p> <p>Tiffany talks to Patrizio about football bets. Before the match, Patrizio did not believe that Tiffany's research was correct. But during the match she admired and gave credit to the research. Tiffany thanked her for trusting .</p>	<p>Situation 10:</p> <p>James: Chào các bạn hữu, rất hoan nghênh các bạn đã đến tham dự cùng tôi. Tôi cũng xin chân thành cảm ơn về tình cảm mà quý vị đã dành cho tôi trong những năm vừa qua. Tôi cũng xin gửi lời cảm ơn đặc biệt đến một Sài Gòn của riêng tôi. Sài Gòn này luôn bên tôi, ủng hộ và hy sinh cho tôi. Đó là bà xã của tôi.</p> <p>Yên Khuê: Cảm động. Cúi người tay để lên ngực.</p> <p>(Film: Sài Gòn anh yêu em,2016)</p> <p>James stood on stage speaking in front of all the fake attendees. He expressed his gratitude to everyone for believing in him these past few days. His words of thanks were publicly stated and enthusiastically received by the people,</p>

Thank you also shows that you are a person who knows how to behave. Thank you also connects hearts closer together. It is the relationship between give and take. If everyone is grateful to the person who believes in them, then this life will be beautiful, people will treat each other better, they will actively help each other without doubting without hesitation.

1.6 Get compliments

English	Vietnamese
<p>Situation 11:</p> <p>Steele: May I sit beside you? I've longed to meet you. I've heard nothing but praise of you.</p> <p>Daswood. Elinor: I would be delighted. Sir John and Mrs. Jennings are too excessive in their compliments. I am sure to disappoint.</p> <p>Steele: Oh, no. The praise came from another source. One not inclined to exaggeration.</p> <p>(Film: Sense and sensibility,1995)</p> <p>At the party, Steele talks to Elinor. He showed great admiration and complimented her wholeheartedly. Elinor very humbly declined the compliment. But she is very polite when she shows that she is very happy and appreciates the compliment by saying: " : I would be delighted"</p>	<p>Situation 12:</p> <p>Hồ Thu đến xem Lương Bông chuẩn bị lễ kỉ niệm 30 năm ngày cưới cho vợ chồng Phan Quân – Hồ Thu.</p> <p>Lương Bông: Chị</p> <p>Hồ Thu: Đúng là vào tay anh có khác, đâu vào đấy cả.</p> <p>Lương Bông: Chị khéo động viên. Anh ra chưa hả chị?</p> <p>(Film: Người phán xử, 2017)</p> <p>When Ho Thu praised her for her enthusiastic and scientific work, Luong Bong indirectly thanked her through the act of complimenting and responding that she "smartly encouraged" him. Through Luong Bong's feedback model, implicitly thanked Ho Thu that she had the right words to satisfy him.</p>

We often spoil compliments by undermining them or being unnecessarily humble because we think it's a way to show humility and avoid arrogance. The problem is that when you deflect sincere compliments, you don't acknowledge the complimenter's kindness and sincerity. Now simply say "Thank you" to accept the compliment's heart and allow yourself to enjoy the good moment. Once you accept the compliment will be transferred to you. If you deflect praise, you didn't accept it. When you say "thank you" you let the compliment come to you and become yours. When you say "thank you," you allow your mind to retain the compliments. Receiving compliments is fun and enjoyable, but we often screw it up. There's no need to sabotage the compliments you receive. Accept them politely and enjoy these moments.

1.7 Get compliments

English	Vietnamese
<p>Situation 13:</p> <p>Mr. John thanked the lieutenant for being there to help his family.</p> <p>Mr. John: Thanks for everything,</p> <p>Lieutenant: You bet, John, anytime.</p> <p>(Film: Gone with the wind,1939)</p> <p>Mr. John's act of thanking was confirmed by the lieutenant that he was always willing to help if Mr. John needed it. It is this positive response: "You bet, John, anytime" which has a positive meaning that partly comforts and encourages Mr. John and his family.</p> <p>Thus, responding by accepting a thank you clearly shows the extent and nature of the other person's encouragement and feels that accepting this thank you will make the speaker feel lighter and less comfortable. guilty, bothered by feeling indebted.</p>	<p>Situation 14:</p> <p>Lê Thành: Tôi là con trai duy nhất trong nhà tôi nghĩ mình cần phải biết. Tình hình của bố tôi có khả quan không?</p> <p>Bác sĩ: Anh đừng lo lắng quá các bác sĩ sẽ cố gắng hết sức.</p> <p>Lê Thành: Cảm ơn.</p> <p>Bác sĩ: Dạ</p> <p>(Film: Người phán xử, 2017)</p> <p>Le Thanh talked to the doctor about his father's health and learned that his current situation is not very good. Le Thanh prays for help from the doctor so that his father can recover soon. The doctor encouraged him and promised to do his best. Le Thanh thanked the doctor for his encouragement and enthusiastic help.</p>

Figure 3: The total of Thank you strategy used by the characters in English and Vietnamese short stories and films.

In times of grief, one need to hear comforting words to ease a heavy mood: they need someone to share their pain with. When you don't know what to say, just say "thank you" for being there. The word of thanks comes from the deep appreciation of the speaker to the other person.

2. Discussion

Through research and analysis, I found that thanking behavior in English and Vietnamese both have similarities and differences.

2.1. The similarities of saying thanking in English and Vietnamese

2.1.1 Thank you content

The act of thanking in English and Vietnamese with the same thanking content is to express our gratitude for the favor (material, spiritual).

2.1.2 Thank you strategies

The structure of thanking behavior in two languages is used in a variety of communication contexts, showing politeness, solemnity or intimacy and closeness. In the form of declarative, negative, interrogative or rhetorical questions. In the strategy of direct thanking, both languages use ways of thanking such as: Thank you with a predicate expression with a verb. grammar; Thank you with a predicate expression with a noun. In which, the predicate expression has additional extended components that are words indicating reason, showing politeness, indicating level of thanks. Thank you strategies in English and Vietnamese both use extensions that are reinforcing elements to emphasize attitude, affection, or politeness. This increases the face of both the thanker and the thanked

2.1.3 Vocative words

The thank-you strategy in English and Vietnamese has similarities in the usage of the word call, the words can exist in the form of nouns or identity clauses. The word call is used to attract the attention, direction, and attitude of the speaker to the listener. Vocative words can stand in different positions in a sentence:

Vocative words for people's names:

Mr. Dean: Thanks, Chris.

Hạ: *Cảm ơn Long đã cho Hạ một bài học về tình bạn .*

2.1.4 Strengthening factor

In both English and Vietnamese, there are interjections expressing the speaker's attitude, feelings, and emotions. For example, in English there are: Ah, Well, Oh: used to express joy and surprise. . Equivalents in Vietnamese have: Ôi, Ồi, Ó,...

Words of degree to emphasize the degree of gratitude, for example in English there are: very, so, really .. equivalent in Vietnamese there are: : nhiều, rất nhiều, lắm, nhiều lắm, lắm lắm.

2.2. The differences of saying thanking in English and Vietnamese

2.2.1 Semantically

Through the above data and analysis, it can be seen that in English and Vietnamese, there is a system of words that are used to say thank you, but in the Vietnamese languages that are used to express more gratitude in English language.

In ritual contexts, the predicate verb "thank" in English or "thank you" in Vietnamese has a neutral nuance, used in both languages. However, Vietnamese people often use Sino-Vietnamese elements such as: “bái tạ”, “cảm tạ”, “đá tạ”, “độ ơn”, “đội ơn”, “tạ ơn”, “giã ơn”, “tri ơn”... Direct words of thanks in Vietnamese communication change according to the chronological calendar. Verbal expressions with predicate verbs “cảm tạ”, “đá tạ”, “bái tạ”, “đội ơn”, “tạ ơn”, “giã ơn” (also verbs used to express gratitude) thank you) in the period 1930 - 1945 was used with a higher frequency than "thank you". These predicate verbs often have solemn and respectful nuances, often used in ancient literature and books, or often appear in everyday communication contexts when the communication roles are not equal in terms of social status, age, relationships, people who are indebted to others in Vietnamese society in the period before 1945. Because of this period, people's lives in Vietnamese society were strongly influenced by feudal rites. The ways of thanking using these predicate verbs have decreased significantly in the following periods from 1954 to 1975. In the period from 1975 to now, due to the influence of integration, intercultural language interference. Therefore, the forms of thanks that contain the predicate verb "thank you", "thank you", "thank you", "thank you", "thank you", "thank you" almost do not appear in daily communication. days, "thank you" is used more instead. Currently, forms of thanks are often used in spiritual cases, according to religious beliefs.

On the contrary, according to our observations, in English from ancient times almost unchanged over time, expressions of direct thanks always contain the predicate verb "thank" and the noun "thanks".

2.2.2 Thank you strategy

For the direct thanking strategy, in English, there are expressions of thanks that use adjectives that mean thanks such as: grateful, thankful, obliged.. which do not exist in Vietnamese.

As for the indirect thank-you strategy, there are fewer indirect thank-you strategies in English than in Vietnamese, specifically, in English, there are no two strategies, namely, avoidance and begging strategies as in Vietnamese.

Avoidance is a very typical strategy of Vietnamese people. However, Vietnamese people do not have to avoid everything, but they often avoid when being complimented on problems related to health and appearance. Maybe due to the influence of Eastern culture, especially in the past, Vietnamese people are very idealistic, so their psychology is very shy when being praised in some situations such as compliments on appearance or compliments on health. , especially for children, do not praise health, but have to say avoid it. Vietnamese people are also quite superstitious, so they say such things for fear of bad things happening to them, so from adults, children to the elderly, they are all taboo to talk about it, so they often avoid talking about it. often refer to something else.

2.2.3 Grammatical expressions of thanks

In English, in idiomatic expressions using "thank", the subject is often omitted and is used in all communication contexts. Subject 1 is often used in a formal style of writing. Subject 1 is used in spoken form when we want to emphasize the gratitude of subject 1 for what subject 2 has done for subject 1.

In Vietnamese, subject 1 is omitted only when subject 1 plays the role of authority, or in the context of intimate communication. According to data and observations, we find that thank you expressions with all these components are somewhat less common in English than in Vietnamese.

In English, vi expressions use "thank", it is mandatory to have the subject 2 after the verb, but when used with the noun "thanks", it is not used. For Vietnamese, for the predicate expression thank with the predicate verb "thank you", depending on the specific context, some components in the sentence can be flexibly interchanged.

In case both subject 1 and subject 2 are missing, in Vietnamese only the predicate “ cảm ơn, đã tạ” can be used.

When saying thank you, it is often an honest word that comes from the heart, from the heart of a person. Different cultures have different views on the use of images to represent emotions. Westerners believe that everything comes from the heart and the organs in the body are also operated by the heart, so the heart becomes a symbol of affection. Native English speakers use the image "heart" to express their gratitude to the benefactor. The Vietnamese, according to Eastern culture, use the image of “lòng”, “tâm lòng” to express psychology, emotion and spirit. And what is related to emotions,

Vietnamese people borrow the "lòng" to represent, for example: “đau lòng, đứt ruột” or “lòng quặn thắt” ... and thank you is also influenced by images. there. Therefore, Vietnamese people use the word "heart" to express their gratitude sincerely and deeply.

2.2.4 Strengthening factor

In Vietnamese, the interjections used when thanking tend to be more diverse than in English in terms of types such as the appearance of modal particles: ạ, nhé, nha, nhá ...

PART III: CONCLUSION

1. Summary

This study refers to a common topic that receives a lot of attention from both Vietnamese people and foreign people and it is still discussed until now: expressing an thank you in English and Vietnamese. Every culture has a way of saying thank you for help, compliments, gifts, encouragements, visits... and thanks in daily communication. However, each language, each culture has different ways of expressing gratitude. Appropriate expressions of gratitude can help improve speaker-listener relationships. On the contrary, lack or inappropriate expression of gratitude can lead to dissatisfaction of the listener, thereby sometimes worsening the relationship between speaker and listener, causing culture shocks in inter-personal communication.

People applying the relevant structures of thank you strategies cleverly will get what they want easily without causing unsatisfactory to the listeners. This study has been centered on the similarities and differences in making apologies in English and Vietnamese in terms of cross-cultural perspective. Data used are discourse, utterances of the characters from Vietnamese and foreign movies and shorts stories. In addition, three research questions are addressed: a. How do the Vietnamese and English native speakers express thanks?, b. What are the thank you strategies used by the Vietnamese and English native speakers?, c. What are the similarities and differences in saying thank you between Vietnamese and English? to demonstrate how similarly and differently native speakers of English and Vietnamese use thanks in terms of cross-cultural features.

2. Suggestions

2.1. For the students

Learning a foreign language is an activity which can help the students to widen their knowledge not only in terms of language but also in terms of culture. The cultural factor is very important, it can become an advantage or a disadvantage during the learning process of students. Many Vietnamese learners usually have difficulties in communicating with foreigners even if they are not bad at English; it's actually because they still keep thinking of Vietnamese values in their mind without knowing that there is always a big gap between different cultures. This has caused some unexpected problems to Vietnamese students and misunderstandings are unavoidable.

Firstly, the students had better be aware that “thank you” is a a polite speech act which is used commonly in daily conversations. It is a way to show concern, kindness and respect for each other. Students should be acknowledge the importance of this word so that it can help them a lot to be successful in communicating with foreigners. Secondly, when communicating with the native speakers of English, Vietnamese learners should say thanks frequently in the necessary situations in order to make good impression with the interlocutors and avoid being shocked. Because the English native speakers says thanks as a reflect actions, they expect to receive the same responses. Moreover, the relationship is undamaged and the conversations go on. Depending on the context, Vietnamese learners ought to use appropriate thanking forms to make polite conversations. For example, in a conversation with a person who has higher status, the speakers should say apologies directly instead of indirectly. The native speakers of English are familiar with direct ways of speaking, so bushing around the bush, sometimes, makes conversation unnatural and interlocutors feel uncomfortable. As a result, choosing an appropriate apologizing form in an accurate situation should be taken into consideration.

2.2. For the further studies

This thesis focuses on comparing making polite thank you in English and Vietnamese in terms of cross-cultural perspective. However, this thesis just deals with forms of some thank you strategies; as a result, there are many issues related to making thank you not being investigated. Hence, the following suggestions for further studies are raised:

- Survey the behavior of thanking on English and Vietnamese data to find out strategies for thanking in two languages.
- Learn the similarities and differences in strategies for implementing thank you and thank you responses in English and Vietnamese.

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