

**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 : Đào Thị Hồng Nhung
Giảng viên hướng dẫn : Th.S Nguyễn Thị Quỳnh Hoa**

HẢI PHÒNG – 2021

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

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

**Sinh viên : Đào Thị Hồng Nhung
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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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Hải Phòng, ngày tháng.....năm 2021

TRƯỞNG KHOA

TS. Trần Thị Ngọc Liên

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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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)

DECLARARATION

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.

Dao Thi Hong Nhung

ABSTRACT

This paper investigates how similarly and differently native speakers of English and Vietnamese use apologies in terms of cross-cultural perspective in the light of 5 apology strategies including: an expressing of apology, an explanation or account of the situation, acknowledgement of responsibility, an offer of repair and a promise of forbearance. The data are utterances and discourse of many characters from movies and short stories of foreign countries and Vietnamese. The study is of a descriptive nature. The prime findings of the study reveal that English and Vietnamese native speakers are nearly similar in the choice of apology forms appropriate in admitting guilt with an explanation and different in using apologizing words. The Vietnamese native speakers less give apologies than native speakers of English. It seems that the English native speakers give apologies more politely than Vietnamese people but in Vietnamese culture instead of using apologizing word Vietnamese people have different ways of speaking to show the politeness.

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 a word, it is impossible to do everything right all the time, everywhere without hurting anyone. The people will have moments when they make mistakes then feel ashamed. No matter how intentional or unintentional they are, an apology in those situation is perfectly reasonable.

Apology is one of the cultural features that English learners need to pay attention. “Saying sorry” simply help the people realize their mistakes in order that they can seek the forgiveness and correct themselves. In addition, it also contributes to create and improve relations among people expressing the beauty in behavioral culture over the world. However, with various social level and culture, people quite often use different ways of apologies. For the reasons, finding the similarities and differences in English and Vietnamese to “say sorry” is crucial. The finding hopefully helps Vietnamese learners communicate with foreigners effectively and avoid unexpected circumstances

caused by differences in apology strategies. To accomplish these objects, the study requires answering the following questions:

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

2. Aims of the study

The aim of this study is finding out distinctions and resemblances in apology-givings between English and Vietnamese in terms of cross-cultural features. In addition, the effect of cultural and social behaviors in apologizing will be discovered. As a matter of fact, Vietnamese people can be more confident when communicating with the native speakers of English and use apologies 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 apologies in English. In the next stage, apologizing ways in Vietnamese culture are compared with English so that we can analyze to the similarities and differences in making apologies 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 sorry” between English and Vietnamese are taken in consideration. Hopefully, this study will partly help English learners have general knowledge and understanding about apologizing 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 apology.

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 sorry 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: THEORICAL 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

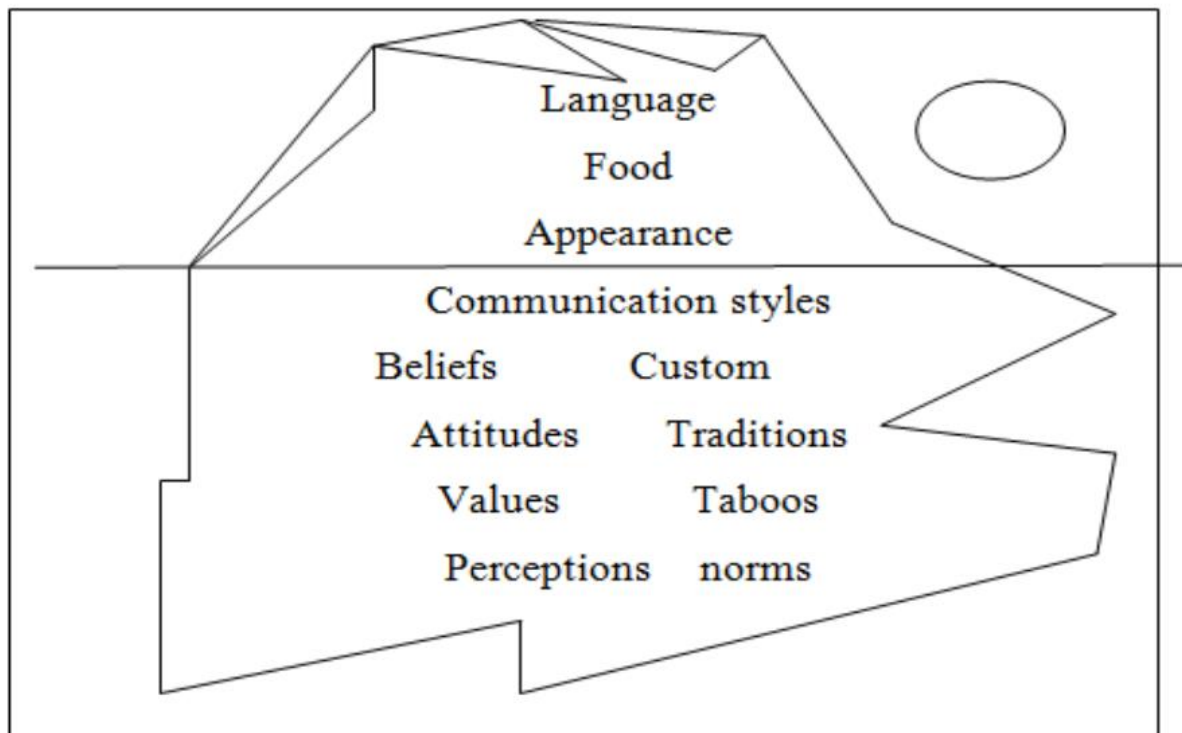


Figure 1: Levine and Adelman's iceberg of culture (Nguyen Quang, 1998)

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 communicate 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

“In many ways of expressing themselves, people do not only produce utterances containing grammatical structures and words, they perform actions via those utterances” (Yule, 1996: 47). If you work in a situation where a boss has a great deal of power, then his utterance of expression, “You are fired”, is more than just a statement. This utterance can be used to perform the act of ending your employment. However, the actions performed by utterances do not have to be as unpleasant as in the one above. Actions can be quite pleasant, as in the acknowledgement of thanks: “You’re welcome”, *thought it?*”, or in Vietnamese “*Ai mà ngờ được*”. Actions performed by utterances are generally called speech acts and, in English, are commonly given more specific labels, such as apology, complaint, compliment, invitation, promise, or request. “The number of speech acts performed by the average individual in the course of any ordinary day when our work and leisure bring us into contact with others probably runs into the thousands” (Austin, 1962)

In general, speech acts are acts of communication. Communication is to express a certain attitude, and the type of speech act being performed corresponds to the type of attitude expressed. For example, a statement expresses a belief, a request expresses a desire, and an apology expresses regret. As an act of communication, a speech act succeeds if the audience identifies, in accordance with the speaker's intention, and the attitude expressed.

3.2. Speech acts of apology

According to Austin’s (1962) classification of illocutionary acts, apologies fall into the category of behabitives, and Searle (1979) assigns this particular speech act within to the category of expressives. Searle (1979:15) indicates that apologies “express the psychological state specified in the sincerity condition about a state of affairs specified in the propositional content”. Leech (1983), however, classifies this particular speech act within the convivial speech act type since its illocutionary goal coincides with the social goal, specifically, that of maintaining harmony between the speaker and the hearer in which there is some benefit for the hearer and some cost for the speaker.

Aijmer (1996) indicates that apologies are strategies that are used to convey a particular communicative goal, which requires an utterance whose purpose is to “set things right” (Olshtain and Cohen, 1983:20) and more recently Márquez-Reiter (2000) suggests that an apology is employed when a speaker commits an action that damages another person.

From the above definitions, it is assumed that this type of speech act involves at least two participants, the apologizer, offender or speaker and the offended or hearer. In line with this, Holmes (1995) suggests that apologetic strategies are addressed to the offended participant whose face is hurt and the purpose of those semantic realizations is that of rectifying the error committed. Therefore by apologizing, speakers might restore problems between interlocutors as well as re-establish harmony between them (Holmes, 1995). In this regard, apologies are moves which are mainly employed to solve a problem between the speaker and the hearer, which is usually created by the speaker since he or she has committed an offensive action that has damaged the hearer.

Considering all the previous assumptions, it seems that the speech act of apologizing might be placed within the domain of politeness in which an apology is mainly viewed as a communicative move where the apologizer might take into account the other participant's face as an attempt to repair or restore damage to face (Brown and Levinson, 1987). A similar view is shared by other researchers such as Fraser (1981), Olshtain and Cohen (1983) and Olshtain (1989), who also focus on the benefit of the offended person. Apologizing reflects the apologizer's understanding of the situation together with his/her acceptance of the rule. Apparently, the offender could be seen as the beneficiary of the remedial move since by apologizing he/she might restore harmony. In line with this, Olshtain and Cohen (1983) suggest that there are some factors which can have an influence on offenders' assumption of responsibility. On the one hand, the perception of the degree of the severity of the offense can play a crucial factor. On the other hand, other influential factors can be age, degree of social distance and power between the participants. However, the offender can deny apologizing (Olshtain and Cohen, 1983; Trosborg, 1987). In fact, he or she might not necessarily see a violation of a social norm or an inappropriate act in his or her behaviour (Olshtain and Cohen, 1983) or perhaps the offender might choose to emphasize his or

her innocence (Trosborg, 1987).

Apology speech acts have been investigated cross-culturally in order to find similarities and differences between the languages. In the present study, the focus of analysis is to find out the similarities and differences in Vietnamese and English in the way of native English and Vietnamese speaker using apologies.

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 apology

The notion of face previously explained is particularly interesting for the speech act of apologies since they involve cost to the speaker and support for the hearer. More specially, Olshtain (1989, cited in Deutschmann, 2003) points out that:

An apology is basically a speech act which is intended to provide support for the H (hearer) who was actually or potentially malaffected by a violation X. In the decision to carry out the verbal apology, the S (speaker) is willing to humiliate himself or herself to some extent and to admit to fault and responsibility for X. Hence, the act of apologizing is face viewing for the H and face-threatening for the S, in Brown and Levinson’s (1978) terms. (Olshtain, 1989: 156-157, cited in Deutschmann, 2003: 390)

Therefore, the speech act of apologizing is face-saving for the hearer and face-threatening for the speaker. In fact, according to Leech (1983), apologies are performed in order to maintain harmony, which is beneficial for the hearer and has a cost for the speaker. Márquez-Reiter (2000: 45) also notes that “apologies are a clear example of a speech act whose main purpose is that of redressive action, that is to say, they redress face-threatening behaviour and in so doing they acknowledge the addressee’s need not be imposed upon and/or offended”. Holmes (1995) defines remedial apologies as negative politeness based on the fact that their purpose is redressive action. The author also proposes that apologies are face-supporting acts for both the hearer and the speaker since they mutually benefit from such action. Moreover, Holmes (1995) points out that despite the fact that apologies are utilized when the hearer’s face is damaged, and thereby they are considered as negative politeness strategies (Brown and Levinson, 1987), some of the elements which are included within the realization of the speech act of apologies might focus somehow on speaker’s positive face needs. In line with this, Deutschmann's (2003) study reveals that most of the remedial apologies identified in his corpus show positive politeness, which, according to the author, implies that “this important function of apologizing has been entirely overlooked by B&L and many other scholars, who have primarily classed apologizing as an example of negative politeness” (Deutschmann, 2003: 71).

Then, the speech act of apologies might be associated with the issue of politeness and face, either by taking into account exclusively the perspective of considering apologies as a negative politeness communicative event (Brown and Levinson, 1987) or by considering that it could also be seen as a face-supporting act in which both participants could benefit from such realization (Holmes, 1995). In this regard, Deutschman (2003: 39) argues that “both negative and positive face needs should be taken into account when we consider different uses of this speech act” and then, as the author indicates, “these should be viewed from both hearer and speaker perspectives”.

In short, apologies might be understood as pure tools which might serve to show respect to the hearers for having violated a particular social norm. Furthermore, it should also be taken into consideration that when the speaker apologizes, the situation

might be somehow restored and possibly both participants can be mutually benefited, since both might receive a positive reward. On the one hand, if the speaker apologizes, it is because he or she assumes the culpability and the hearer can appreciate that particular action. On the other hand, however, it seems that it is not only the hearer who might benefit from such an apologetic action, but also the speaker who somehow could achieve the purpose of apologizing and then he or she can restore the situation of recovering his or her self-face.

5. Apology

5.1. Definitions of apology

Apologies are expressive illocutionary acts, which can be differentiated from complaint, which are also expressive acts, by being convivial in nature. In the terminology of Leech, the act of apologizing is convivial speech act, the goal of which coincides with the social goal of maintaining harmony between speaker and hearer.

Meanwhile, Holmes considers apology as a speech act directed to the addressee's face need and intended to remedy an offense for which the speaker takes responsibility, and thus to restore equilibrium between the speaker and addressee. Thus, the aim of apologizing is to restore the equilibrium between the speaker and the addressees. Olshtain also add that apology as speech act, which is attended to provide support for the hearer as far as he or she is affected by a violation. It's considers admission of fault and responsibility as an essential component of apology.

Apologies are remedial exchanges that indicate an acceptance of responsibility by the speaker, and serve as an implicit self-judgment remedial work which involves the splitting of the speaker's self into two parts, the one guilty of having offended the addressee, the other aligning him or herself with the addressee and with the violated norm. Olshtain and Cohen also add that the act of apologizing is called for when there is some behaviors, which have violated social norm, whether the offence is real or potential. It is assumed that there are two participants involved in it, namely the apologizer and the recipient of apology.

The apologizer is the one who is perceived by the recipient to have responsibility for causing the offence. The recipient is the one perceiving her/him a person deserving of apology. Thus, when a person has performed an act (action or utterance) which has offended another person, she or he apologizer should express an apology for the need

she has committed. Nevertheless, the type and the intensity of apology may be different. They may be caused by the different degrees of mistakes in the action or by the different circumstance related to the behavior. On the other hand, Goffman state that apologies are verbalized social acts. Their purpose is to maintain or reestablish rapport between participants. They are occasioned by action that are perceived to have negative effects on addresses and for which the speakers take responsibility. An act of apologizing is verbal recognition of some social breach either past, present, or future. Based on the definition above, it can be noted that an apology is conducted when the offender has committed an offensive act (action or utterance), which also mean that is has violated social norm, by expressing regret and acknowledging responsibility for the undesirable effect of the act upon the offended party. Commonly, apologies are intended to remedy the offense. They are different from other convivial acts, such as thanking, congratulation or complaint, by their remedial function.

5.2. Forms of apology in English and Vietnamese

According to Huynh Cam Thao Trang (2009), there are seven principle apologizing structures having same meaning in both English and Vietnamese:

<i>Structures</i>	<i>English</i>	<i>Vietnamese</i>
1. <i>Apologizing word</i>	<i>Sorry, Pardon, Excuse me!</i> <i>Forgive</i>	<i>Xin lỗi. Tha lỗi. Tha thứ. Lượng thứ. Thứ lỗi.</i>
2. <i>Apologizing word + Addressing form</i>	<i>Sorry, sir/madam.</i> <i>Sorry, Mr./Mrs. Thomas</i>	<i>Xin lỗi, ngài, quý bà.</i> <i>Xin lỗi, ông/ bà Thomas.</i>
3. <i>Apologizing word + question</i>	<i>Excuse me! Could/Can you please show me the way to...?</i> <i>Sorry, Could/Can I get by, please?</i>	<i>Xin lỗi! Vui lòng chỉ cho tôi đường đến....?</i> <i>Vui lòng chỉ cho tôi đường đến....?</i> <i>(Please show for me way to...?)</i> <i>Xin lỗi, tôi có thể đi qua không?</i> <i>Tôi có thể đi qua không?</i>

		<i>(Could/Can I get by, please?)</i>
4. Apologizing word + Addressing form + extra question	<i>Sorry Sir. What can I do for you?</i>	<i>Xin lỗi, ngài. Tôi có thể giúp gì cho ngài ạ? (I can help what for you.)</i>
5. Apologizing word/sentence + sentence/clause:	<i>Sorry if I've disturbed you.</i>	<i>Xin lỗi nếu tôi làm phiền bạn. (Sorry, if I disturb you.)</i>
5.1. Apologizing word/sentence + sentence/ clause of explanation.	<i>Sorry. I'm late.</i>	
5.2. Apologizing word/sentence + sentence/ clause of promising.	<i>I'm sorry. I won't be late again.</i>	
5.3. Apologizing word/sentence + sentence/ clause of explanation + promise.	<i>Sorry. I am busy. I will never do it.</i>	
5.4. Apologizing word/sentence + sentence/clause of offer for help.		
5.5. Apologizing word/sentence + sentence/clause of compensation		

5.6. Apologizing word/sentence + sentence/clause of a request for forgiveness.		
6. Apologizing question	<i>Are you willing to forgive me?</i> <i>Will you accept my apology?</i>	<i>B (Hearer) có sẵn lòng tha thứ/thứ lỗi/tha lỗi cho A (Speaker) không?</i> <i>(Does B have willing forgive for A?)</i>
7. Apologizing sentence	<i>I beg your pardon.</i> <i>I am terribly sorry to leave you waiting such a long time.</i> <i>We apologize for...</i>	<i>Xin tạ lỗi.</i> <i>Thành thật xin lỗi vì tôi để anh đợi lâu như vậy.</i>

Figure 2: Similarities between apology structures in English and Vietnamese

It is possible for the learners to find out that these apologizing structures are listed from the informal to the formal way. The forms seem to be polite. They conclude apologizing words such as: “apology”, “excuse”, “pardon”... or sometimes they can be associated with some pronouns followed preposition “for” to make the structures like: “We must apologize...”, “Excuse me for...”, “Pardon me for...”... In addition, the people often use the word “sorry” and then give the explanation, reason to apologize to each other or permission to do something. To sum up, these structures are used in daily life, by particular and obvious contexts.

5.3. Functions of apologizing

5.3.1. Apologizing as a ritual

Apologizing as ritual there are part of situation when an apology is emotionally serious, and mean as a remedy for one or several offences made by the speaker. “Sorry

and pardon” were used more satisfy social expectation than to express genuine emotion.

5.3.2. Apology as a retrospective and anticipatory apologies

The classification into retrospective and anticipatory apologies can be helpful in defining the discourse function of apologies. Retrospective is a response to an offence, whereas the anticipatory apology of course, anticipates an offence. In effect, retrospective apologies (Sorry, Pardon) are remedial, supportive and self demeaning. While, anticipatory apologies (I beg your pardon) are disarming softening.

5.3.3. The offence

The types of offences associated with an apology are important because they help determine the variation between different forms. In this case, the speaker mainly uses “Sorry” for communicative problem, uses “pardon” for similar talk offence, uses “forgive me” is either for an inconvenience offence or to apologize for crimes committed, and uses “excuse me” for social gaffes.

5.4. Apologizing strategies

To perform the act of apologizing, the offender who perceives the need to apologize should employ certain strategy of apology. The strategy of apologizing is intended to maintain the relationship and at least reduce the offense to the offended. Olshain and Cohen distinguish five strategies for apologizing. They are:

a, An expression of an apology

The speakers used a word, expression, or sentence containing a verb, such as: “sorry”, “excuse”, “forgive”, or “apologize”. An expression of apology can be intensified whenever the apologizer feels the need to do so. Such intensification is usually accomplished by adding intensifiers, such as: “really” or “very”. For example, the expression “I’m really sorry”. So, in the expressing of an apology the speaker and hearer can be performed in:

- An expression of regret, for example: “I’m sorry”
- An offer of apology, for example: “I’m sorry”
- A request of apology, for example: “excuse me”, please forgive me”, or “pardon me”.

b, An explanation or account of the situation

An explanation or account of the situation is brought directly about the offense. It is

offered in addition or in subtraction of apology, for example: when a person is coming late for a meeting, “I’m sorry, there was a traffic jam”.

c, Acknowledgment of responsibility

The offender recognizes his/her fault in causing the infraction. The degree of such recognition on the part of the apologizer can be placed on a scale. The highest level of intensity is an acceptance of the blame: “It’s my fault”. At a somewhat lower level would be an expression of self-deficiency: “I was confused”, “I didn’t see”, “you are right”. At a still lower level would be an expression of lack of intent: “I didn’t mean to”. Lower still would be an implicit expression of responsibility: “I was sure I had given you the right directions”. Finally, the apologizer may not accept the blame at all, in which case there may be a denial of responsibility: “It wasn’t my fault”, or even blaming of the hearer: “It’s your own fault”. So, in here the speaker or the offender will choose an acknowledgement or account of responsibility only when she or he realizes to be responsible for the offense. They can be described as follow:

- Accepting the blame, for example: “It my fault”.
- Expressing self-deficiency, for example: “I was confused”, “I was not thinking or “I did not see you”.
- Recognizing the other person as deserving apology, for example: “you’re right”.
- Expressing the lack of intent, for example: “I didn’t mean to”.

d, An offer of repair

The apologizer makes a bid to carry out an action or provide payment for some kind of damage resulting from his/her infraction. For instance, if someone is late for an appointment with a friend, he/she might say something like: “How can I make it up to you, why don’t I buy you lunch on Friday?” or someone who fails to fulfill a appointment might say: “Would you be willing to reschedule the meeting?”

In here, an apologizer may offer to repair the damage caused by his/her infraction. Repair may be offered in its literal sense or as an offer to pay for the damage. In situations in which actual repair is not possible (not wanted, etc), the apologizer may offered some kind of compensatory action or tribute to the complainer: Repair: e.g. “I’ll pay for the cleaning”, Compensation: e.g. “You can borrow my dress instead.”

Furthermore, an offer of repair would be relevant only if the offense results physical injury or other damages, for instance: when someone broke one's vase, "I'm sorry, please let me fix it for you"

e, A promise of forbearance

A promise of forbearance relates to a case, where the offender could avoid the offense but he or she does not do so. He or she probably repeats the offense. Here, the offender promises not to do again. For example, when someone has forgotten a meeting with a friend more than once, "I'm sorry for coming late, it won't happen again".

Based on explanation above, these five strategies of apology are also known as the five potential Semantic Formula, namely an expression of an apology, an explanation or account of situation, an acknowledgment of responsibility, and offer of repair, and a promise of forbearance. It is possible to combine some of the formulas or all of them. In most cases, actually just one of the formulas is sufficient to perform an apology, but often two or three are combined together.

5.5. Reason using apology strategies

Communication is one of a think that people do every day and every time, and one of the way doing communicate are using language to show idea, perspective, even in oral or written, and when someone doing wrong thing, they have to apologize to the other, everything have reason to do, even with saying apologize when doing wrong.

According to S. Kathleen Kitao and Kenji Kitao in their journal under title Apologies, Apology Strategies, and Apology Forms for Non-Apologies in a Spoken Corpus, there are ten reasons why using apology, they are:

- a. Getting attention: using apology forms to get another person's attention in order to get past them, to speak to them, etc.
- b. Irony: using an apology, sometimes including the per formative plus other apology strategies, to make some other point, often by making use of irony. This can often be recognized when the speaker apologizes for something that is obviously not his/her fault or something for which he/she is obviously not sorry.
- c. Expressing sympathy: using apology forms to express sympathy over some negative aspect of the interlocutor's experience.

- d. Expressing disbelief/surprise: using an apology form to show that one is surprised by or disbelieving of what the interlocutor has said.
- e. Interrupting: using apology forms when breaking in without waiting for the end of the interlocutor's turn.
- f. Expressing regret: using apology forms to express regret over a situation
- g. Indicating inability to hear/understand: using apology forms when the speaker has either not heard or understood what the interlocutor said.
- h. Introducing disagreement/correction: using apology forms when the speaker is about to disagree with the interlocutor.
- i. Excusing oneself: using apology forms when the speaker is going to leave, answer a telephone, wants the interlocutor to leave, etc.
- j. Joke: using an apology form as part of a joke.

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 apology 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 apology 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 apologizing 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 apology strategies in authors' opinion.

c. Marking the data

Marking the words or sentence and all important statement information or dialogues which related to apology 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 apology 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 apology 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 apology strategies on Vietnamese and foreign short stories and film.

c. Analyzing, Describing and Explaining the data

We have to analyze, describe and explain the apology 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 apology strategies in culture of Vietnam and nations using English as native language.

CHAPTER 3: FINDINGS AND DISCUSSION

1. Research findings

1.1. Apology strategies

In performing the act of apologizing, the offender needs to employ certain strategies of apology. The act of apology is uttered in order to maintain a good relationship between participants. It may be performed directly by means of an explicit apology utilizing one of the verbs directly signaling apology (apologize, be sorry, excuse, etc.), or it can be done indirectly by taking on responsibility or giving explanations.

And to analyze the words of apology used in the movies and short stories by Vietnamese and foreign authors, we utilize the theory of Olshtain and Cohen which has been divided into five things, they are:

Category of apology strategies	Sub-strategy/ Function	English utterances	Vietnamese utterances	Total
An expression of apology	An expression of regret	1	1	6
	An offer of apology	1	1	
	A request of apology	1	1	
Explanation or account of the situation	Explicit explanation	1	1	2
Acknowledgement of responsibility	Accepting the blame	1	1	8
	Expressing self-deficiency	1	1	
	Recognizing the other person as deserving apology	1	1	
	Expressing the lack of intent	1	1	
An offer of repair	Explicit repair	1	1	2

Category of apology strategies	Sub-strategy/ Function	English utterances	Vietnamese utterances	Total
A promise of forbearance	Unrepeatable promise	1	1	2

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

1.1.1. An expression of apology

a. An expression of regret

English	Vietnamese
<p>Situation 1:</p> <p>"Please forgive me, Mr. Givens, won't you? I'm only a girl, you know, and I was frightened at first. I'm very, very sorry I shot Bill. You don't know how ashamed I feel. I wouldn't have done it for anything."</p> <p>(Short story: Heart of The West, The Princess, and The Puma, O. Henry, 1907)</p> <p>The data in this conversation takes place at the campsite, there is a girl named Josefa who accidentally shoots a pet belonging to Givens named Bill because he is shocked at the animal that suddenly comes and jumps at her. Based on the utterance above "I am very, very</p>	<p>Situation 2:</p> <p>Bạch Hải ngưng lại vì thấy Lộc hai tay ôm đầu, ngòì khóc như một đứa trẻ con.</p> <p>- Xin lỗi ông, tôi làm phiền lòng ông...</p> <p>Lộc ngừng đầu, cặp mắt đỏ ngầu, cất tiếng nói như thét:</p> <p>- Tôi là một thằng khốn nạn!</p> <p>- Thế ra ông không biết gì hết ư?</p> <p>- Nào tôi có biết gì đâu!</p> <p>- Tội nghiệp! Cô Mai ngờ ông bàn mưu với bà Án để đuổi cô đi.</p> <p>(Truyện ngắn: Nửa chừng xuân, Khải Hưng, 1934)</p> <p>This is a dialogue between an artist, named Bach Hai and Loc at Hai's home. The artist gave an apology to Loc because he told the truth which made Loc miserable. He narrated the veracity that Loc's mother had visited and besought Mai to leave his son. The</p>

<p>sorry I shot Bill" the speaker (Josefa) apologized to Givens. Speech in data above, said the speaker to apologize directly. The speech was remorsefully for having accidentally shot Givens' pet who came suddenly and jumped high at her, through which the speaker apologized and expressed her regret for the real reason.</p>	<p>speaker's utterance: "Xin lỗi ông, tôi làm phiền lòng ông..." expressed the compunction directly to the hearer. He hoped that the hearer could sympathize with his intention.</p>
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b. An offer of apology

English	Vietnamese
<p>Situation 3:</p> <p>Mr. Seeders was flushed and embarrassed. He plunged one hand into his hip pocket and the other into a fresh pumpkin pie. "Miss Tildy," said he, "I want to apologize for what I done the other evening'. Tell you the truth, I was pretty well tanked up or I wouldn't have done it. I wouldn't do no lady that-a-way when I was sober. So I hope, Miss Tildy, you'll accept my 'apology, and believe that I wouldn't of done it if I'd known what I was doing and hadn't of been drunk." (Short story: The Brief Debut of Tildy, O.Henry)</p> <p>In this conversation, Mr. Seeders asked for apologies to Miss Tildy because last night he was drunk and messed up the bar. Speeches on the data underlined are</p>	<p>Situation 4:</p> <p>Hoài xin lỗi ông đại tá Thủy: - Cháu xin lỗi, bác tha thứ cho thái độ hỗn láo của cháu. Còn về tình cảm của chúng cháu bác nghĩ thế nào cũng được. Thực ra nghĩ điều gì bây giờ cũng không quan trọng. (Truyện ngắn: Đại tá không biết đùa, Lê Lựu)</p> <p>In this situation, Hoài responded strongly with Mr. Thuy since he forbid her love spending on his son. Her peremptory reaction was considered as an outrage to</p>

<p>utterances that contain the meaning of the offer of apology in the dialog above the speaker asking for an apology to the speech partner for the mistakes he has made. The incident at the bar caused the place to fall apart and the speaker felt ashamed and guilty towards the speech partner. The apologetic utterances occur directly by explaining his guilt.</p>	<p>Mr. Thuy. But after regaining herself composure, she made an apology. The speaker's apologizing-givings are so direct so that the hearer can understand and sympathize.</p>
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c. A request of apology

English	Vietnamese
<p>Situation 5: But instead of being pushed away, she found Andy's arm folding her closer. She looked up and saw his face cleared and smiling. "Could you could you forgive me, Andy?" "Sure," said Andy. "It's all right about that. Back to the cemetery for the Count. You've straightened everything out, Maggie. I was in hopes you would before the wedding-day, Bully girl!". "Andy," said Maggie, with a somewhat shy smile, after she had been thoroughly assured of forgiveness, "Did you believe all that story about the Count?" "Well, not to any large extent," said Andy, reaching for his cigar-case; "because it's Big Mike Sullivan's picture you've got in that locket of yours." (Short story: The Trimmed Lamp, The</p>	<p>Situation 6: Rồi lộc đem đầu đuôi câu chuyện kể với mẹ câu chuyện mà bà Án đã biết, từ bức thư đựng tờ giấy bạc hai chục cho đến khi Mai đi trốn. Bà Án ngồi nghe con, chốc lại thở dài. Cái thở dài của người mẹ thương con, hay cái thở dài của người đàn bà bị lương tâm cắn rứt? Bà để Lộc nói...nói nữa... thỉnh thoảng chỉ thêm một câu! - Khốn nạn! Lộc dăm dăm nhìn mẹ, nói tiếp: - Con xin mẹ tha tội cho con. Chỉ vì con không vâng lời mẹ... (Truyện ngắn: Nửa chừng xuân, Khải Hưng, 1934)</p>

<p>Count, and the Wedding Guest, O. Henry, 1906).</p> <p>This incident occurred at Maggie's house when he chatted with Andy about their relationship. Maggie lied and fabricated stories about things that were actually not had happened, and she felt ashamed of Andy for what she had done. In this conversation, the speaker (Maggie) was truly sorry for what he had done in the past. Here the speaker expects the partner (Andy) to forgive him for what he has done. In this conversation the speaker is sorry and asks the speech partner to forgive his actions, after being forgiven, the speaker feels relieved and calm.</p>	<p>This was a conversation between Loc and his mother, Ms An. Loc came back home and confided to his mom. He told that Mai, his beloved, left him. His speech: “Con xin mẹ tha tội cho con” is exactly a request of apology. He felt miserable and tormented himself since he didn’t obey his mother. In this circumstance, the speaker (Loc) expresses his regret to his listener (Ms An) in order that the listener can sympathize and forgive.</p>
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When apologizing, both the English and Vietnamese native speakers from situation 1 to 6 aim to give their apologies the hearers. They have a very polite way to gain a closer relationship among interlocutors. As a result, it’s possible for the hearers to be satisfied with the speakers’ treatment. 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.

1.1.2. An explanation or account of the situation

English	Vietnamese
<p>Situation 7: Stuart : Tony, would you like to come over to my house this afternoon? Tony : Sorry, pal. I've got karate.</p>	<p>Situation 8: Ban đến nhà Ba Tĩnh chơi theo lời hẹn của Ba Tĩnh. Nhưng cô đã đến muộn: Ba Tĩnh: Sao lâu thế hả em? Có một đoạn</p>

<p>Hey, Mark. Mark : Guitar lessons. (Film: Stuart little 2, 2002)</p> <p>In this scene, Tony delivered his apology to Stuart by using explanation as his apology strategy. Explicit explanation here can be seen by the utterance of Tony as in “Sorry, pal. I've got karate” that he refused Stuart’s invitation by saying sorry and giving explicit explanation that he had to attend Karate exercise. The utterance of Tony that is included in explicit explanation can keep him from offense that can hurt Stuart because in this utterance there has been appear circumstance which can be an excuse of offense. Tony and Stuart are in distant relationship. In this case, Tony used negative politeness in delivering: his apology because it is indicate his awareness of having impinged on the hearer’s negative face.</p>	<p>đường thôi mà em đi mãi không tới. Anh Ba lo quá. Không hiểu có chuyện gì xảy ra. Ban: Tan tầm đường đông quá. Với lại em phải qua chỗ bố em lấy giấy biên nhận cho anh. (Phim: Chuyện phố phường, 2004)</p> <p>This circumstance happened when Ban visited Ba Tinh but she was late. Ban gave reason why she was unpunctual. In addition, there was no apology given here. But we can see that Ban’s explanation plays role as an apology because both the speaker and the hearer also realize its function. In other words, they are discourse operating by indirect speech. Sometimes, expressing the regret don’t have to use the format of explicit meaning.</p>
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In general, apologizers have to give an explanation in order to reduce anger or to show their good faith. In the situation 7 and 8, it is necessary to observe whether the speakers are found guilty or not, that how much power people have in conversation. Their word

choice of apology strategy depends on their minor mistake or serious one. The following formula shows from the less strong apology than the more one.

Apology word + explanation/message= weak form

Explanation/ message + apology word = strong form

In brief, every way of saying apologies show different purposes and effect face differently. For example, a person really wants to sorry, they do not care for their face. Whereas, in some cases the speakers are afraid that saying apologies will threaten their face, so they rarely make apologies. Each apology structure performs a different degree of politeness. Therefore, depending on the situation and strategy, the speakers will use an appropriate apology structure for their effective communication. In anyway, an apology is very important to minimize conflict in discourse and maintain not only a comfortable relationship between people but also a social harmony.

1.1.3. Acknowledgment of responsibility

a. Accepting the blame

English	Vietnamese
<p>Situation 9:</p> <p>“I despise it, Denny”, she says, half crying. “Mother and Uncle Tim went to see the shows, but I came down here to think of you. I couldn't bear the lights and the crowd. Are you forgiving me, Denny, for the words we had?” “ It was my fault” says I. “I came here for the same reason myself. Look at the lights, Norah,”, I says, turning my back to the sea ain't they pretty? (Short story: The Greater Coney, O. Henry, 1911)</p>	<p>Situation 10:</p> <p>Người đàn bà làm thuê rên lên một tràng thật dài, đau đớn như một lời tự thú. Chị khom người run rẩy bước đến trước mặt ông Hàm, rồi quỳ phục xuống vừa nói vừa khóc nức lên:</p> <p>- Lạy ông cháu có tội. Cháu cắn rơm cắn cỏ van ông tha cháu.</p> <p>Ông đừng đuổi cháu! Vì muốn được ở lại hầu hạ ông, nên cháu mới đại dột nghĩ ra thế! Vì mấy hôm nay cô Đào muốn đuổi cháu đi, lúc nào cũng lờm cũng nguyệt cháu, nên cháu mới phải đội lột ma, đội lột bà nhà để gia đình đừng đuổi cháu!</p> <p>(Truyện ngắn: Mảnh đất lắm người nhiều</p>

<p>The conversation that took place between Norah and Denny who was discussing going to the festival at the time and Norah said I hated you, Denny, because here Norah was waiting for Denny while father, mother, and sister were gone, then Norah apologized for the words that were said earlier, but Denny said this was her fault. Here shows that Denny accepts if Norah blames him by saying "It was my fault".</p>	<p>ma, Nguyễn Khắc Trường, 1990)</p> <p>The incident happened at Mr Ham' s home. The servant kneeled to the owner, called Mr Ham to confess her guilt. She pretended to be his deceased wife in order to intimidate his family members. Her fault is too serious in this circumstance. Her utterance: "Lạy ông cháu có tội." is consider as an apology. She conceded her guilt to her owner without admitting her fault, which expressed that she was urgent in apologizing. At the end, she begged Mr Ham so that she could valet forever for his family. This can be a strong solution in this situation.</p>
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b. Expressing self-deficiency

English	Vietnamese
<p>Situation 11:</p> <p>Ethan: I'm sorry, I just. I don't think it's any of your business.</p> <p>Amma: Where'd you get that?</p> <p>Ethan: I don't know.</p> <p>Amma: Don't lie to me.</p> <p>(Film: Beautiful creatures, 2013)</p> <p>This conversation did after Ethan woke up from his sleeping. Actually, Amma wanted to know about the greenbrier</p>	<p>Situation 12:</p> <p>Hai người yêu nhau tìm đến với nhau để hàn gắn quan hệ:</p> <p>Bằng: Anh, anh chỉ muốn...</p> <p>Li: Em định...</p> <p>Bằng: Anh viết thư xin lỗi em.</p> <p>Li: Chính em mới là người có lỗi. Biết đâu qua lá thư này...</p> <p>(Phim: Ban mai xanh, 2005)</p> <p>The dialogue was about the couple who wanted to get back, named Bang and Li. They broke up but in fact, they still had</p>

<p>Ethan had. Besides, he didn't want to say to Amma about the greenbrier since he wanted to protect it. Therefore, he could shoot Amma by using high intonation. The speech "I'm sorry, I just" showed that he felt regret to coerce Amma. This sentence directly expresses his deficiency to Amma. Actually, Amma only wanted Ethan to throw it greenbrier, but he didn't know her meaning.</p>	<p>feeling for each other. As a result, they decided to have appointment in order that they could turn back. Bang's utterance: "Anh viết thư xin lỗi em." and Li's answer: "Chính em mới là người có lỗi." expressed their self-deficiency in apologizing strategy. In this situation, the speaker (Bang) and the hearer (Li) also try to admit fault by themselves so that they can understand each other.</p>
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c. Recognizing the other person as deserving apology

English	Vietnamese
<p>Situation 13:</p> <p>Hartley cringed as if from an unexpected blow. He folded his arms and paced the carpet once or twice.</p> <p>"She shall go," he declared, grimly. Drops stood upon his brow. "Why should I let that woman make my life miserable? Never have I seen one day of freedom from trouble since I have known her. You are right, Vivienne. Heloise - must be sent away before I can take you home. But she shall go. I have decided. I will turn her from my doors."</p> <p>"When will you do this?" asked the girl. Hartley clinched his teeth and bent his brows together.</p> <p>(Short story: Girl, O. Henry).</p> <p>A conversation between a man and Vivianne talking about a girl named Heloi</p>	<p>Situation 14:</p> <p>Lát lâu sau mụ lại mới nói tiếp:</p> <p>- Mong các chú cách mạng thông cảm cho đám đàn bà hàng chài ở thuyền chúng tôi cần phải có người đàn ông để chèo chống phong ba, để cùng làm ăn nuôi nấng đặng một sắp con, nhà nào cũng trên dưới chực đờ. Ông trời sinh ra người đàn bà là để đẻ con, rồi nuôi con cho đến khi khôn lớn cho nên phải gánh lấy cái khổ. Đàn bà ở thuyền chúng tôi phải sống cho con chứ không thể sống cho mình như ở trên đất được! Mong các chú lượng tình cho cái sự lạc hậu.</p> <p>(Truyện ngắn: Chiếc thuyền ngoài xa, Nguyễn Minh Châu, 1983)</p> <p>In this situation, the revolutionary fighters</p>

<p>whose man said that it was true that Vivianne had to repatriate Heloi before they could go together, the speaker said the sentence. "You are right, Vivienne. Heloi's-must be sent away before I can take you home." to show recognizing the other person as a deserving apology.</p>	<p>wanted to emancipate the ill-fated woman from her brutal husband in poor fishing village, however, the woman turned down them. The woman considered this matter as an outrage towards the soldiers and had to apologize them. She used the words: “thông cảm” in order to take sympathy from the soldiers. To this circumstance, the speaker (the woman) gave an indirect apology to the hearers (the revolutionary fighters) with hope that the soldiers could understand her sentiments.</p>
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d. Expressing the lack of intent

English	Vietnamese
<p>Situation 15: Safarine: You can't trust them. They'll turn on each other for no reason at all. Link: Lena, I'm sorry, I didn't mean it. (Film: Beautiful creatures, 2013)</p> <p>This is a dialogue between Safarine, Link and Lena. Link gave an apology to Lena because of his motivation. In this dialogue, Link used the sentences "I didn't mean it" to ask apologizeto Lena. He really felt regret to shoot Ethan, Lena's</p>	<p>Situation 16: Uy xin lỗi Lân vì vợ Uy vừa chửi mắng Lân để đòi tiền nợ: Uy: Chú Lân, chú thông cảm, anh nghe chuyện chạy vào nhưng không kịp. Con vợ anh nó dở quá. Có cái chuyện gì anh em ta nói với nhau một câu. Đây giấy nợ đây, anh không đòi tiền chú, cho anh giúp chú một tay. (Phim: Bức đại tự)</p> <p>A conversation happened at Lan' house. Uy's wife outraged Lan to demand payment while Uy wanted to strike up a friendship to cooperate with Lan. Therefore, he took side with Lan and criticized his wife. Uy's speech: "...chú</p>

<p>boyfriend. On the other hand, the sentence was used also to explain that he didn't mean to commit offence. Actually, he didn't want to kill Ethan, he was only Safarine's sacrifices. Besides, he wasn't aware of that he killed his bestfriend and he knew that he played the gun with Ethan.</p>	<p>thông cảm..." is an direct apology. To this circumstance, the speaker (Uy) hopes that the listener (Lan) can sympathize what happened. In other hand, an apology is what the listener expects in such a situation.</p>
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Between situation 9 to 16, both English and Vietnamese characters also admit the fault and say sorry to the listeners. While the English native speakers often give apologies directly and have straight attitude to take responsibility towards the hearers, the Vietnamese indirectly admit guilt and have tactfully behave. In general, both English and Vietnamese speakers also realize their mistakes and express their behavior to the listeners.

1.1.4. An offer of repair

English	Vietnamese
<p>Situation 17: Mrs. Little : Stuart, are you all right? Mr. Little : Are you okay? Stuart : I'm okay. Everything's fine. George : Fine? Stuart, you destroyed it. Stuart : I'm sorry. I wracked it, George! Mr. Little : I'm sure we can fix it with some glue. Mrs. Little : No, we can't. That's going in the trash. It's much too dangerous. George : Thanks, Stuart. (Film: Stuart little 2, 2002)</p> <p>In this conversation, Stuart apologized to George for using his plane uncontrolled and without understanding the right way to</p>	<p>Situation 18: Chí Phèo: Cái giống nhà máy không ưa nhé! Ông mua chứ ông có xin nhà máy đâu! Máy tưởng ông quyết hờ? Máy thử hỏi cả làng này xem ông có quyết của đứa nào bao giờ không? Ông không thiếu tiền. Ông còn gửi đăng cụ Bá, chiều nay ông đi lấy về ông trả. Mụ bán rượu: Chúng cháu không dám chắc lép nhưng quả là vốn ít. Chí Phèo: Ít vốn thì tối nay ông trả. Nhà máy đã chết ngay bây giờ hay sao? (Phim: Làng Vũ Đại ngày ấy, 1982)</p>

<p>drive it well, so the plane fly away and Stuart could not handle the plane. Stuart delivered his apology by using offer of repair as his apology strategy. Stuart had admit his mistake of having wracked George’s plane and he offered to repair the wracked plane by some glue. In this case, Stuart and Mr. Little used compensation as offer of repair by utterances: “I’m sure we can fix it with some glue.”.. It indicates that Stuart and Mr. Little is responsible to compensate the offense.</p>	<p>This is a dialogue between Chi Pheo and the woman selling wine at market. The wine seller insisted Chi on paying money since he bought her wine. Chi Pheo vituperated the woman because of her expression of disdain. When the wine seller gave reason, Chi promised that he would pay money tonight. Through this dialogue, we can realize that Chi Pheo utilizes an offer of repair in apologizing strategy so that the woman could believe in him.</p>
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The apologizers in situation 17 and 18 also recognize their mistakes what they caused. They are ready to make a repair for their fault. But to the Vietnamese, they don’t express apology directly. It seems indecisive like the English native speakers give.

1.1.5. A promise of forbearance

English	Vietnamese
<p>Situation 19: I'm sorry to have delayed it, but it's best for both of us to have it a little late and a good deal better. I'll send over the rest before closing time this afternoon or the first thing in the morning. In its revised form I'm much better pleased with it. (Short story: An Early Parable, O.Henry)</p>	<p>Situation 20: Tôi ngày hôm đó, hai chúng tôi phải ngủ lại nửa đêm giữa rừng. Người chiến sĩ mắc võng cho tôi nằm rồi ôm súng ngồi gác bên cạnh. Nhưng làm sao mà ngủ được? Tôi đến ngồi bên anh, trên một phiến đá. Rừng đêm tối mò và đầy hăm dọa. "Tôi xin lỗi đồng chí về cái việc hôm qua... - tôi nói khẽ bên tai anh- Đến mai, thế nào tôi cũng phải vẽ đồng chí. Một bức, thật đẹp!" (Truyện ngắn: Bức tranh, Nguyễn Minh Châu)</p>

<p>Sydney Porter wrote a letter to his friend and editor, named Bill. In this letter, he explained that he was ill and could not revise and send his manuscript to Bill, and asked him to postpone to some time. In the data above, the speaker (Sydney) said the word sorry as well as explained the situation that happened to him at that time. The speaker expressed the word sorry and the reason indirectly because here the speaker conveyed this through a letter intended to inform that the speaker would postpone the revision of the manuscript and send it to the editor, Bill. Here the speaker can not fulfill his promise to send the script on time.</p>	<p>This is an dialogue between an artist and a soldier in war period. The soldier was a kind-hearted person who always helped him during operation to the North. Because of his presumptuousness, the artist rejected the soldier's demand. This was a painting drawn by the artist. After having been offered a hand by the soldier, the artist realized his fault. He apologized the soldier and promised that he would compensate a beautiful picture tomorrow. In this situation, the speaker (the artist) had an apology by his assurance. As a result, it was possible for the listener to be touched with sympathy.</p>
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In the situation 19 and 20, the speakers make promise for their forbearances. They say sorry natural and give promise definitely.

Through all of the situation from 1 to 20, we can make a conclusion that the interlocutors use apology strategies with some primary reasons such as: getting attention, expressing sympathy or regret, and implicating in both English and Vietnamese.

2. Discussion

2.1. The similarities of saying sorry in English and Vietnamese

In spite of living in two different cultures, when making apologies, both Vietnamese native speakers and native speakers of English utilize some primary structures such as:

- Apologizing words: “sorry”, “forgive” in English that are tantamount to “xin lỗi”, “tha thứ” in Vietnamese.

- Apologizing word + addressing form: “sorry, sir” in English that are equivalent “xin lỗi bác/ anh” in Vietnamese.
- Apologizing word/sentence + sentence: “I’m very, very sorry I shot Bill. You don’t know how ashamed I feel.”

Specifically, in admitting guilt with an explanation strategy, the structure “apologizing word/sentence + sentence of explanation or sentence of promise” is used with a high rate.

In addition, in their apologizing utterance, they often add the adverb “rất, thành thật” in Vietnamese, mean “very, deeply” in English to emphasize their regret. This helps to achieve the communicative goal. In the light of address, both the Vietnamese native speakers and the native speakers of English usually base on the context, the circumstance, the age, and the relationship to have a correct form of address. Obviously, the age, and the social position have influence on the way Vietnamese and English native speakers make apologies. For example, making an apology to a person who has higher age and social status is more polite and formal than making an apology to the citizen having analogous situation.

Furthermore, the English native speakers as well as the Vietnamese native speakers quite often use apologies to begin a conversation, get direction, make acquaintance or make mistake. Both of them give apologies as soon as they take guilt, before or after the time they make it depending on the situation and the subject. In the aspect of attitude, both Vietnamese and English native speakers exist of two attitudes of giving apologies: good faith and insincerity. They reveal their remorse in giving apologies through eyes, behaviors, words, and actions as well as their voice whereas a person forced to apologize will show their insincerity in their utterance.

2.2. The differences of saying sorry in English and Vietnamese

Finding the discrepancies in saying apologies in English and Vietnamese is one of the crucial aims of this thesis. There are several distinctions between Vietnamese and English native speakers:

Firstly, the frequency of using apology-givings is not popular in Vietnamese culture, which is extremely different from English culture. In English, “sorry” or “forgive”

is considered as a daily vocabulary for conversations of Western people but in Vietnamese culture, “sorry” only means “xin lỗi” - the term that people only say when they make a big mistake. Furthermore, it also proves that the speakers coming from Western countries are polite, considerate and well - educated . They say sorry not only to apologize but also to express a regret or deep sympathy to hearers.

Secondly, because of the speakers’ different position the position in a certain conversation, the frequency of expressing apologies is affected.

Thirdly, the tone and of the person who makes a mistake is not the same. More than that, it is really difficult for Vietnamese people to speak out this word as well as the feeling of guilt. Actually, the way people show their reactions towards this common term depends mostly on culture of each country.

Finally, it is not the same in the purpose of the apology - makers. In Vietnam, people rarely utilize “sorry” directly. They regularly give indirect apologies to express the regret or get attention. However, when causing serious guilt, Vietnamese will be ready to admit their fault and responsibility straightforwardly. That is the reason why apologizing in Vietnamese culture is not a prevalent term like “sorry” in Western culture.

The finding helps the Vietnamese native speakers and the native speakers of English eradicate the interference of the mother tongue into the real life communication in the new language environment and to minimize the risk of misunderstanding by becoming aware of the great differences in choice of using apology structures by the different cultures. Seldom saying sorry does not mean that Vietnamese people are afraid of threatening their face. Although they do not give apology, they will also show their regret or sincere behavior instead of saying sorry.

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 apology in English and Vietnamese. And in fact, saying sorry is very necessary in daily conversations. It helps us not only to show our attention and consideration to other people but also make our lives become better and easier. Besides, saying sorry will leave a good impression on other people's minds as well as make them feel pleased and comfortable.

With Western people, saying “sorry” is not a big problem. But with Vietnamese, they still need “bravery” to overcome their ego and say sorry into words. However, not all speakers can make apologies effectively. People applying the relevant structures of apology 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 apologies?, b. What are the apology strategies used by the Vietnamese and English native speakers?, c. What are the similarities and differences in saying sorry between Vietnamese and English? to demonstrate how similarly and differently native speakers of English and Vietnamese use apologies 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 “sorry” is a miraculous word which undoes all wrong and saying “sorry” is 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 apologies frequently in the necessary situations in order to make good impression with the interlocutors and avoid being shocked. Because the English native speakers says apologies 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 apologizing 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 apology in English and Vietnamese in terms of cross-cultural perspective. However, this thesis just deals with forms of some apology strategies; as a result, there are many issues related to making apology not being investigated. Hence, the following suggestions for further studies are raised:

- An investigation of apology strategies in English and Vietnamese.
- A comparative study on responding to apology in English and Vietnamese in terms of cross-cultural perspective.

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