

BỘ GIÁO DỤC VÀ ĐÀO TẠO
TRƯỜNG ĐẠI HỌC DÂN LẬP HẢI PHÒNG

NHIỆM VỤ ĐỀ TÀI TỐT NGHIỆP

Sinh viên: Nguyễn Thị Hoàng Mã số: 091175

Lớp: NA 904 Ngành: Ngoại ngữ

Tên đề tài: Offering and responding to offers in English and
Vietnamese

TABLE OF CONTENTS

| | |
|---|----|
| ACKNOWLEDGEMENT | 1 |
| PART I: INTRODUCTION | |
| 1. Rationale..... | 2 |
| 2. Aims of the study | 2 |
| 3. Methods of the study | 2 |
| 4. Scope of the study..... | 3 |
| 5. Design of the study..... | 3 |
| PART II: DEVELOPMENT | |
| CHAPTER I: THEORETICAL BACKGROUND | |
| I. Speech act theory | 4 |
| 1. Definition..... | 4 |
| 2. Speech act hierarchy | 5 |
| 2.1. Locutionary act..... | 6 |
| 2.2. Perlocutionary act..... | 6 |
| 2.3. Illocutionary act..... | 7 |
| 2.4. Differences between illocutions and perlocutions | 7 |
| 3. Felicity..... | 8 |
| 4. Direct, indirect and nonliteral speech acts | 9 |
| II. Politeness | 10 |
| 1. Definition..... | 10 |
| 2. Strategies of politeness | 10 |
| 2.1. Bald on-record | 11 |
| 2.2. Positive politeness | 12 |
| 2.3. Negative politeness..... | 13 |
| 2.4. Off-record..... | 14 |
| III. Context | 15 |
| 1. Definition..... | 15 |
| 2. The importance of context..... | 15 |

| | |
|--|----|
| CHAPTER II: OFFERING AND RESPONDING TO OFFERS IN ENGLISH AND VIETNAMESE | |
| I. Offering | 17 |
| 1. What is offering | 17 |
| 2. When do people offer | 17 |
| II. Offering in English | 18 |
| 1. Offering in form of question | 18 |
| 1.1. Yes/no questions | 18 |
| 1.2. Elliptic questions | 21 |
| 1.3. Questions with How | 21 |
| 1.4. Tag-question | 22 |
| 2. Offering in form of statement | 23 |
| 3. Offering in form of imperative sentence | 23 |
| III. Offering in Vietnamese | 25 |
| 1. Offering in form of question | 25 |
| 2. Offering in form of statement | 27 |
| 3. Offering in form of imperative sentence | 27 |
| IV. Responding to offers in English and Vietnamese | 28 |
| 1. Responding to offer in English | 28 |
| 1.1. Accepting offers in English | 28 |
| 1.2. Refusing offers in English | 30 |
| 2. Responding to offers in Vietnamese | 34 |
| 2.1. Accepting offers | 34 |
| 2.2. Refusing offers in Vietnamese | 35 |
| CHAPTER III: FINDINGS AND IMPLICATION | 39 |
| 1. Findings | 39 |
| 2. Implication | 40 |
| | |
| PART III: CONCLUSION | |
| 1. Summary of the study | 42 |
| 2. Suggestions for further study | 42 |
| REFERENCES | 43 |

ACKNOWLEDGEMENT

In the process of doing the graduation paper, I have received a great deal of assistance, guidance and encouragement from my teachers, family and friends who have always been beside me. They have been a great source of inspiration for me to complete this graduation paper.

First of all, I would like to express my sincere thanks to my supervisor – Mr. Trinh Van Sach, M.A who has always been most willing and ready to give me valuable advice, inspiration and supervision to finish this study.

Secondly, I would like to give my deepest thanks to Mrs. Tran Ngoc Lien, M.A – The Dean of the Foreign Language Department for her valuable teaching and tremendous assistance.

In addition, my sincere thanks are also sent to all the teachers of Hai Phong Private University, Foreign Language Department for their precious and useful lessons during my four-year study which have been then the foundation of this graduation paper.

Last but not least, I wish to express my heartfelt thanks to my devoted parents for their patience, understanding and encouragement throughout the preparation and development of this study.

Hai Phong, June, 2009

Nguyen Thi Huong

PART I: INTRODUCTION

1. Rationale:

In today's scenario of public relations, verbal contact of different cultures becomes a necessity and the medium by which these communities communicate therefore is of great important.

In the world, people from different countries speak different languages but it is unable to negate that English is being the global language. While English is not the most widely spoken language in the world, you look at it in terms of the number of native speakers. English is the world's most prominent language in business, education, world news, and communication...To catch up with the rate of development progress of the whole society, everyone is studying English. However, English is also one of the most sensitive languages; and in order to speak and use English properly; it is not easy at all. Since studying English the author has strong interest in making offers. Many people don't know how to make offers and to respond to offers properly and effectively. Through this graduation paper, author wants to help people understand clearly how to offer and respond to offers politely.

Nevertheless due to my limited knowledge in English, this study can not avoid shortcomings; I hope to receive your contributions so that my study will be more completed.

2. Aims of the study:

The study aims at:

- Giving some understandings on speech act and politeness.
- Studying offering and responding to offers in English and Vietnamese.
- Presenting the structures in making offers and responses to offers.
- Providing some common conversations of offering and responding to offers.

3. Methods of the study:

I do this research from the knowledge and experiences which I gained from my teachers as well as reference books I have read in the process of learning English. In addition, I have taken advantage of internet accessing; internet

supplies such a large source of information that I can easily find data relating to the subject of my graduation paper.

In short, to study successfully and effectively in my studying process, the methods of this study are:

- Information collection and analysis
- Personal observation and assessment.

4. Scope of the study:

In English, there are lots of interesting aspects to study. Being the author of this study – offering and responding to offers is the most interesting field I have tried to study.

Due to limited time and knowledge of an un-experienced person like me, my study only introduces a little about speech act, politeness, offers in English and their responses, how to offer and respond to offers properly and politely, introduces some conversations of offers.

When doing the research, the writer has paid much attention to make offers, to see how to understand and use them properly in communication as well as for their learning purposes.

5. Design of the study:

The graduation paper is divided into three parts and the second one is the most important part.

Part I: Introduction, include Rationale of the study, Aims of the study, Scope of the study, Methods of the study and Design of the study.

Part II: Development that states three chapters:

Chapter I: Theoretical background dealing with theory of speech act, politeness and context.

Chapter II: Offering and responding to offers in English and Vietnamese.

Chapter III: Some findings and implication I find out during the study.

Part III: Conclusion: summarize the study, state the orientation for further study.

PART II: DEVELOPMENT

CHAPTER I: THEORETICAL BACKGROUND

I. Speech act theory:

1. Definition:

Speech act theory argues that when we use language we are performing certain acts. Traditionally philosophers have distinguished actions and speaking on the basis that speaking about something is quite different from doing it. As a consequence, all we can do of utterances is asked whether they are correct representation of reality, not whether they work or not.

Making a statement may be the paradigmatic use of language, but there are all sorts of other things we can do with words. We can make requests, ask questions, give orders, make promises, give thanks, offer apologies, and so on. Moreover, almost any speech act is really the performance of several acts at once, distinguished by different aspects of the speaker's intention: there is the act of saying something, what one does in saying it, such as requesting or promising, and how one is trying to affect one's audience.

In general, speech acts are acts of communication. To communicate is to express a certain attitude, and the type of speech act being performed corresponds to the type of attitude being 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, the attitude being expressed. (Kent Bach)

We perform speech acts when we offer an apology, greeting, request, complaint, invitation, compliment, or refusal. A speech act is an utterance that serves a function in communication. A speech act might contain just one word, as in "Sorry!" to perform an apology, or several words or sentences: "I'm sorry I forgot your birthday. I just let it slip my mind." Speech acts include **real-life**

interactions and require not only knowledge of the language but also appropriate use of that language within a given culture.

Here are some examples of speech acts we use or hear every day:

Greeting: "Hi, Eric. How are things going?"

Request: "Could you pass me the mashed potatoes, please?"

Complaint: "I've already been waiting three weeks for the computer, and I was told it would be delivered within a week."

Invitation: "We're having some people over Saturday evening and wanted to know if you'd like to join us."

Compliment: "Hey, I really like your tie!"

Refusal: "Oh, I'd love to see that movie with you but this Friday just isn't going to work."

2. Speech act hierarchy:

There are three distinct levels of action beyond the act of utterance itself. That is, the act of saying something, what one does in saying it, and what one does by saying it, and dubs these the '*locutionary*', the '*illocutionary*' and the '*perlocutionary*' act, respectively.

Suppose, for example, that a bartender utters the words, 'The bar will be closed in five minutes,' reported by means of direct quotation. That case performing the locutionary act of saying that the bar (i.e., the one he is tending) will be closed in five minutes (from the time of utterance), and what is said is reported by indirect quotation (notice that what the bartender is saying, the content of his locutionary act, is not fully determined by the words he is using, for they do not specify the bar in question or the time of the utterance). In saying this, the bartender is performing the illocutionary act of informing the patrons of the bar's imminent closing and perhaps also the act of urging them to order a last drink. Whereas the upshots of these illocutionary acts understand on the part of the audience, perlocutionary acts are performed with the intention of producing a further effect. The bartender intends to be performing the perlocutionary acts of causing

the patrons to believe that the bar is about to close and of getting them to want and to order one last drink. He is performing all these speech acts, at all three levels, just by uttering certain words.

2.1 Locutionary act:

Or locution, refers simply to the act of saying something that makes sense in the language; in other words, that follows the grammatical rules of language. In order to produce a locutionary act, speaker must have the capacity of articulating the sound (to perform phonic act) in the first place and the language that speaker produces must be meaningful as well (therefore, propositional act of referring is created). Obviously, those who have difficulty with actually forming the sounds and words to create a meaningful utterance in a language (e.g. because it is foreign or they are tongue-tied) might fail to produce a locutionary act.

2.2. Perlocutionary act:

The perlocutionary act (or just simply the perlocution) carried out by a speaker making an utterance is the act of causing a certain effect on the hearer and others.(Hurford, R).

If I say “There’s a hornet in your left ear”, it may well cause you to panic, scream and scratch wildly at your ear. Causing these emotions and actions of your is the perlocutions of my utterance, or the perlocutionary act I perform by making that utterance.

The *perlocution* of an utterance is the causing of a change to be brought about, perhaps unintentionally, through, or by means of, the utterance (Latin *per* “through, by means of”). The point of carefully distinguishing the perlocutionary aspect of the speech act from others is that perlocutions can often be accidental, and thus bear a relatively unsystematic relationship to any classification of sentence types.

It’s important to remember that the perlocutionary acts involved in examples above is not the effect of the original utterance. Rather, the perlocutionary act involved in making an utterance is that part of the total act which causes such effects.

2.3. Illocutionary act:

The illocutionary act (or simply the illocution) carried out by a speaker making an utterance is the act viewed in terms of the utterance's significance within a conventional system of social interaction. (Hurford, R).

Illocutions are acts defined by social conventions, acts such as accosting, accusing, admitting, apologizing, challenging, complaining, condoling, congratulating, declining, giving permission, giving way, greeting, leave-taking, mocking, naming, offering, praising, promising, proposing marriage, protesting, recommending, thanking.

In saying: "I'm very grateful to you for all you have done for me" performs the illocutionary act of thanking.

Illocutionary acts form a kind of social coinage, a complicated currency with specific values, by means of which speakers manipulate, negotiate and interact with other speakers. To continue the metaphor, social encounters involve the exchange of illocutions.

Example:

Speaker A: "Hello" (greeting)

Speaker B: "Hello" (greeting)

Speaker A: "You took the last biscuit" (accusation)

Speaker B: "No, I didn't" (denial)

2.4. Differences between illocutions and perlocutions:

As a further indication of the notion of illocutionary act, we contrast it with that of perlocutionary act. The perlocution of an utterance is often quite different from its illocution.

Generally speaking, the illocutionary act inherent in an utterance is intended by the speaker, is under his full control, and if it is evident, it is also as the utterance is made, whereas the perlocutionary act performed through an utterance is not always intended by the speaker, is not under his full control, and is usually not evident until after the utterance is made.

It is much more usual to talk of a speaker "trying" to carry out a perlocutionary act (e.g. trying to amuse, or shock, or annoy someone) than it is to talk of a

speaker “trying” to carry out an illocutionary act (e.g. trying to apologize, or to offer someone something, to complain about something). In the later case, but not the former, there is the strong implication that one is being actually prevented from speaking. Because of these differences, it is possible in very many cases to classify acts as either illocutionary or perlocutionary.

For example, the act of addressing someone is illocutionary because it is something that a speaker can decide for himself to do, and be sure of doing it when he decides to do it. The hearer (the addressee) in a speech situation can not decide whether to be addressed or not (although he may ignore the fact that he is being addressed).

The act of persuading someone of something, on the other hand, is perlocutionary, because the speaker can not be sure of persuading the hearer, no matter how hard he tries. The hearer can decide whether to be persuaded or not.

The existence of an unclear case, such as contradicting, which seems to have more features of an illocutionary act and some of a perlocutionary act, shows that the actual application of this distinction is somewhat fuzzy, but nevertheless, it is plain that for a large number of acts carried out in, or by, utterances, the distinction between illocution and perlocution is quite clear.

Obviously there is more hope of being able to discover neat systematic relationship between speech acts and utterance types (and hence sentence types) if we concentrate on the illocutions of utterances, rather than their perlocutions. In short, making the careful distinction between illocutionary acts and perlocutionary acts enables us to simplify the problem of relating speech to acts.

3. Felicity:

So far, we have outlined a way of looking at speech as action. Utterances can be seen as significant acts on a social level, e.g. accusations, confessions, denials, greetings, etc. The question we now pose is: by what system do speakers know when such social moves are appropriate? That is, in what circumstances are illocutions used? A further technical notion that of felicity condition, needs to be introduced in order to give a plausible answer to this question.

The felicity conditions of an illocutionary act are conditions that must be fulfilled in the situation in which the act is carried out if the act is to be said to be carried out properly, or felicitously. (Hurford, R).

For example, one of the felicity conditions for the illocutionary act of ordering is that the speaker must be superior to, or in authority over, the hearer. Thus, if a servant says to the Queen “Open the window”, there is a certain incongruity, or anomalousness, or infelicity in the act (of ordering) carried out, but if the Queen says “Open the window” to the servant, there is no infelicity.

A felicity condition for the illocutionary act of accusing is that the deed or property attributed to the accused is wrong in some way. Thus, one can felicitously accuse someone of theft or murder, but normally only infelicitously of, say, being a nice guy, or of helping an old lady to cross the road.

A good way of discovering the felicity conditions of an illocutionary act is to imagine a situation in which a speaker carries out such an act, or attempts to, but something in the situation makes the act “misfire”, or not come off appropriately. For example, in question “Have that cigarette?” the speaker is definitely carrying out an act of offering a cigarette, but there is something odd, or infelicitous about the offer, as the hearer already has the cigarette. This shows that one of the felicity conditions for the act of offering is that the hearer must not already have the thing offered.

4. Direct, indirect and nonliteral speech acts:

We can perform a speech act (1) directly or indirectly, by way of performing another speech act, (2) literally or nonliterally, depending on how we are using our words, and (3) explicitly or inexplicitly, depending on whether we fully spell out what we mean.

These three contrasts are distinct and should not be confused. The first two concern the relation between the utterance and the speech act(s) thereby performed. In indirection a single utterance is the performance of one illocutionary act by way of performing another. For example, we can make a request or give permission by way of making a statement, say by uttering 'I am getting thirsty' or 'It doesn't matter to me', and we can make a statement or give

an order by way of asking a question, such as 'Will the sun rise tomorrow?' or 'Can you clean up your room?' When an illocutionary act is performed indirectly, it is performed by way of performing some other one directly. In the case of nonliteral utterances, we do not mean what our words mean but something else instead. With nonliterality the illocutionary act we are performing is not the one that would be predicted just from the meanings of the words being used, as with likely utterances of 'My mind got derailed' or 'You can stick that in your ear'. Occasionally utterances are both nonliteral and indirect. For example, one might utter 'I love the sound of your voice' to tell someone nonliterally (ironically) that she can't stand the sound of his voice and thereby indirectly to ask him to stop singing.

II. Politeness:

1. Definition:

In everyday conversation, there are ways to go about getting the things you want. When you are with a group of friends, you can say to them, "Go get me that plate!", or "Shut up!" However, when you are surrounded by a group of adults at a formal function, in which your parents are attending, you must say, "Could you please pass me that plate, if you don't mind?" and "I'm sorry, I don't mean to interrupt, but I'm not able to hear the speaker in front of the room." In different social situations, you are obligated to adjust your use of words to fit the occasion. It would seem socially unacceptable if the phrases above were reversed.

Politeness is basic to the production of social order and a precondition of human cooperation, so that any theory which provides an understanding of this phenomenon at the same time goes to the foundation of human social life. (Brown & Levinson).

2. Strategies of politeness:

To perform an action other than in the most clear and efficient manner is to implicate some degree of politeness on part of speaker.

Politeness strategies are developed in order to save the hearers' "face". Face refers to the respect that an individual has for himself or herself, and maintaining that "self-esteem" in public or in private situations. Usually you try to avoid embarrassing the other person, or making them feel uncomfortable. Face Threatening Acts (FTA's) are acts that infringe on the hearers' need to maintain his/her self esteem, and be respected.

There are four main types of politeness strategies: bald on record, negative politeness, positive politeness, and off-record or indirect strategies.

2.1. Bald on-record:

Bald on-record strategies usually do not attempt to minimize the threat to the hearer's face, although there are ways that bald on-record politeness can be used in trying to minimize FTAs implicitly. Often using such a strategy will shock or embarrass the addressee, and so this strategy is most often utilized in situations where the speaker has a close relationship with the audience, such as family or close friends. Various cases might use the bald on-record strategy, including:

- Instances in which threat minimizing does not occur
- Great urgency or desperation

Watch out!

- Speaking as if great efficiency is necessary

Hear me out...

- Task-oriented

Pass me the hammer.

- Little or no desire to maintain someone's face

Don't forget to clean the blinds!

- Doing the FTA is in the interest of the hearer

Your headlights are on!

- Instances in which the threat is minimized implicitly
- Welcomes

Come in.

- Offers

Leave it, I'll clean up later.

2.2. Positive politeness:

Positive politeness strategies seek to minimize the threat to the hearer's positive face. They are used to make the hearer feel good about himself, his interests or possessions, and are most usually used in situations where the audience knows each other fairly well. In addition to hedging and attempts to avoid conflict, some strategies of positive politeness include statements of friendship, solidarity, compliments, and the following examples from Brown and Levinson:

- Attend to H's interests, needs, wants

You look sad. Can I do anything?

- Use solidarity in- group identity markers

Hey, mate; can you lend me a dollar?

- Be optimistic

I'll just come along, if you don't mind.

- Include both speaker (S) and hearer (H) in activity

If we help each other, I guess, we'll both sink or swim in this course.

- Offer or promise

If you wash the dishes, I'll vacuum the floor.

- Exaggerate interest in H and his interests

That's a nice haircut you got; where did you get it?

- Avoid Disagreement

Yes, it's rather long; not short certainly.

- Joke

Wow, that's a whopper!

2.3. Negative politeness:

Negative politeness strategies are oriented towards the hearer's negative face and emphasize avoidance of imposition on the hearer. These strategies presume that the speaker will be imposing on the listener and there is a higher potential for awkwardness or embarrassment than in bald on record strategies and positive politeness strategies. Negative face is the desire to remain autonomous so the speaker is more apt to include an out for the listener, through distancing styles like apologies.

- Be indirect

Would you know where Oxford Street is?

- Use hedges or questions

Perhaps, he might have taken it, maybe.

Could you please pass the rice?

- Be pessimistic

You couldn't find your way to lending me a thousand dollars, could you?

- Minimize the imposition

It's not too much out of your way, just a couple of blocks.

- Use obviating structures, like nominalizations, passives, or statements of general rules

I hope offense will not be taken.

Visitors sign the ledger.

Spitting will not be tolerated.

- Apologize

I'm sorry; it's a lot to ask, but can you lend me a thousand dollars?

- Use plural pronouns

We regret to inform you.

2.4. Off-record:

This strategy uses indirect language and removes the speaker from the potential to being imposing. For example, a speaker using the indirect strategy might merely say “wow, it’s getting cold in here” insinuating that it would be nice if the listener would get up and turn up the thermostat without directly asking the listener to do so.

1. *Quality maxim* (say what is true) – sarcastic irony (e.g., “That’s brilliant”, when it is not), metaphor (e.g., “My job is a jail”), rhetorical questions (e.g., “Did someone leave the light on?”).
2. *Manner maxim* (be clear) result in the use of euphemisms and vagueness regarding the face-threatening act (e.g., “I wonder who forgot to do the dishes?”).
3. *Quantity maxim* (be as informative as required) can result in understatement (e.g., “It’s OK” as a less than positive response to another’s new hair cut) and overstatement (“the line in the grocery store was a mile long” as an excuse).

Also, denying believed propositions (e.g., Ronald Reagan is not an alcoholic) increases belief in proposition.

Relation maxim (be relevant) raising an issue can trigger a directive interpretation (e.g., "I'm thirsty" as a request for something to drink).

III. Context:

1. Definition:

The context of an utterance is a small subpart of the universe of discourse shared by speaker and hearer, and includes facts about the topic of the conversation in which the utterance occurs, and also facts about the situation in which the conversation itself takes place.

For example, if I meet a stranger on a bus and we begin to talk about the weather (and not about anything else), then facts about the weather (e.g. that it is raining, that it is warmer than yesterday etc.), facts about the bus (e.g. that it is crowded) and also obvious facts about the two speakers (e.g. Their sex) are part of the context of utterances in this conversation. Facts not associated with the topic of the conversation or the situation on the bus (e.g. that England won the World Cup in 1966, or that kangaroos live in Australia) are not part of the context of this conversation, even though they may happen to be known to both speakers.

2. The importance of context:

The exact context of any utterance can never be specified with complete certainty. The notion of context is very flexible (even somewhat vague). Note that facts about times and places very distant from the time and place of the utterance itself can be part of the context of that utterance, if the topic of the conversation happens to be about these distant times and places. Thus, for example, facts about certain people in Egypt could well be part of the context of a conversation in Britain five years later.

The appropriateness of the definite article is dependent on the context in which it is used. The expression judged inappropriate in the previous practice would be quite appropriate in other contexts.

Contexts are constructed continuously during the course of a conversation. As a conversation progresses, items previously unmentioned and not even associated with the topic so far discussed are mentioned for the first time and then become part of the context of the following utterance. Eventually, perhaps, things mentioned a long time previously in the conversation will “fade out” of the context, but how long it takes for this to happen can not be specified exactly.

CHAPTER II: OFFERING AND RESPONDING TO OFFERS IN ENGLISH AND VIETNAMESE

I. Offering:

1. What is offering?

Offer is an act of politely doing something yourself, showing a desire or a necessity to do something for somebody depending on their needs. In other words, offer is an act of expression of readiness to do or give if desired.

Its goal is to do something yourself or just do it without saying anything. Offer is carried out on a condition that there are at least two participants.

For example:

Would you like a cup of tea?

You are willing to bring a cup of tea to the hearer, and the hearer possibly wants or not.

In some cases, if you want to be very polite when someone else is doing something, you can also offer to help

E.g. Shall I get it for you?

Making offers, in other words, involves an understanding of etiquette or politeness. In making offer in English, it is necessary to learn not only certain words and expressions, but also how to use them appropriately. The way of offering will depend on the social distance among communicators. It can sometimes be hard to know how to make an offer. However, communicator will get better results if they offer themselves to do something or help somebody in polite way.

2. When do people offer?

In every day interactions, communicators often show other people their willingness or desire; therefore, it is really important to know the correct way to present for it. Making an offer properly will not only determine whether they actually obtain willingness the present to do something for the other. But more importantly, it will affect the attitude that people have toward others.

An offer is carried out when people want to present their politeness, their willingness to the other in doing something. That is, when something has to be done, they often do it themselves honestly.

Or, they wish to do things together to the people being offered, including the case they offer to do it themselves.

In addition, people offer when someone needs help. It means that, they ask someone whether he/she needs a hand or not

In some situations, an offer is like an invitation to the other. When people give an invitation, in other words, they are offering.

Similar to request or command, offer is one of an important part in communication.

II. Offering in English:

There are numerous ways of offers in English. In understanding offer clearly, in this study, the author considers offers in term of types of sentences: offering in form of questions, offering in form of statement, offering in form of imperative sentences. All the offers bring the willingness of the speaker to the hearer.

1. Offering in form of question:

There are many kinds of questions in English, in offering we only consider the following types of questions: Yes/no question, elliptic question, how-question, tag-question.

1.1. Yes/no questions:

Because offering act is often tentative and embodies a degree of uncertainty, the question forms are very commonly used to make offers. The most familiar form is Yes/No questions beginning with the auxiliary “*Shall*”.

For example:

- Shall I open for you?
- Shall I phone the hotel?
- Shall I carry your baggage to your room?
- Shall I make a cup of tea?
- Shall I sing to you?

(V. Hollett, Business Objectives, page 111)

These sentences beginning with “*shall*” are considered standard offers because they occur very often whenever an offer is made. Besides, people may use modal verb as “*can*” or “*may*” to begin the offer as in

- Can I give you a hand?
- Can I help you?
- Can I hang your coat up for you?
- Can I help you with that?
- May I get you another drink?
- May I help you?

(J. Leo, A. Richard, New international business English, Page 29)

In general, “can”, “may” can acceptably replace “shall” in these offers without any change in the meaning or the effectiveness of the offer. These offers imply that S wants to do an action that is good for H. In other words, the action offered is done by S, not by H or any one else. We can say these offers are S-oriented. It is quite different from the set of offers given below, which is, on the other hand, H-oriented. The offers normally begin with “would”.

- “Would you like to + V?”

e.g.

- Would you like to have a rest?
- Would you like to have a cup of tea?
- Would you like to dance?
- Would you like to go and see a film this evening?

(V. Hollett, Business Objectives, page 111)

The action offered in these offers is for H to perform and is considered as favor or a good thing that benefits H. Now let us have a look at the following examples:

- “Would you like me to + V?”

e.g.

- Would you like me to take you home?
- Would you like me to send it today?

- Would you like me to help you with your English?

(Cathrine Walter, New Cambridge English course Student 2, page 109)

These above offers are H-Oriented ones. Subject is “you”; however, the action is performed by Speaker. These offers can be paraphrased into “*Do you agree that I... (do something)*”. Here, S asks for permission to do something that benefits H; therefore, this kind of offers is more polite and formal one.

- “Would you like + something...?”

- Would you like a cup of tea?

- Would you like some toast?

- Would you like a biscuit?

(a + single countable nouns)

- Would you like some wine?

(Some + uncountable noun)

- Would you like some grapes?

(Some + plural countable nouns)

(V. Hollett, Business Objectives, page 61)

In above examples, the offered objects are things not actions.

Let’s see the following conversation in a hotel:

A: Hi. I have an appointment with Peter De Vuyst.

B: Can I have your name?

A: Sure, here my card.

B: Right, Mrs. Sand. Would you like to take a seat?

A: I’m in a hurry, actually. May I go straight up? I know the way.

B: I’m afraid you’ll need security clearance first.

A: I see.

B: It will take a few minutes, I’m afraid. There is fresh coffee over there if you would like a cup while you wait.

A: Yes, please. Don’t worry. I’ll help myself.

B: I will call Mr. Vuyst.

(V. Hollett, Business Opportunities, Page 74)

1.2. Elliptic questions:

Elliptic questions are the questions with the ellipsis of subject, auxiliary verb and main verb.

For example:

- Want a drink?
- Have some beer?
- Tea?

Elliptic questions help to create informality and are used in close relationship.

With this kind of questions, speaker can also give two or more than two alternatives for the hearer to choose.

In the following offer:

Tea or coffee?

The hearer has three ways of replying: choosing tea, choosing coffee, or choosing none of tea or coffee.

This kind of offering directly gives the options, so, it seems to be less polite than the offering in form of Yes/ No question, and be usually used in informal situations.

In the following conversation:

A: I'm just going to the coffee machine. Would you like some coffee?

B: Oh, yes, please.

A: Black or white?

B: I'd like black.

A: Sure, OK.

(J. Leo, A. Richard, New international business English, Page 19)

1.3. Questions with How:

In this form of offering, the hearer is not only offered but also receives the requirement of thinking about options under the statement responses.

For example:

- How would you like a game of tennis?
- How about me getting it for you?

With phrase: *How about*, speakers often offer an invitation, a suggestion of doing something in the future

- How about going to see a movie?

The hearer/subject's option isn't appeared in offer.

Other examples:

(a)

A: Are you doing anything special tonight?

B: No, not really. I'm just going home and watching TV.

A: How about going out for a drink?

B: That's a good idea.

(b)

A: Are you doing anything tomorrow afternoon?

B: Nothing special, why?

A: Well, how about going to a movie?

B: Good idea. It's nearly a month since I last saw a picture.

Sometimes "*How about*" in these sentences can be replaced by "*What about*":

- *What about going to see a movie this evening?*
- *What about going out for a drink?*

1.4. Tag-question:

In general, there are two parts in a tag-question: statement and tag-part. Similarly, the offers in form of tag-question also have these two parts. Statement states the willingness or desire in doing something for somebody, tag-part is used to emphasize the desire in the first part, and tag-part re-states the previous idea. With tag-part the speaker wants to inform the hearers that they will carried out what they had offered in the statement. Tag parts are placed at the end of the sentence, here, the speaker hopes to look for an agreement, not for information.

For example:

I'll do it, shall I?

I'll answer it, shall I?

In this form of offer, the most common modal auxiliary verb used is *shall*. Rarely we see *would*, *can*.

Moreover, in common tag-question, if the statement is positive, the tag part is always negative. If the statement is negative, the tag part is always positive. However, the offer in form of tag-question is different from common kind of tag question, because both statement and tag part in the offer are positive:

I'll pick you up at 7 p.m, shall I?

2. Offering in form of statement:

Sometimes, when offering, people don't need to raise up a question, the hearer still understands what the speaker wants to offer:

For example:

- I'll type the report for you.
- If you wish, we would be happy to bring them for you.
- If you need any help, just let me know.

(New International Business English, page 29)

- If you like, I could get it for you.

The structure of this kind of offering:

If you wish/like, we/I would/could....

Through this offer, the speaker wants to know the hearer wish by using very formal structure: conditional sentence.

Another way:

You look tired, I'll get you some hot milk.

In that way of speaking, you go straight to the matter; you directly raise the offers up.

For example:

- I'd like to recommend you a good dentist.
- I'll pick you up this evening at 7.30.

3. Offering in form of imperative sentence:

For example:

- Let me get it for you.
- Help yourself to more beer.
- Please take a seat.
- Have a biscuit.

Using this way of offering the conversation seems to be very informal with the form of imperative sentence:

V + O

In that case, the communicating mood is relaxed, and, the relationship between the speaker and hearer is closed. Somehow, the participants in conversation directly want to offer to the other. In this situation, the participants often are friends with the same age. Such kind of offer makes the participants feels like at home.

To make offer more polite, we add *please* to the sentence:

For example:

Please take a seat.

Or: *Take a seat, please.*

The position of *please* in the sentence doesn't influence to the meaning of the sentence. *Please* can be initial or final.

Not similar to the request, the offer in form of imperative sentences doesn't mean that the speaker order/ask the hearer to do something.

We can see the offering in form of imperative sentence in the following conversation:

John: Oh, Anne, that was a wonderful dinner. That's the best meal I've had in a long time.

Anne: Oh, thank you. Thank you very much!

John: Can I give a hand with dishes?

Anne: Uh, uh. Don't bother. I'll do them myself later. Hey, would you like me to fix some coffee?

John: Uh, thanks a lot. I'd love some. Uh, would you mind if I smoke?

*Anne: Why, not at all. Here, **let me get you an ashtray.***

John: Aw, thanks very much!

"*Here, let me get you an ashtray*" It means that Anne offered John permission to smoke, and that made John felt comfortable.

In general, in imperative sentences, the hearer is ordered or asked to do things; however, offering in form of imperative sentences, the hearer is offered with

something having been done by the speaker. The hearer has option to receive the offer or not, level of compulsory is not as high as in the request sentences.

III. Offering in Vietnamese:

There are numerous ways of offering in Vietnamese. They are ranged from formality to informality, authority to closeness by the variations of ages, social status and situations. Similar to English offer, the variations are realized by intonation and stress. Furthermore, the Vietnamese has its own typical characteristics; it is a wide choice of vocative personal pronouns, which interferes in discriminating meanings of offers.

1. Offering in form of question:

An offer in form of question in Vietnamese often ends with the auxiliary word “nhé”.

For example:

- Cháu mở cửa giúp bác nhé?

Can I open the door for you?

- Để mình giúp bạn một tay nhé?

Can I give you a hand?

- Tối nay đi chơi với mình nhé?

Would you like to go out this evening?

According to Nguyễn Hữu Quỳnh (2001), auxiliary words are used in Vietnamese to enhance the meaning of the words and the sentences or to show the speaker's attitude. Similar to adverbs and relative words, auxiliary words can't be the centre of the sentences, neither a subject nor predicative but they can carry only additional meaning. Also, omitting auxiliary words, the structures of the groups and sentences remain unchanged.

“Nhé” is not “notional word” but “formal word”. Offering ending with this word sounds relaxed, less tense and more convincing. The gap between two strangers can be narrowed and the speaker's desire can be deepened.

In addition, formality can also be reached by the tag question:

“được không/có được không?”

For example:

Mình xách hành lý cho bạn có đ- ợc không?

Can I help you with your luggage?

Similar to “nhé”, we see offering with “chứ”.

Bây giờ về rồi chứ? (Diệp Quang Ban, Ngữ pháp Tiếng Việt)

Can I give you a lift?

The question word “được không, có được không, chứ” are often used in offering in Vietnamese.

Sometimes, we add formal word “ạ” when the hearers are the old to express the respect.

For example:

- Cháu xách hành lý cho bác có đ- ợc không ạ?

Can I help you with your luggage?

- Cháu mở cửa giúp bác đ- ợc không ạ?

Can I open the door for you?

Some offers end with “...thì sao nhỉ”

- Còn bữa tối vào tối thứ 7 này thì sao nhỉ?

How about dinner this Saturday?

In this situation, the speaker offer an invitation to the hearer to go out for dinner informally “Thì sao nhỉ” shows equality in age, position between the hearer and speaker.

Some offers end with question word “không”:

For example:

- Cậu có muốn đi xem trận đấu quần vợt với mình vào chủ nhật tuần này không?

Would you like to see a tennis match with me this Sunday?

Other examples:

- Would you like some biscuit?

Bạn có muốn vài cái bánh bít qui không?

- What/How about some fish?

Còn món cá thì sao?

- Why don't you go with us?

Bạn đi với chúng tôi nhé?

- Would you like to join with us?

Có muốn tham gia cùng với chúng tôi không?

- Shall we go together?

Chúng ta cùng nhau đi nhé?

- Would you like to come along?

Bạn có muốn tham gia không?

2. Offering in form of statement:

Similar to English, in offering in Vietnamese in form of statement, the speaker states an offer without using question-words and question marks.

For example:

Em sẽ giới thiệu cho sếp một nha sĩ giỏi!

→ I'd like to recommend you a good dentist. (Between employee-employer)

Trông em có vẻ mệt, để chị lấy cho em cốc sữa nóng!

→ You look tired, I'll get you some hot milk.

3. Offering in form of imperative sentence:

Offers of this type often begin with “để” or “hãy để” as in:

- Để anh giúp em một tay.

- Để anh đi- a em về.

- Hãy để đây cho mình.

If the speaker wants to be more direct, he/she can make his/her offer in form of an imperative sentence rather than a question.

For example:

- Đàng ấy đi chơi với tớ cái đi! (Diệp Quang Ban)

Let's go out!

- Ngon đáo để, cứ thử ăn mà xem! (Diệp Quang Ban)

It's really delicious, let's try!

Such cases above are used when speaker and hearer are closed (may be friends).

In Vietnamese, offering in form of imperative sentences represent an informal attitude, the communication environment is comfortable.

In the situation, one man offers a younger woman to have a cup of coffee.

→ Em đi có một mình à? Thọ ngập ngừng. Ta vào kia uống cà phê đi.

Let's have a cup of coffee.

See some following sentences with "let's".

- Tất cả cùng uống một châu nào.

Let's all have a drink.

- Chúng ta hãy đi kiếm nơi nào uống một chút đi.

Let's go and have a drink somewhere.

- Đi ăn kem đi.

Let's go and have an ice-cream.

The speaker wants to create comfortable feelings to hearer, like in the following situations:

- Thế nào cũng ra công viên chén với mình và Ba đã.

Dine with me and Ba at the inn in the park.

- Uống đi chú.

Have a drink.

- Hãy thong thả, uống vài chén chè tàu với tôi đã.

Have a cup of tea with me.

- Cứ tự nhiên.

Help yourself.

- Tự nhiên dùng thêm r- ượu vang.

Help yourself to some more wine.

IV. Responding to offers in English and Vietnamese:

1. Responding to offer in English:

When receiving an offer in English, the hearer has two ways of responding: either accepting or refusing. In certain circumstances, the ways of accepting and refusing are different. And, there are numerous ways of responding to offer in English: informal and formal ways.

1.1. Accepting offers in English:

Among many ways to accept an offer, one common way follows the structure:

Saying "Yes" + Thanks

Yes, thank you/Thanks.

Yes, please. Thanks a lot.

In accepting an offer, saying “thanks” is very important, because “thanks” present not only politeness but also the pleasant and thanking of the hearer to the speaker

It's short answer of accepting to offer. In addition, the long answers following express the politeness and formality:

- *That is very kind of you. Thank you very much.*
- *I'd love some. Thank you.*
- *That would be great. Thank you.*
- *Oh, would you? Thank you very much.*
- *That's nice of you. Thanks.*
- *Yes, please. Thanks a lot.*

Some very informal answers:

- *Okay.*
- *Great.*
- *Yes, of course.*

Depending on the expected result, relationship, certain situation, the hearer chooses the different ways to present the acceptance to offer:

For example:

- *I'll answer it, shall I?*
→ *That's very kind of you.*
- *Would you like some toast?*
→ *I'd love some.*
- *Would you like to dance?*
→ *I'd love to.*
- *Would you like me to carry that for you?*
→ *Thank you very much.*
- *Would you like me to turn the lights on?*
→ *Yes, of course.*

(V. Hollett, Business Objectives, Page 111)

Let's see in the following conversations:

(a) A: Are you doing anything special tonight?

B: No, not really. I'm just going home and watching TV

A: How about coming out for a drink?

B: That's a good idea.

(b) A: I don't know when I'll get time to get to the post office.

B: Shall I post them for you?

A: Oh, that would be great. Thanks a lot.

B: You are welcome.

(V. Hollett, Business Objectives, Page 114)

(c) Offering a classmate to spend the evening with you at your home:

A: Are you going to do anything special this evening, Jane?

B: No, I don't think I have anything special to do.

A: Would you like to come over and spend the evening with us. We've a friend who just came from China. I thought you might be interested in meeting her.

B: Sure, I'd love to. I'll come over around seven.

A: That's fine. See you later.

1.2. Refusing offers in English:

How to refuse to offer politely is very important in communication.

When making an offer, the speaker wants to receive "Yes" answer, so, the way of refusing offer can influence much to the speaker's face. If the hearer is a bit impolite when refusing, he/she can make the speaker lose their faces. The proper way of refusing will avoid a tense conversation.

One refusing sentence has the form as following:

Saying "No" + "thanks" + the reason for refusing offer.

For example:

No, thanks, don't bother. I can do it myself.

No, it's all right, thanks. I think I can manage.

Thanks ever so much, but it's all right, really.

Thanks a lot, but I'm OK.

Saying "No" means refusing. The hearer must show that he/she sincerely thanks to the speaker's offer. Through saying "No", he/she must express the pleasant if having another chance to receive an offer again. Certainly, the hearer gives the reasonable explanations/ideas for his/her refusal.

There are some offering and refusing to offers:

- Would you like some grapes?
→ No, thanks, it looks lovely, but I'm full.
- Shall I open it for you?
→ No, thanks. I can do it myself.
- Can I hang your coat up for you?
→ No, thanks. I'll keep it on.
- Would you like to go and see a film this evening?
→ Not this evening, thanks. Perhaps another time?

(V. Hollett, Business Objectives, Page 11)

In this situation, always be gracious to someone offer you, whether you need or not the offer, just thanks them if you don't need, however give them another opportunity to offer you and tell them that you maybe available in the near future.

The hearer refuses and gives another choice:

- (a) Would you like some tea?
→ Thanks, I'd prefer coffee, if you've got some.
- (b) Shall I put the kettle on for a cup of tea?
→ I'd prefer coffee, if you have some.

In both (a) and (b), the speaker offers a cup of tea, but the hearer prefers coffee, so, the hearer gives the one more option - coffee.

Practice some conversations:

- (1) A: Here, shall I open the door for you?
B: Yes, please.
A: You have got a lot there. Shall I give you a hand?
B: No, it's all right. Thanks. I can manage.

(2) A: I have lost all my money.

B: Shall I buy you a drink?

A: No, thanks, all the same.

B: Well, shall I give you a lift home then?

A: Yeah, I think you'd better.

(Business objective, page 114)

When refusing to offer, the hearer often present the regret not to have the chance to receive offer.

You must be polite and respectful to anyone offering help. This applies whether you need the assistance or not.

In the following conversation, the speaker makes an offer of going out for seeing a concert:

A: Tim, I want to ask if you're free on Wednesday evening. I've got two tickets for the theatre and unfortunately my wife can't go. I'm wondering if you might like to go with me.

B: Gee, I'm really sorry. I can't go.

A: I thought you had no classes on Wednesday.

B: No, I don't teach on Wednesday. But this Wednesday, I've to baby-sit.

A: What? Babysitting? Where is Joan?

B: She's going to an evening class.

A: Well, that's too bad.

(Tiếng Anh giao tiếp thế kỷ 21)

The hearer gives some reasons for not accepting the offer:

For example:

The offer: "*Would you like to see a movie?*"

There are several ways of refusing:

- Thank you. I'd like to, but I have to work late.
- Thank you, I'd love to, but I need to save money.
- Thank you, I'd like to, but I want to visit my parents.
- Oh, I'm sorry, but I can't go. I'm very busy.

(New Interchange, page 24)

- That's very kind of you, but...
- I think I'd prefer do that myself because...
- It looks lovely, but...
- No, thank you. It's not necessary.

Particularly, for the offering help, always be gracious to someone offering you help, whether you need or not, just thank them for offering to help you, and, if you don't need it, just tell them that you can handle it, but give them another opportunity to help you and tell them that you may need their offer in the future.

Forms of refusing offer to help:

(a)

| Negative phrase | Refusal |
|-----------------|--------------|
| No | I don't need |

That kind of refusing rarely appears.

(b)

| Negative phrase | Thanking |
|-----------------|---------------|
| No | Thanks |
| No | Thank you |
| No | Thanks anyway |

(c)

| Thanking | Reason why not accepting the offer |
|----------|---|
| Thanks | I will reserve these books and pick them up later as I will take my younger sister tomorrow |

(d)

| Positive comment | Reason/explanation why not accepting | Thanking |
|------------------|--------------------------------------|-----------|
| You're so kind | But I'm okay without that item | Thanks |
| A nice offer | But I can open it myself | Thank you |

It means, “Thank you for offering, but I think I’m Ok with this at the moment. I really appreciate your offer.”

(e)

| | |
|-----------------|---|
| Exclamation | Expressing regret |
| Oh, what a pity | I wish I didn’t buy the ticket for the bus coming |

(f)

| | |
|-------------|--------------------|
| Consolation | Reason/explanation |
| No worry | Never mind |

2. Responding to offers in Vietnamese:

How to offer is very important in Vietnamese, and how to respond to offers is more important. In Vietnamese, there are many ways to respond to offer.

2.1. Accepting offers:

Most of acceptance of Vietnamese is formal and sensitive; still, there are some informal ways:

With offer: *Can I open the door for you?*

There are several ways to reply:

- Vâng, cảm ơn. (Yes, thanks) (informal way)
- Vâng, quý hoá quá. (Thanks, that is very kind of you.) (formal way)
- Quý hoá quá, thế thì còn gì bằng. (Thank you. That’s very kind of you) (formal way)

You are offered to come to a party. You are very happy. You express pleasant through these responses:

- Vâng, tuyệt quá, tôi rất thích.
Yes, that’d be splendid. I’d love to.
- Ý kiến này hay đấy.
That sounds a nice idea.

2.2. Refusing offers in Vietnamese:

In communication, all speech acts toward a certain practical purpose; we must choose one proper form to present each speech act. For example, when a person refuses an offer about going to see a film, at that time, depending on expected results, on relationship, on certain communicative conversation, we should use one of the following expressions:

- Chà! Tối nay bạn!(1)
- ờ! Phim xem rồi! Mình chả đi đâu!(2)
- Ôi! Phim đó chán ời là chán! Xem làm gì!(3)
- Cậu điên à? Tối nay đài báo là có bão...(4)
- Cháu rất cảm ơn bác, nh-ng hôm nay cháu trót hẹn một ng-ời bạn rồi...(5)

(Đinh Trọng Lạc-Nguyễn Thái Hoà, Phong cách học Tiếng Việt)

These above ways of responding have different senses and attitudes. To close friend or familiar people, we use the informal way to respond, or even add jokes, like (1), (2), (3), (4). On the other hand, when responding to the Old, naturally, we must present the politeness and sincerity, like (5).

In daily conversation, how to refuse offer effectively is not simple. See several ways as following:

- Direct way to refuse offer:
 - Lên xe tôi chở về nhà!
 - *Tôi không cần anh hộ tống về đâu!*
 - I don't need to escort me home!

This direct way may lose the hearer's face. However, we rarely use this way. The communicators often use polite, light ways to succeed in refusing offer.

For example:

- “Can I give you a hand?”
- *Thôi cảm ơn lòng tốt của bạn!*
- No, thanks for your kindness.

Or:

- *Không đâu, anh biết là không thể mà, dù sao cũng cảm ơn.*

No, no. I know you can't. Thanks anyway.

- Indirect ways to refuse to offer:

For example:

“Can I open the door for you?”

→ Thôi mày mở cánh cửa này không đ- ợc đâu!

No, you can't open this door.

Or: → Tao không muốn mày phá cái cửa này đâu.

I don't want you to destroy this door.

Or: → Chà, chà. Anh tốt quá, nh- ng em nghĩ em tự mở đ- ợc. Cảm ơn anh
nhá!

Look! You are so kind! But I think I can do it myself. Thanks.

Some responses to the offer:

“Can I give you a lift?”

→ Dạ, cảm ơn chú. Phiền chú quá. Cháu đợi đ- ợc mà!

Thanks. No worry. I'm waiting here.

→ Bạn thật hào phóng làm sao, nh- ng tôi quen với việc này rồi!

You're so generous, but I'm familiar with it.

→ Cảm ơn em, anh nặng hơn Tr- Bát Giới đó! Có chở nổi không? (a
joke)

Thanks, but I'm heavier than Mr. Tru Bat Gioi. Can you do it?

→ Không, em phải về bằng xe buýt, vì ba đang đợi ở bến xe buýt kế tiếp mà!

No, I must come home by bus, because my Dad is waiting for me at the
next bus stop!

We can draw the general structure to refuse offer:

- Direct ways to refuse offers:

(a)

| Negative words/phrases | Thanking |
|------------------------|----------|
| Thôi | Cảm ơn |
| Không | Cảm ơn |
| Khỏi cần/Cóc cần | Cảm ơn |
| Chả cần đâu | Cảm ơn |

The equivalence to “No, thank you” or “No, thanks”, commonly, is “không, cảm ơn”; however, in very informal situation, that is, “chả cần đâu/cóc cần đâu, cảm ơn!”

(b)

| | |
|--------------------------|---|
| Thanking | Reasons/explanation why not accepting |
| Cảm ơn anh Cảm ơn nhé | Em có thể đi xe buýt về Mình chờ xe buýt đ- ợc rồi |

(c)

| | |
|----------------------|----------|
| Sympathizing with S | Proposal |
| Làm gì đủ sức mà chờ | Để đó |

(d)

| | |
|----------------------------|--|
| Expressing afraidness | Reason/Explanation for afraidness |
| Em chỉ sợ Em không muốn | làm phiền sếp thôi anh đổ mồ hôi vì những chuyện vật này |

(e)

| | | |
|---------------|----------|--------------------------------------|
| Words/phrases | Thanking | Reason/explanation why not accepting |
| No | Thanks | But I think I can manage |
| Thôi mà | Cám ơn | Tao làm đ- ợc |

Some other refusals are flexibly used as in:

- ừ, xe buýt sắp đến rồi. Anh cảm ơn em nhé!
- Dạ, em không muốn anh đổ mồ hôi vì cánh cửa này đâu ạ!(employer-employee)

The refusal of offer:

“I can lend you my money!”

Is: “Mày tưởng mày là ai chứ? Bill Gate hả?... mà đòi cho anh mày mượn tiền.”

This refusal is very informal, like a joke.

CHAPTER III: FINDINGS AND IMPLICATION

1. Findings:

During the process of the study of offering and responding to offers in English and Vietnamese, the writer found out a lot of interesting issues related to the subject, especially that of making offers and their responses in English and Vietnamese.

Communication and communicative competence are the first priority. The language learners must have good communicative competence (how this language is used in a specific socio-cultural context) besides having linguistic competence (the knowledge of grammar and structure).

The writer realized that using politeness in English and Vietnamese is very important and necessary because the politeness is indispensable in communication. Imagine that if there is no politeness in communicating with others, communicators will feel unpleasant and uncomfortable. In addition, politeness in English is relatively as same as in Vietnamese.

The study states many ways of making offers and responses to offers. The way to offer and respond to offer depends on age, relationship and situation. According to those factors, people can respond to offer formally or informally.

Through the study, we can see some differences and similarities between making offers and responding to offers in English and Vietnamese.

Both speaking of English and Vietnamese, when making offers, want to give H something beneficial or to do H an action that is good for H. The act of offering in both languages shows S's consideration toward H and also S' expectation that H will accept the offer. The offering act is tentative and embodies a degree of uncertainty so it always calls for an answer of either acceptance or refusals from H.

Both speakers of English and Vietnamese can choose from various forms and ways of offering which may include forms of questions, form of statements and form of imperative sentences.

To make offers more effective, both speakers of English and Vietnamese can use same devices such as lexical items. In English the word “*please*” is often used while “*hãy*”, “*cứ*”, “*nhé*” are used in Vietnamese.

When refusing the offer, both hearers in English and Vietnamese try not to hurt speakers’ feeling by making the refusal as tactful and reasonable as possible. When accepting the offer, hearers in both languages often show their happiness. However, some differences can be found in the act of offering in English and Vietnamese.

The types of question that are used in making offers in English varied more than those in Vietnamese. In English there are Yes/No questions, elliptic questions, tag questions and questions formed with “*How*” while in Vietnamese, in most cases, only Yes/No questions with “*nhé*” or “*chứ*” or tag question “*đ- ợc không ạ?*” are used.

In addition, the vocabulary used in offers in Vietnamese is much more diversified. Vietnamese speakers often use such words as “*nhé*”, “*ạ*”, “*ạ*”, “*thôi*”...that are difficult to find their equivalents in English. Moreover, the addressing system in Vietnamese is much more complicated than it is in English.

2. Implication:

Learners of a foreign language are generally interested in studying the culture of the target language. They want to know about the native’s way of life, what they are like? What their customs are like? It’s the trend of knowledge. They want to understand more clearly about culture which then can help much in communicating with native speakers accurately, fluently, naturally. The ability to react with speakers of another language depends not only on language skills but also on comprehension of cultural habits and expectations.

The ways to make offers and respond to offers properly is very important and necessary in business and trading, especially restaurant business. People value politeness the most important thing. In fact there are more likely to forgive inaccuracies than rudeness. In restaurant business, to offer politely is a vital thing to make success of restaurant’s staff. For instance, the waiters and waitress won’t be successful if they don’t know how to offer and if there is no politeness.

Hence, the waiters always must communicate and behave politely with their guests. Here are some tips for making offers politely in business meetings:

- Don't use phrase like: "What do you want to drink...?", that sounds rude, so, please use "Would you like...?"/ "What would you like?", that sounds more polite.

E.g. Would you like a cup of coffee?

- Remember to use "please".

Using "please" shows your pleasure to offer something to somebody:

Would you like some toast, please?

- Use modal verbs:

The verbs change the mood of the sentence and allow you to sound polite and diplomatic. They also make the speaker and hearer come closer, reduce distance between speaker and hearer. Taking notice of the use of different modal verbs is also important.

For example, using modal verb "could" sounds more polite than "can":

Could I give you a lift? (1)

Can I give you a lift? (2)

In the sentence (1), the hearer will feel more comfortable.

PART III: CONCLUSION

1. Summary of the study:

With the help of supervisor, teachers, family and friends, this graduation paper has been completed on time.

After consulting and collecting information from both English and Vietnamese. I have designed this paper into three parts; the second part which consists of three chapters is the main part.

Chapter one states theoretical background on speech act theory, context, and politeness theory.

Chapter two focus on studying offering and responding to offers in English and Vietnamese. This chapter is divided into four main sub-parts: an overview in offering, offering in English, offering in Vietnamese, responding to offer in English and Vietnamese. I would like to give as many examples and conversations as possible which are of best selection from different sources in both English and Vietnamese in order to help readers have a wide and clear understanding of my study.

Chapter three states some findings and implication on the study.

Due to the limitation of time and knowledge of mine in this field, the research paper may not satisfy the readers entirely. There still remain some shortcomings and limitation in this paper.

Once again, I would like to express my deepest thanks to my supervisor, Mr. Trinh Van Sach (M.A) as well as all of my teachers in Foreign Language Department for their guidance and comments.

2. Suggestions for further study:

Offering and responding to offer in English and Vietnamese is a broad subject to researchers. Therefore, the author of this study would like to give some suggestions which may be useful for further researches:

- Offering and responding to offers in English and Vietnamese in business context.
- Offering and responding to offers between English and Vietnamese, a contrast analysis.

REFERENCES:

Books:

1. Hurford, R (1983), Semantics, CUP.
2. Hồng Oanh, Tuyết Sơn, Tiếng Anh giao tiếp thế kỷ 21, NXB Tp HCM.
3. Ban Quang, Diệp, (1998), Ngữ pháp Tiếng Việt, NXB GD.
4. Hữu Quỳnh, Nguyễn, (2001), Ngữ pháp Tiếng Việt, NXB Từ điển Bách Khoa.
5. Trọng Lạc, Đinh, (2001), Phong cách học Tiếng Việt, NXB GD.
6. Toán Minh, Bùi, A Lê, Hùng, Việt Đỗ, (1997), Tiếng Việt thực hành, NXB GD.
7. Leo Jones, Richard Alexander, New International Business English, NXB Trẻ.
8. Michael Swan, Cathrine Walter, The New Cambridge English Course (1&2), Cambridge University Press.
9. Vicki Hollett, Business Objectives, Oxford University Press.
10. Vicki Hollett, Business Opportunities, Oxford University Press.
11. Jack C.Richards, New Interchange 1, NXB ĐHQG.
12. David Grant, Robert Mc Larty, Business Basics, NXB Đà Nẵng.

Website:

1. <http://usingenglish.com>.
2. <http://en.wikipedia.org/wiki/politeness-theory>.
3. <http://en.wikipedia.org/wiki/speechact-theory>.
4. [http://en.wikipedia.org/wiki/context-\(language-use\)](http://en.wikipedia.org/wiki/context-(language-use)).
5. <http://ngonngu.net>.
6. <http://www.learnenglish1.com/2008/05/15/everyday-english-9/3663.htm>.
7. <http://google.com.vn>.