

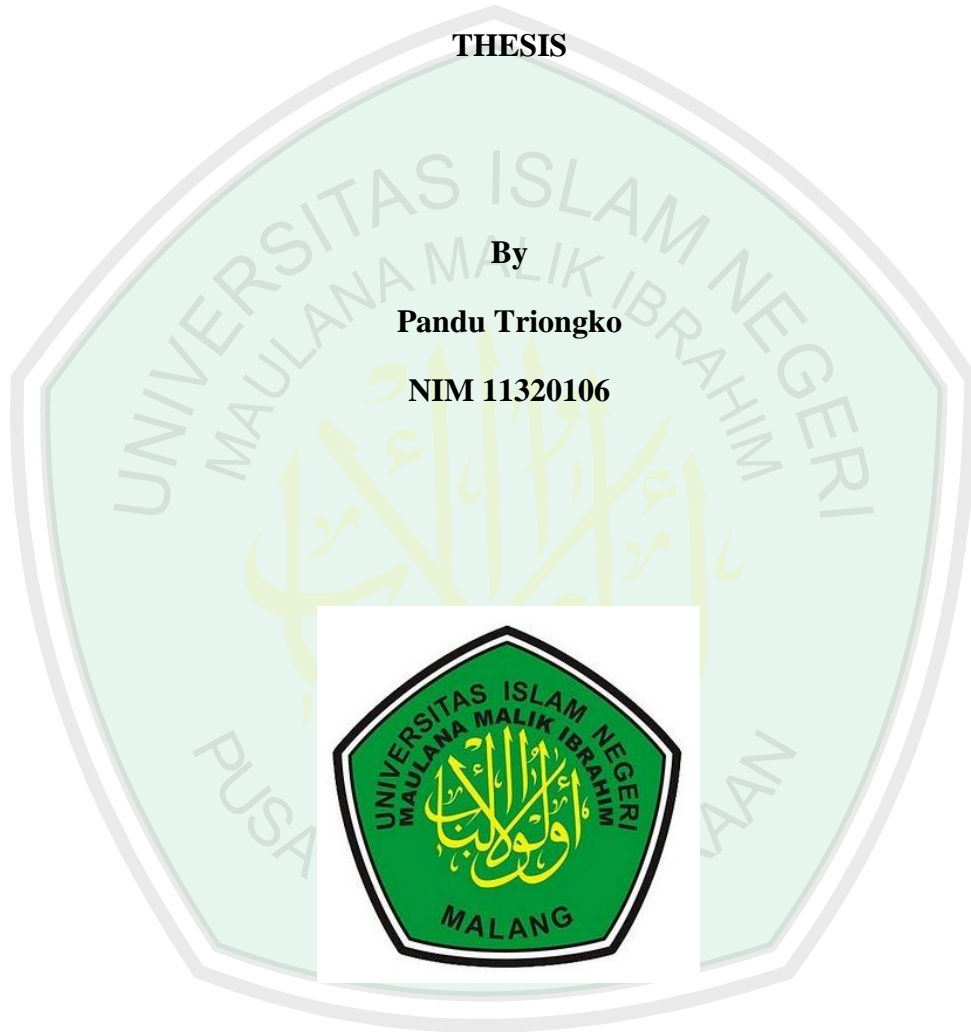
**APOLOGY STRATEGIES USED BY JULIA GILLARD IN HER SPEECH
OF FORCED ADOPTION**

THESIS

By

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ENGLISH LANGUAGE AND LETTERS DEPARTMENT

FACULTY OF HUMANITIES

**MAULANA MALIK IBRAHIM STATE ISLAMIC UNIVERSITY OF
MALANG**

2015

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THESIS

Presented to
Maulana Malik Ibrahim State Islamic University of Malang
in Partial Fulfillment of the Requirement for the Degree of *Sarjana Sastra* (S.S)

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MOTTO

“Quit making excuses, whining about it, dreaming about it, waiting until all around better. Hold on tight, say a prayer and making a plan. Just do it!!”

(Nike)

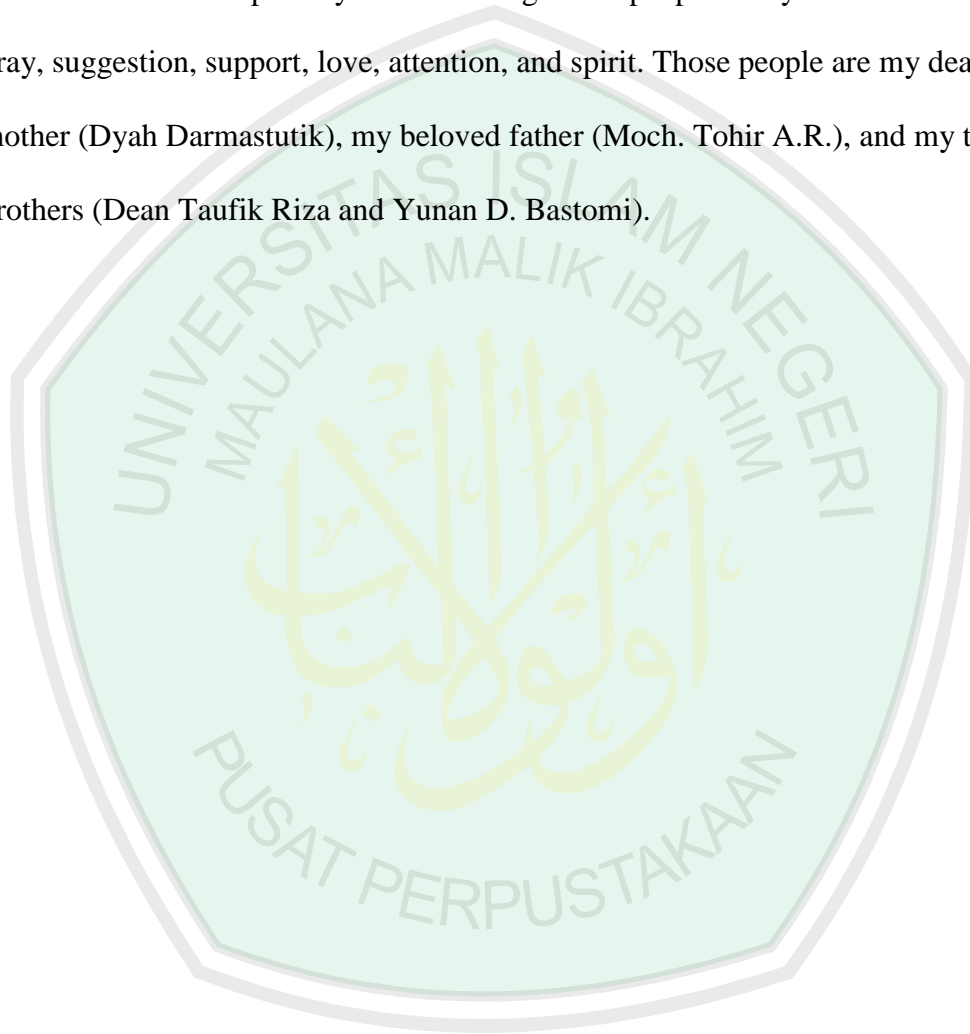
“A smooth sea never made a skilled sailor.”

(Franklin D. Roosevelt)



DEDICATION

This thesis is proudly dedicated to grateful people in my whole life for the pray, suggestion, support, love, attention, and spirit. Those people are my dearest mother (Dyah Darmastutik), my beloved father (Moch. Tohir A.R.), and my two brothers (Dean Taufik Riza and Yunan D. Bastomi).



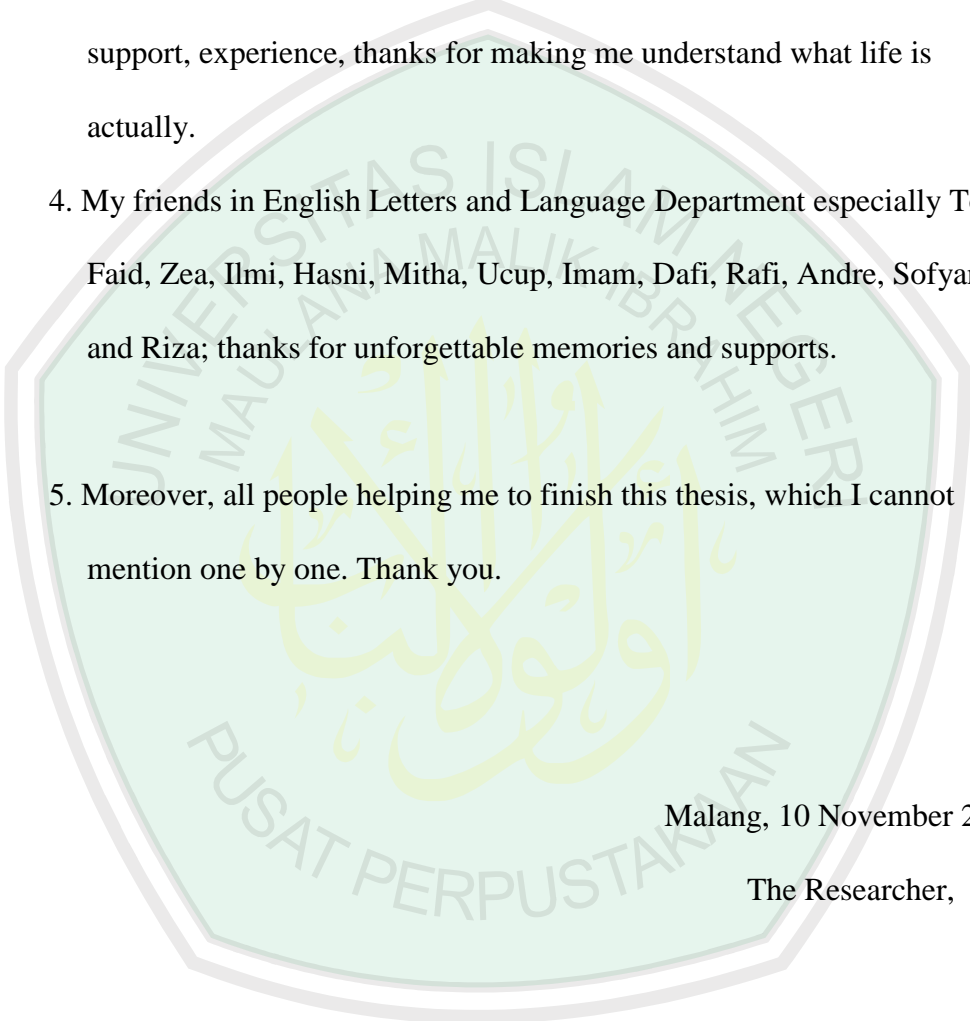
ACKNOWLEDGEMENT

I express all my praises and thanks to Allah, the king of the king, the most merciful and the most gracious, who has given me the guidance and blessing until this thesis entitled “Apology Strategies Used By Jullia Gillard in Her Speech of Forced Adoption” is finished. Secondly, Shalawat and Salam are also delivered to Prophet Muhammad SAW who has brought Islam as the Rahmatan Lil ‘Alamin.

The writing of this thesis is intended to fulfill the requirement for achieving degree of *Sarjana Sastra* in English Language and Letters Department, Faculty of Humanities at Maulana malik Ibrahim State Islamic University of Malang. This thesis would not have been completed without some contributions and supports from many people. Firstly, I want to express my deepest gratitude to my advisor Vita Nur Santi, M. Pd., who has given valuable guidance, patience, suggestion, comment, and correction which help me to make this thesis more perfect.

This research would not have been completed without some contributions, encouragements, and prayers from many people. I would like to dedicate my best thank to:

1. My beloved parents, father and mother. Thank you for your everlasting love, endless prayer, great motivation, understanding, care, and affection. I am sorry for never make you proud of me.
2. My little brother, thanks for making my life wonderful, and thanks for the happiness.

- 
3. My thanks are also to all of my teachers, my lectures of English letters and Language Department, my entire hero for being so kind, patient and generous for giving me a lot of valuable knowledge, thanks for prayer, support, experience, thanks for making me understand what life is actually.
4. My friends in English Letters and Language Department especially Tony, Faid, Zea, Ilmi, Hasni, Mitha, Ucup, Imam, Dafi, Rafi, Andre, Sofyan, and Riza; thanks for unforgettable memories and supports.
5. Moreover, all people helping me to finish this thesis, which I cannot mention one by one. Thank you.

Malang, 10 November 2015

The Researcher,

Pandu Triongko

TABLE OF CONTENTS

COVER PAGE

INSIDE COVER PAGE

STATEMENT OF AUTHENTICITY	iii
APPROVAL SHEET	iv
LEGITIMATION SHEET	v
MOTTO	vi
DEDICATION.....	vii
ACKNOWLEDGEMENT.....	viii
TABLE OF CONTENTS.....	ix
ABSTRACT	xiii

CHAPTER I: INTRODUCTION

1.1. Background of the Study	1
1.2. Problems of the Study	6
1.3. Objective of the Study	6
1.4. Significance of the Study	6
1.5. Scope of the Study	6
1.6. Research Method.....	7
1.6.1. Research Design.....	7
1.6.2. Data Source	8
1.6.3. Research Instrument.....	8
1.6.4. Data Collection.....	8

1.6.5. Data Analysis	9
1.7. Definition of the Key Terms	9

CHAPTER II: REVIEW OF RELATED LITERATURE

2.1. Apology.....	11
2.2. Apology Strategies.....	14
2.2.1. Evasive Strategies.....	15
2.2.2. Indirect Apologies	15
2.2.3. Direct Apologies.....	16
2.2.4. Remedial Support.....	16
2.2.5. Rejection.....	17
2.3. Politeness System	19
2.3.1 Social Power (P)	19
2.3.2 Social Distance (D).....	20
2.3.3 Rank of Imposition (R).....	20
2.4. Previous Studies.....	21

CHAPTER III: FINDINGS AND DISCUSSIONS

3.1. Findings.....	23
3.2. Discussion	47

CHAPTER IV: CONCLUSIONS AND SUGGESTIONS

4.1. Conclusions.....	50
4.2. Suggestions	52

BIBLIOGRAPHY	53
APPENDIXES	55



ABSTRACT

Triongko, P. 2015. *Apology Strategies Used by Julia Gillard in Her Speech of Forced Adoption.* Thesis. English Language and Letters Department, Faculty of Humanities, Maulana Malik Ibrahim State Islamic University of Malang. Advisor: Vita Nur Santi, M.Pd.

Key words: Apology, Apology Strategies, Forced Adoption Speech, Julia Gillard

This research examines the use of apology strategies applied by Julia Gillard in her speech of Forced Adoption. This study applies descriptive qualitative method in finding apology strategies. The data were taken from the transcript of Julia Gillard's speech. The researcher uses Trosborg's theory in analyzing the apology strategies that used by Julia Gillard.

In analyzing data, this study follows five steps: (1) finding out the context to understand the condition, such as who speaks and who the addressee is; (2) classifying the data into eight categories of apology based on Trosborg's theory including rejection, minimizing degree of offence, acknowledgement of responsibility, explanation or account, expression of apology, expression concern for hearer, promising forbearance, and offer a repair; (3) explaining and interpreting those types which is aimed to answer the research problem based on Trosborg's theory; (4) interpreting and discussing the influence of politeness system in the way Julia Gillard saying apology based on Scollon & Scollon's theory; (5) drawing the general conclusion based on the research finding to answer the research problem.

This study revealed that there are five categories and five sub-categories of apology strategies in Julia Gillard's speech of Forced Adoption that were found. Those strategies are explicitly acknowledging responsibility, explicitly acceptance of blame, and expression of embarrassment which reflected in acknowledging responsibility category; expression of regret and offer of apology which are reflected in expression of apology category; expression concern for hearer; promise of forbearance; and offer a repair. The expression of apology and acknowledging of responsibility were mostly used in conducting the speech since the speaker wants to show her regret to the past mistreatment toward the hearer and acknowledges the wrong doing in the past by showing the responsibility to the hearer.

For the next researcher, it is recommended for the reader and the apologizer in learning and performing the concept of apology strategies. The next researchers are also suggested to use another theories or object in order to broaden the comprehension in apology strategies.

CHAPTER 1

INTRODUCTION

This chapter presents background of the study, problems of the study, objectives of the study, scope and limitation of the study, significances of the study, research design, data sources, research instrument, data collection, data analysis, and definition of the key terms.

1.1 Background of the Study

In a society, it is common for people doing a communication. While doing a communication, people tend to produce some good lexical or grammatical utterances. However, it is possible on doing some mistakes in their utterances which can hurt others. It means people need to repair or do something to make the relationship safe. Consequently, it is important for people to ask a forgiveness to the person that they hurt. From that phenomenon, it is clear that apologizing is another way to create a harmony and respect others.

Apology is the speech act that is required either when the social norms of politeness demand the mending of a behavior or when a linguistic expression has offended another person (Trosborg, 1995). Related to this point, she also states that the act of apologizing requires an utterance which is intended to 'set things right'. Most people have different ways to say apology in their daily life. Moreover, they express their apology in some ways such as directly or indirectly. People tend to say apology in some variety of reasons such as to build respect to

others, to make them feel relief, and to maintain the relationship between others. For example, when the speaker (S) offends the hearer (H) consciously or unconsciously, S will apologize to H although it is doing by directly or indirectly. Therefore, apology is an action or expression to remedy the mistakes and appears to be an effective way to resolve discord for the people that we hurt.

However, in the process of communication, apologizing is not easy to do for some people due to social status differences. Sometimes, asking for an apology is very difficult for some people since it can decrease their prestige. They feel that if they said an apology, it means that they admit their mistake. Scheneider (2000) also claimed that people find some difficulties to admit that they make a mistake and say sorry. For example, when managers make a mistake, they find a difficulty to apologize since they are afraid of appearing incompetent. This phenomenon makes the use of apology broken. The example above shows that the effectiveness of apology influenced by some social variables such as social power (P), social distance (D), and rank of imposition (R). It means that high class individuals have a difficulty to admit the mistake and remedy the discord to the people that they offended. It is due to that upper class individuals are commonly characterized by elevated personal control and freedoms of personal choice (Snibbe & Markus, 2005; Stephensetal, 2007). Thus, the differences of social status can influence the effectiveness of saying apology.

Related to this research, there are so many issues containing apology strategies that delivered in public but different cases such as Tracy Morgan's apology (singer) for his anti-gay comment, David Letterman (News Anchor) for

his sexual scandal, and Cristian Bale (actor) for his insult on a movie set.

However, the famous issues, which have been exposed in the media, are from the most influential persons within their great cases such as Kevin Rudd's apology to the indigenous people of Australia in his "Stolen Generation" speech and Julia Gillard's apology to the victims of forced adoption in her political speech. Those two great issues had been exposed more in the media because of the existence of the apologizer himself as the part of the Parliament.

The explanation above made the researcher curious to know the apology strategies used by a Prime Minister, who has high social status, in her political speech. Hence, this study explores the apology strategies used in Julia Gillard's political speech. The researcher takes the data containing apology strategies from Julia Gillard's speech of forced adoption. It was a statement of her responsibility for forced adoption that happen in the past. The forced adoption happened particularly in the twentieth century with most taking place between 1950s and 1970s. Those practices and policies made several mothers separated from their babies. Not only the mothers but also all of family members got the effects of these practices and policies. Consequently, PM Julia Gillard asked an apology for all Australian people who become the victims of this incident. That is why, there will be so many utterances containing apology strategies in her speech.

Julia Gillard's speech is interesting to be analyzed, since her utterances in that speech contains apology strategies. There are three reasons why the researcher chooses Julia Gillard's speech as the object of the study. First, the researcher wants to know how native expresses apology especially in formal

situation (e.g. political speech). Second, it is due to the Julia Gillard's social status, as the Prime Minister of Australia at that time, which the social status can influence her apology in the speech. Third, this apology involves all of Australia people especially for those who got separation between the mothers and their babies. In addition, this case is categorized as National apology. From those reasons, the researcher assumes that there is a connection between Trosborg's apology strategies and Scollon & Scollon politeness system in Julia Gillard's speech. Hence, that is why the researcher chooses Julia Gillard's speech as the object of his study.

National apology is a sacred moment in Australia's history that never be forgotten for Australia people. It is official event that has been held in Australia since the case of mistreatment of Australia's indigenous population that ripped an estimated 50,000 children from their Aboriginal families between 1910 and the 1970s. But it took Australia's government another decade to utter an official apology.

The previous studies of apology strategies have lots of differences in some varieties of context from the focus of the case being researched in this paper. For instance, in the context within EFL learners (Azam&Saleem, 2014; Farashaiyan, 2011; Mohamadi, 2014; Murad, 2012), within movie (Anam, 2008; Nikmah, 2012; Riyani, 2010; Sari, 2009), within novel (Kusuma, 2014), within cyber-news (Nuryanto, 2010), and in speech (Roronjawi, 2014). Moreover, there are also some researchers who investigated apology strategies in perspective of across culture (Shariati, 2010) and gender (Majeed, 2014).

All previous studies above are relevant with this present research. The researcher uses Trosborg's theory as in Roronjawi (2014), Riyani (2010), and Sari (2009). The differences from those previous studies above are the use of different main objects, such as EFL learners, cyber-news, novel, and movie. Moreover, some of them used Cohen & Olstein's theory in their research. The other researchers also combined with Daniela Kramer Moore and Michael Moore's theory in their study. In Roronjawi (2014), he also used speech as the object of his research. In his research, he conducted his research to know how Kevin Rudd's speech can help repairing the relationship between Australian government and Indigenous people of Australia. He used Trosborg's theory of apology in his research. He also used the theory of connotation and context to analyze each word of the speech.

However, this present study investigates the way Prime Minister apologize in the context of politeness system which is proposed by Scollon & Scollon (1995). Actually, this research have similarities with Roronjawi (2014) in his study, but this study is more focused on the influence of politeness system of the person in the way of apologizing. Related to this point, there is interesting aspect on Julia Gillard's speech apology with the politeness system such as social power, social distant, and rank of imposition. Moreover, this research used socio-pragmatics approach. Even though apology is part of speech act, but it cannot be separated from sociolinguistics study. It is due to the way people apologize relates to the social status and social distance. Therefore, this present study does not only

classify the types of apology strategies, but also to prove that there is a relation between Julia Gillard's apology and the politeness system.

1.2 Problems of the Study

The Researcher is interested in analyzing the styles of language used by Julia Gillard in her speech especially in saying apology and the relation between her apology and the politeness system. The researcher has a question about this.

1. How are apology strategies used by Julia Gillard in her speech?

1.3. Objectives of The study

The researcher categorized the objective of this present study into only one aspect. The researcher wants to investigate how apology strategies are used by Julia Gillard in her speech. It relates to the types of apology strategies that Julia Gillard used and the process of saying apology itself. From that point, the researcher tries to prove that her social status does not affect her speech of apology.

1.3 Significance of the Study

The result of this study is expected to be able to give valuable contribution both theoretically and practically.

Theoretically, this study is expected to give scientific contribution, especially in linguistics about the concept of apology strategies. Practically, this study is expected for the readers and the students in understanding and learning more information about the concept of apology strategies based on Trosborg's

apology theory. Therefore, they can applied that apology strategies in our daily life in order to solve the problem and remedy mistakes and miscommunication. Also, it can be used as a reference and valuable information for the further researchers who are interested in the study of apology strategies. The results presented are also planned to be used in a future comparative study.

1.5 Scope of the Study

This study is focused on analyzing apology strategies that used by Julia Gillard's speech based on Trosborg's theory. Besides, to avoid broadening of the discussion, this research only analyzes phrases, words, sentences, and utterances which are expressed by Julia Gillard in her speech. Then, the researcher analyzes and classifies them into eight basic types of using apology strategies. It briefly presents direct apology such as apologize, be sorry, excuse, etc or it can be expressed indirectly by taking on responsibility, giving explanation, offer a repair or promising forbearance. Then, the researcher explores the influence of politeness system such as social power (P), social distance (D), and rank of imposition (R) in Julia Gillard's apology. This study uses script obtained from the results of the speech.

1.6 Research Method

1.6.1 Research Design

The design of this study is descriptive qualitative method. At this point, this study uses theory of apology strategies which is proposed by

Trosborg. This study uses a qualitative method because the data are in the form of words, sentence, utterances produced by Julia Gillard in her National Apology. In addition, this study is classified as descriptive qualitative method since the act turned to some effort to get answer of “how” and “why”, therefore the central of this research is about the process and its meaning (Rahardjo, 2002:47). This study uses qualitative research because of some characteristics. First, the data are in the form of Julia Gillard’s words or utterances. Second, this study uses human instrument: the researcher himself as the primary instrument for data collection and analysis.

1.6.2 Data Source

The data of this study are utterances containing apology strategies that are spoken by Julia Gillard in her speech for victims of forced adoption. The researcher finds apology utterances which are involved from the beginning up to the end of the speech that can be analyzed using Trosborg’s theory of apology strategies particularly the kinds of apology strategies and how the apology strategy are used in this speech.

1.6.3 Research Instrument

One of the major characteristics that distinguish qualitative research from others is the method used to collect and analyze the data. In this study, The main instrument of this study is the researcher himself for

gathering the data (Arikunto in Daniah, 2008:39). He defines instrument as a tool or a mean that the researcher used to collect the data. The data is analysed based on the theory applied.

1.6.4 Data Collection

The data are collected through documentation. The types of documents may be letter, diary, journal, and thesis or graduating paper, etc. (Creswell, 1994: 150). First, the researcher collected the data by watching *Julia Gillard's apology speech for victims of forced adoption*. Then, the researcher read the transcript expressing apology strategies for several times, and observed the data in Julia Gillard's speech. After collecting the data, the researcher identified and classified the sentences, phrases, and words related to expression of apology in *Julia Gillard's speech* based on the theory of Trosborg.

1.6.5 Data Analysis

After collecting the data, the researcher analyzed the data that obtained from Julia Gillard's utterances in her speech. To analyze the data, there are some steps: First, finding out the context to understand the condition, such as who speaks and who the addressee is. Second, classifying the data into eight categories of apology based on Trosborg's theory including *rejection, minimizing the degree of offence, acknowledgment of responsibility, explanation or account, expression of apology, expressing concern for hearer, promise of forbearance, and*

offer of repair. Third, explaining and interpreting those types which is aimed to answer the research problem of how apology are used in *Julia Gillard's speech* based on Trosborg's theory. Fourth, interpreting and discussing the influence of politeness system in the way of Julia Gillard saying apology based on Scollon & Scollon's theory. Fifth, drawing the general conclusion based on the research finding to answer the research problems.

1.7 Definition of the Key Terms

The researcher adds some information about the study that can help the readers to understand the study.

1. Apology is a speech act can be happen to repair a relationship if the social norms has been violated.
2. Julia Gillard is former Prime Minister of Australia who served as the 27th Prime Minister of Australia, and the Australian Labor Party leader from 2010 to 2013.
3. Forced Adoption in Australia was practice of taking babies for unmarried mothers against their will and putting them up for adoption.

CHAPTER II

REVIEW OF RELATED LITERATURE

This chapter presents theories which are related to the object of this study. It involves apology, apology strategies, politeness system, and previous studies.

2.1 Apology

As a type of speech act, the apology has also been the object of numerous studies that attempted to clarify what exactly an apology is and how the different ways of apologizing can be classified, and also how this particular speech act is performed and perceived both in English and in different languages around the world. The following sections will give an overview of these issues.

Apology occurs when someone recognizes that he has performed an action or an utterance which has insulted other person, such as offending someone else, neglecting his or her duty, or causing trouble. That will damage one relationship. In social interaction, someone may hurt other person's feeling unintentionally (Parraningtyas, 2009: 8). This incident may cause understanding.

Apology typically occur to restore harmony when an offence has been committed. An apology has been needed if a person is hurt, inconvenienced, or violated by someone. Thus, the aim of apologizing is to restore the equilibrium between the speaker and the addressee (Leech, as cited in Wagner's paper). In addition, Searle (as cited in Trosborg, 1994:373) adds that apologies have the effect of paying off a debt, thus compensating the victim for the harm done by the offence.

Olsthain & Cohen (1983) define that the act of apology is called for when there are some behaviors which have violated social norms. When an action or utterance (or the lack of other one) has resulted in the fact that one or more persons perceives themselves as offended, the culpable person (s) needs to apologize. Here, the act of apologizing is dealing with two parties: an apologizer and a recipient. However, only if the person who causes the infraction perceives him/herself as an apologizer do we get the act of apologizing. The act of apologizing requires an action or an utterance which is intended to "set things right". Whether a specific discourse situation calls for apology and whether a certain utterance qualifies as such an apology will depend on both linguistic and socio cultural norms.

Apology is speech act on which a considerable literature exists. Goffman (1971) views apology as a remedial interchange (work) with the function of changing the meaning that otherwise might be given into an act, transforming what could be seen as offensive into what can be seen as acceptable.

Goffman (1971) views apologies as remedial interchanges serving to re-establish social harmony after a real or virtual offence or in Olshtain and Cohen terms whether the offence is real or potential (1983: 20). Apology is communicative act in the production of which an apologizer has to act politely, both in the vernacular sense and in the more technical sense of paying attention to the addressee's face wants (Brown and Levinson 1978, 1987 as cited in Hidayati, 2005).

Goffman (1971, as cited in Hidayati, 2005) refers to apology as an act of remedy in an interchange which comprises "the offence, the offender, and the victim". Further he observes that interchange "provides a remedy for an offence and restores social equilibrium or harmony" (Hidayati, 2005: 9). Similarly, Holmes (In Hidayati, 2005: 9) defines apology as "speech act addressed to B's face needs and intended to remedy an offense for which A takes responsibility and thus to restore equilibrium between A and B (where A is the apologizer or who is responsible for the offense, and B is the person offended).

Blum Kulka, House and Kasper (1989) with respect to the notion of face, mention that the act of apologizing is threatening the speaker's positive face. This is so because the speaker admits that she/he has offended the hearer's face. According to Holmes (In Hidayati, 2005: 9), in a spoken setting, a remedial exchange that follows an apology may restore simultaneously the positive face needs of both speaker and hearer. However, Olshtain (In Hidayati, 2005: 9) states that in the written setting, where the remedial exchange is delayed, the writer who apologizes will provide elements accompanying his/her apologies to soften his/her own offense and at the same time to redress the damage to the victim's positive face.

Based on the definitions above, it can be concluded that an apology is primarily and essentially a social act. It requires an action or an utterance which is intended to "set things right". Its aim is to restore the relationship through the acknowledgement of wrong doing.

2.2 Apology Strategies

In performing the act of apologizing, the offender needs to employ certain strategy of apology. The act of apology is uttered in order to maintain 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 (Trosborg, 1994:376)

In this paper, the theory of apology that will be discussed is the theory that found by Anna Trosborg. Trosborg (1995) suggests that there are eight types strategies to apologize, i.e. (1) *minimizing the degree of offence*, (2) *acknowledgment of responsibility*, (3) *explanation or account*, (4) *expression of apology*, (5) *expressing concern for hearer*, (6) *promise of forbearance*, (7) *offer of repair*, and (8) *rejection*. In addition, Trosborg also mentions another strategy in which the speaker refuses to take responsibility. She calls this *rejection* or *opting out* because it does not meet the criteria of apology strategies. The first two categories come from the speaker's not accepting that an apology is necessary are *explicit denial* and *implicit denial*. The remaining three categories are the result of the speaker accepting the fact that there is a need for an apology: *giving a justification*, *blaming someone else*, or *attacking the complainer*. The following are the further explanation about Trosborg's apology theory.

2.2.1 Evasive strategies

2.4.1.1 Minimizing Degree of Offence

This strategy is similar to the strategy of irresponsible offenders. However, in this strategy, the speaker does not deny his responsibility. There are three sub-categories of this strategy such as *claiming that offense is not important* (e.g. *Oh, what's the matter, that's nothing; what about it, it's not the end of the world*), *questioning the previous conditions* (e.g. *Well, everybody does that; What is love then? (in response to complaint) You do not love me*), and *blaming someone else* (e.g. *This happens if the offence committed by offenders is part of the violations committed by third parties*).

2.2.2 Indirect apologies

2.4.2.1 Acknowledging responsibility

Speakers can implicitly or explicitly claim to be responsible for their action. In addition, speakers also usually blame themselves. This strategy is aimed to give support to the hearer. It can be divided into six sub-strategies as follows such as *implicitly acknowledging responsibility* (e.g. *I can see your point; Perhaps I should have not done it*), *explicitly acknowledging responsibility* (e.g. *I'll admit I forgot to do it*), *expressing of lack of intent* (e.g. *I did not mean to*), *expression of embarrassment* (e.g. *I feel so bad about it*), *expression of self-deficiency* (e.g. *I was confused. You know I am bad at...*), and *explicit acceptance of blame* (e.g. *It was entirely my fault. You're right to blame me*).

2.4.2.2 Giving an explanation

An apologizer may try to mitigate his/her guilt by giving an explanation or account of the situation. Various kinds of mitigating circumstances serve as indirect apologies and may be put forward on their own or in addition to a direct expression of apology. This strategies divided into two sub-categories such as *implicit explanation* (e.g. *Such thing are bound to happen, you know*) and *explicit explanation* (e.g. *Sorry I am late, but my car broke down*)

2.2.3 Direct apologies

2.2.3.1 Expression of Apology

Expression of apology is a part of apology strategies used by an apologizer in expressing his apology in a proper or in direct way. An apologizer may choose to express his/her apology explicitly. For instance, *expression of regret* (e.g. *I am sorry to keep you waiting*), *offer of apology* (e.g. *I apologize for...*), and *request for forgiveness* (e.g. *Please, forgive me. I am terribly sorry about...*)

2.2.4 Remedial support

2.2.4.1 Expressing concern for hearer

To comfort the hearer, the speaker may demonstrate his attention. The apologizer show his/her sympathy toward the complainer's condition. For example, "*Actually, I don't want it happen to you*".

2.2.4.2 Promising forbearance

When apologizing, speakers can show responsibility by expressing remorse and she/he will be expected to behave and not immediately repeat the act for which he/she has just apologized. In this case, an apology is not only related to the violations that have been done but also related to the behavior in the future. This speech act apology contains a commitment from the speaker not to repeat his action. The statement is usually characterized by performative verb "promise", e.g. *It will not happen again, I promise.*

2.2.4.3 Offering repair

An apologizer can offer a repair the damage caused by his/her infraction or compensation for the losses caused by his action. The compensation offered can be either objects or money. In situations in which actual repair is not possible (not wanted, etc), the apologizer may offer some kind of compensatory action or tribute to the complainer.

2.2.5 Rejection

In addition to seven apology strategies mentioned above, Trosborg proposes another strategy that can be used to analyze the data, i.e. 0 strategy or opting out in which the speaker refuses to take responsibility. Those strategies are shown below

2.2.5.1 Explicit denial of responsibility

Explicit denial of responsibility happens when the apologizer explicitly denies that he should be responsible for the violation that has happened. They may be emphasizing the ignorance of the matter, for example by saying I know nothing about it; or you know I would never do a thing like that. For example, *“You know that I would never do a thing like that.”*

2.2.5.2 Implicit denial of responsibility

The apologizer tries to change the conversation piece or ignore the complainer in order to evade the responsibility. For example, *“I don't think that's my fault.”*

2.2.5.3 Justifying oneself

Justification is a strategy which is used by the apologizer to show that he cannot be blamed for the inconvenient situation that happens. Speakers provide arguments that could affect the hearer not to blame the speaker. For example, *“I've already finished my job yesterday, so there is no reason I could be blame about this”, “I've told you before that I'll give you the money, but I didn't promise anything, did I?”*

2.2.5.4 Blaming someone else

The apologizer seeks to evade responsibility by blaming someone else. He/she may blame a third party or even the complainer him/herself (in which the

case the apologizer is likely to cause further offense). For example, *"It wasn't me, may be you do it by yourself in purpose" or "Your friends have urged me to do that."*

2.2.5.5 Attacking the complainer

Attacking the complainer is a strategy which is used when the apologizer does not have a solid defense to word the complaint. If the complainer lacks an adequate defense for his/her own behavior, he/she may choose to attack the complainer instead. This yet another way of evading responsibility, though undoubtedly in most cases it is a more abusive strategy than blaming someone else. For example, *"I'm warning you! You can't blame me for this trouble."*

2.3 Politeness System

According to Scollon & Scollon (1995:42), there are three main factors which are involved in politeness system. They are social power, social distance, and rank of imposition. When the assistant manager of a sales department meets his/her manager, for example, the relationship is not likely to change. The assistant will use the polite utterances to the manager, while the manager may use the first name when he/she calls her.

2.3.1 Social Power (P)

Power means the authority of the speaker. It is determined by many such as age, wealth, education and occupation. Besides, it also refers to the vertical inequality between the participants in a hierarchical structure. For example,

vertical inequality between student and teacher, a teacher whose name Mr. Parker always address his student whose name Peter with his first name. In contrast to his teacher, Peter is likely to say “Mr.” to Mr. Parker. It means that Mr. Parker is above Peter in the hierarchical structure in school context.

2.3.2 Social Distance (D)

Social distance refers to the two participants in equal relationship which is not to be confused with the different power between them. For example, two governmental officials of different nations are likely to be of equal power within their systems but distant.

2.3.3 Rank of Imposition (R)

Rate of imposition means the absolute objection of the action in the particular situation. It refers to the speaker and the hearer in which the speaker tries to force the hearer to do something. However, we have to know the person that we are talking to. For example, May I borrow your car? If the speaker is the car owner’s brother, it means that statement is not a heavy demand. For another example, if there is someone named Bill is talking to Mr. Hutchins about a routine daily business matter, their face strategies will be quite predictable. On the other hand, if Bill has decided that today is the day to approach Mr. Hutchins about getting a promotion, he is likely to take on an extra-deferential tone and use a much higher level of independence strategies than he normally uses.

2.4 Previous Studies

Roronjawi (2014) examines apology strategies used in the speech of Stolen Generation by Kevin Rudd. The aims of his research are to know the types of apology strategies are used by Kevin Rudd in his speech and to know how Kevin Rudd's speech which contains apology strategies can help repairing the relationship between Australia government and Indigenous people of Australia. He used descriptive qualitative research in his study. He did the research by using the theory of Trosborg and combined with the theory of connotation and context to analyze each word of the speech. This study applied qualitative approach in which the data were collected in the form of words or sentences. The data source was the Stolen Generation speech by Kevin Rudd. Then, he analyzes and classifies them into eight basic types of apology strategies based on Trosborg's theory. This study revealed that there are six categories and eight sub-categories of apology strategies in Kevin Rudd's Stolen Generation speech that were found. The expression of concern for hearer and promise for forbearance were mostly used in conducting the speech because the speech wanted to give respect, showed the promise not to do the mistreatment and wanted the Indigenous people forgive the government of Australia.

Riyani (2010), examines the use of apology strategies applied by the characters in movie of *Pride and Prejudice*. This study applies descriptive qualitative method in finding apology strategies used. In analyzing the data, this study follows four steps: (1) finding and explaining the context of the utterances

of the apology expression in order to understand what the speaker's utterances;(2) identifying and describing the utterance based on the category of apology strategy;(3) discussing and analyzing the data using the theory of apology strategy proposed by Cohen & Olshtain; (4) and making conclusion based on the results of the data analysis to answer research problem. She uses Trosborg's theory in her research. The results of this study show the types of apology strategies used by the characters of Joe Wright's *Pride and Prejudice* movie, which include expression of apology and an acknowledgement of responsibility. From the data, the researcher also found that the upper and middle class uses internal intensification in apologizing such as so, very, do, awfully and multiple apology by using three kinds of apology expressions directly they are apologize, sorry and forgive.

Sari (2009), examines the choice of strategy of apology and the function of apologizing acts in describing the relationship between the characters in the film entitled "Pretty Woman". This research employs descriptive qualitative approach. The data were taken from the script and the dialogues in the film "Pretty Woman" that contains apology strategies. In classifying the types of apology, the researcher uses Trosborg theory of apologizing. She also analyzes the factors which determine the choice of apology applied Fraser's theory and the function of apologizing acts in describing the relationship between the characters in this film. The result of the research shows that there are seven types of apology strategies in the film, namely expression of regret, offer of apology, expression of self-deficiency, efficiency for forgiveness, implicit explanation, explicit explanation, and expression lack of intent.

CHAPTER III

FINDINGS AND DISCUSSION

This chapter presents the research findings where the researcher simplifies the data into categories, analyzes them, and presents the result of analysis which are all based on the research questions. Moreover, the discussion of this research contains the explanation of the findings.

3.1 Findings

This section presents the analysis of apology strategies used by former PM Julia Gillard as the speaker in National Apology for Forced Adoption speech. The data are analyzed descriptively based on Trosborg's theory of apology strategy. After read the transcript of Julia Gillard's speech, the researcher observed the data and found twenty-four utterances consisting of apology strategies. The details are as follows.

Based on the transcript of Julia Gillard's speech, the researcher found eight categories and nineteen sub-categories of apology strategies. Those categories are acknowledging responsibility categories (5 data) which are include explicitly acknowledging responsibility (1 datum), expression of embarrassment (2 data), and explicit acceptance of blame (2 data) sub-categories; expression of apology (10 data) which are include expression of regret (7 data) and offer of apology (3 data) sub-categories; expressing concern for hearer (2 data); promising forbearance (3 data); and offer a repair (2 data). On the contrary, the researcher

did not find three apology strategies namely *minimizing degree of offense, giving explanation, and rejection strategies*.

3.1.1 Acknowledging responsibility

This strategy is indirect apology that usually used to claim to be responsible for their action either it used implicitly or explicitly. Also, the speaker usually blame themselves. This strategy is aimed to give support the hearer. There are six sub-categories in this category, but the researcher found three of those six sub-categories as follows.

3.1.1.1 Explicit acknowledging responsibility

This strategy express the responsibility of the apologizer about the tragedy or incident for their action explicitly. The researcher only found one datum from the transcript of Julia Gillard's speech which is discussed in the explicit acknowledging responsibility, as follows:

Datum 1

Julia Gillard: *"Today this Parliament, on behalf of the Australian people, takes responsibility and apologies for the policies and practices the separation of mothers from their babies, which created a lifelong legacy of pain and suffering"*.

The first apology delivered by Gillard directly after she greets the guest, the audiences, and some officials at the Parliament House. As the representative of the Parliament, Gillard, uttered this sentence to ask a forgiveness to the all

victims of forced adoption on behalf of the Australian people. This sentence was directly appointed to the victims of forced adoption in Australia.

In this section, Julia Gillard expresses one types of apology strategies namely *acknowledging responsibility* which is delivered explicitly. In her utterance, “***Today this Parliament, on behalf of the Australian people, takes responsibility,***” it shows that the speaker will take full of responsibility about the incident in 1950s. It can be seen that *explicit acknowledgment responsibility* happens when the apologizer admits his mistakes explicitly. From the utterance above, Julia Gillard is aware that the practices of separation the mothers from their babies could make them suffer and pain all this time. The words “***takes responsibility***” has the message that Gillard, as the representative of the Parliament, claims the incident in the past is fully government responsibility which she is also included in the government. Moreover, she also uttered the apology strategies in indirect way. She expresses her apology by saying “***takes responsibility***” to the hearer to show that the government is fully responsible for the incident without saying the words “sorry or apologize”.

3.1.1.2 Expression of embarrassment

This strategy shows that the speaker feels embarrassed for the mistakes by using some terms such as shame, feel so bad about it, so on. There are two data which is discussed in expression of embarrassment, as follows:

Datum 2

Julia Gillard: “We *deplore the shameful practices that denied you, the mothers, your fundamental rights and responsibilities to love and care for your children. You were not legally or socially acknowledged as their mothers. And you were yourselves deprived of care and support*”

This apology strategy is delivered to the mothers after the speaker, Gillard, said apologize to fathers, brother and sister, grandparents, partners, and extended family members. The speaker tried to ask for forgiveness to all of Australian mother who have been suffering from separation practices to their babies. The speaker, Gillard, thought that this practices make the whole families especially the mothers are not legally or socially acknowledged as the babies’ mother. As a woman, Gillard knew that the rights as a mother to love and take care the children are gone because of this policies. In this case, Gillard feels ashamed about the incident that happened to all of Australian mothers.

In this utterance, Julia Gillard uses *expression of embarrassment* in apologizing. By saying, “We *deplore the shameful practices that denied you,*” she applies an acknowledge responsibility strategy, which is categorized as indirect apology, to claim to be responsible for the practices and policies that made the mothers loss their fundamental rights and responsibilities to love and care their children. In addition, *expression of embarrassment*, which is included in acknowledge responsibility strategy, happens when the speaker tries to blame

themselves about the tragedy. In this case, Gillard rues the shameful practices that denied the Australian people especially the mothers in past. The locutionary act “*shameful*” in this utterance has a message that Julia feels so ashamed about the practices and policies which has been done in the past. From this utterances, Julia Gillard express her emotion, response, and attitude to the hearer. However, she expresses feeling sorry to the hearer in indirect way. By saying “*deplore the shameful practice*”, she feels that this incident is not necessary to happen to the people of Australia in long period of time.

Datum 3

Julia Gillard: “*Yet this is part of the process of a nation growing up: holding the mirror to ourselves and our past, and not flinching from what we see. What we see in that mirror is deeply shameful and distressing.*”

In this part of the speech, the speaker urges the hearer that we should not see the past which is made people feel pain and suffer. We have to step forward for the better future and take the lessons from the terrible past. In this case, the speaker, Gillard, feels the incident that happen in the past is very shameful and distressing.

— This utterance shows that the speaker feels ashamed about the incident of separation between the mothers to their babies. By using the utterances “*What we see in that mirror is deeply shameful and distressing,*” it shows that the speaker used an indirect apology strategies namely *acknowledged responsibility* which has

function to *express an embarrassment*. She did not say apology directly to hearer by saying sorry or apologize. However, she expresses her apology by showing her embarrassment for the incident in the past. The utterances of Gillard expresses her shame about the practices of forced adoption which is stricken Australia in 1950s. Since the forced adoption were taken the babies from unmarried couples to married couples, illegally. Therefore, the sentence “*What we see in that mirror is deeply shameful and distressing,*” means that Gillard feels the incident that happened in past is very shameful and painful. Since the speaker expresses her shame as the response of her feelings to the hearer.

3.1.1.3 Explicit acceptance of blame

Explicit acceptance of blame is a strategy happened when the apologizer feels that the complainer has the right to blame him. There are two data which is found in this segment, as follow:

Datum 4

Julia Gillard: “*We acknowledge the profound effects of these policies and practices on fathers.*”

Those pieces of the transcript of Julia Gillard’s speech show that the Parliament are reasonable to accept the blame on the incident of forced adoption in the past. Gillard said that statement directly pointed to all fathers who become the victims of forced adoption in Australia. The statement is delivered after Gillard says *explicitly acknowledge responsibility* strategy in the datum 1.

The utterances “*We acknowledge the profound effects of these policies and the practices on fathers*”, are classified as the apology strategy which is in the part of acknowledgment of responsibility particularly in the part of *explicit acceptance of the blame*. *Explicit acceptance of the blame* happens when the apologizer feels that the complainer has the right to blame him. She expresses her apology indirectly to the hearer. She replace the word “sorry” to the phrase “acknowledge the profound effects”. The words “*We acknowledge the profound effects*” are indicating that those words are included in *explicitly acceptance of the blame*. It is due to that Gillard knows the one who right to be blame and to be responsible for the actions of forced adoption is the Parliament. Therefore, the parliament accept the blame from the people (audiences) that they offended in the past.

Datum 5

Julia Gillard: “*We recognize the hurt of these actions caused to brothers and sisters, grandparents, partners and extended family members.*”

The speaker delivered this form of apology strategy after she acknowledge the serious effects of the practices and policies on all Australian fathers. After her apology pointed to the fathers, the speaker tries to ask a forgiveness especially for brothers and sisters, grandparents, partners, and extended family members. It indicate that the effects of the forced adoption not only occurred to mothers and their babies but also it is occurred to all family members. Moreover, the speaker, Gillard, utters her apology initially from nuclear family to extended family members.

From the utterances “*We recognize the hurt of these actions caused to brothers and sisters, grandparents, partners, and extended family members*”, the researcher found the one of those types that indicate apology strategy. The statement “*We recognize the hurt of these actions*” is categorized as *acceptance of blame* which is included in *acknowledging of responsibility strategy*. That statement is showing the *acceptance of blame* due to the speaker admits the hurt or the effects of the practices of forced adoption. She expresses her apology by showing her responsibility to accept the blame of the incident.

3.1.2 Expression of apology

Expression of apology is a part of apology strategies used by an apologizer in expressing his apology explicitly in a proper or in direct way. There are ten data which are discussed in this section. The data are found in the types of *expression of regret* and *offer of apology*.

3.1.2.1 Expression of regret

Expression of regret is an expression to show the apologizer’s regret for the hearer. There are seven data which is discussed in the *expression of regret*, as follows:

Datum 6

Julia Gillard: “*To you, the mothers who were betrayed by a system that gave you no choice and subjected you to manipulation, mistreatment, and malpractice, we apologize*”

Related to the datum 2, this utterances were delivered to the mothers after the speaker, Gillard, said apologize to fathers, brother and sister, grandparents, partners, and extended family members. In this datum, the speaker feels regret about the practices and policies that ever happen in Australia. The practices made the mothers lack of choice and subjected them to malpractice and mistreatment to their own babies. In this case, Julia Gillard deplore the incident that stricken the mothers.

In the utterances above, the statement *“To you, the mothers who were betrayed by a system that gave you no choice and subjected you to manipulation, mistreatment, and malpractice, **we apologize**”* indicates that those utterances containing apology strategies. This utterance is categorized as an *expression of apology* which has function as *expressing regret* due to the speaker feels sorry for the practice that stricken to the mothers. The expression of apology, which has function as expressing regret, can be seen from the words *“**we apologize**”* at the end of the statement. She utters the statement of apology in direct way. Unlike *acknowledging of responsibility strategies*, this strategy make the speaker utters the words “sorry or apologize” in her statement to show her apology to the hearer.

Datum 7-8

Julia Gillard: *“**We say sorry to you, the mothers who were denied knowledge of your rights, which meant you could not provide informed consent. You were given false assurances. You were forced to***

endure the coercion and brutality of practices that were unethical, dishonest, and in many cases illegal.”

*“We know you have suffered enduring the effects from these practices forced upon you by others. **For the loss, the grief, the disempowerment, the stigmatization, and the guilt, we say sorry.**”*

In this datum, Julia Gillard express her apology twice to mothers. The statement of Gillard’s speech at the National Apology, showing that Gillard expressed her regret for the incident that stricken the people of Australia. This statement is delivered after she feels sympathy to the hearer who have suffered enduring the effects from these practices.

Based on the utterances above, the researcher found two statement consist the same types of apology strategies. The first apology is shown at the beginning of the utterances *“we say sorry to you, the mothers who were denied knowledge of your rights, which meant you could not provide informed consent.* The phrase *“we say sorry to you ”* from the statement above is an *expression of regret* which is categorized as *expression of apology*. The second apology is shown at the end of the utterances *“for the loss, the grief, the disempowerment, the stigmatization, and the guilt, we say sorry.”* Those two statements are showing the expression of regret that uttered by the speaker to the hearer. Gillard expresses those utterances in direct way. She utters the words *“we are sorry to you”* for the both statements to express her apology to the hearer. It can be seen that the speaker feels sorry for the loss, the grief, the disempowerment, the stigmatization, and the guilt that

stricken to the people of Australia in 1950s. It means that the speaker also feels the same way as the hearer for the loss due to the incident of forced adoption.

Datum 9

Julia Gillard: *“To each of you who were adopted or removed, who were led to believe your mother had rejected you and who were denied the opportunity to grow up with your family and community of origin and to connect with your culture, **we say sorry.**”*

In this datum, Julia Gillard still continuing to apologize for all of the victims. The utterances in this datum is delivered by Gillard to each people who were adopted or removed from the family. She apologized directly to the children who were not grow up with their real family and who were forced to be rejected by their mothers. Moreover, Julia Gillard uttered this apology after she asked for forgiveness to their mothers.

In the utterances above, the researcher found one of those types that indicates apology strategy. The statement *“To each of you who were adopted or removed, who were led to believe your mother had rejected you and who were denied the opportunity to grow up with your family and community of origin and to connect with your culture, **we say sorry.**”* is categorized as *expression of apology* which has function of *expressing regret*. In this datum, Gillard also expresses her apology in direct way. She directly utters the phrase *“**we say sorry**”* to the hearer to show her apology. That statement is showing the *expression of apology* which has function of *expressing regret* due to the speaker regret the practices and policies who were denied the opportunity for children to grow up

and live with their real family. It means that the speaker also feels the same way as the hearer for the loss due to the incident of forced adoption.

Datum 10

Julia Gillard: *“To you, the fathers, who were excluded from the lives of your children and deprived of the dignity of recognition on your children’s birth records, we say sorry.”*

Related to the previous datum, after the speaker said apology to the children who were adopted or removed, the speaker continuing to say apology directly to fathers. She apologized for the practices that separated the fathers to live with their children. Because of that incident the fathers deprived of the dignity of recognition on their children’s birth record.

The utterances above are classified as the apology strategy which is the part of *expression of apology* particularly in the part of *expression of regret*. *Expression of regret* happens when the apologizer feels sorry to the hearer for the loss and grief. The utterances *“To you, the fathers, who were excluded from the lives of your children and deprived of the dignity of recognition on your children’s birth records, we say sorry,”* are indicating that those words are included in *expression of regret*. Like another datum before, Julia Gillard expresses her apology directly to the hearer. It is due to that Julia Gillard feels regret to the incident that separated the fathers to live with their children.

Datum 11-12

Julia Gillard: *“To you siblings, grandparents, partners, and other family members who have shared in the pain and suffering of your loved ones or*

*who were unable to share their lives, **we say sorry**. Many are still grieving. Some families will be lost to one another forever.”*

*“To those of you who face difficulties of reconnecting with family and establishing ongoing relationship, **we say sorry**.”*

The utterances of Julia Gillard’s speech transcript above, Julia Gillard apologize to the siblings, grandparents, partners, and other family members. In this statement, Julia Gillard feels regret to them who bear the pain and suffer because of that incident. This apology is delivered right after she apologizes to the fathers and feels concerned to the hearer.

The researcher found two apology strategies with the same types from the utterances above. The researcher categorized those utterances as apology strategies which is included in *expression of apology*. The sentence “**we say sorry**” is indicating as the *expression of apology* which has function *expressing regret*. Gillard expresses those utterances in direct way. She utters the words “**we are sorry to you**” for the both statements to express her apology to the hearer. Moreover, by delivering the statement “**we say sorry**”, Julia Gillard expresses her apology to those who are still grieving for the incident and who are facing the difficulties of reconnecting family and establishing ongoing relationship.

3.1.2.2 Offer of apology

Offer of apology is a strategy usually used when the apologizer feels that the hearer are deserved to get an apology. There are three data in the Gillard’s speech which are discussed in the *offer of apology*, as follows:

Datum 13

Julia Gillard: *“Today this Parliament, on behalf of the Australian people, takes responsibility and **apologies for the policies and practices the separation of mothers from their babies, which created a lifelong legacy of pain and suffering**”.*

Related to the datum 1, this apology is delivered by Gillard directly after she greets the guest and the audiences. As the representative of the Parliament, Gillard, utters this sentence to ask a forgiveness to the all victims of forced adoption on behalf of the Australian people. This sentence is directly pointed to offer an apology to the victims of forced adoption in Australia.

The researcher categorized the statement *“Today this Parliament, on behalf of Australian people, apologies for the policies and practices the separation of mothers from their babies”* as an offer of apology which is also the part of expression of apology strategy. She delivered her apology to hearer in direct way. By saying *“Today this Parliament, on behalf of Australian people, apologies for the policies and practices the separation of mothers from their babies”*, the speaker, Gillard, offers an apology for the victims of forced adoption that happen in 1950s. The words *“**apologies for**”* in the statement indicate that Gillard, as the representative of the Parliament, offers an apology to them.

Datum 14

Julia Gillard: “***We apologize to the sons and daughters who grew up not knowing how much you were wanted and loved.***”

The utterances above spoken by Julia Gillard to ask an apology for the victims of forced adoption especially for the sons and daughters who grew up not with the parents. She delivered the apology right after she asked forgiveness to the mothers and the other family members. In this case, the apology is worth to be offered to since the effects to the children are very concerned.

Based on the transcript above, the researcher found “***we apologize to the sons and daughters***” as utterances which is categorized into apology strategies. The statement “***we apologize to the sons and daughters***” is classified in the part of *expression of apology* particularly *offer of apology*. In this datum, the hearer (son and daughters) are deserved to get an apology due to the effects of the practices are very dangerous for the development of their attitude and behavior. Furthermore, by saying “***we apologize to the sons and daughters,***” Gillard knows about her position as the representative of the Parliament to be responsible for the victims of forced adoption.

Datum 15

Julia Gillard says, “*In facing future challenges, we will remember the lessons of family separation. Our focus will be protecting the fundamental rights of children and on the importance of the*

child's right to know and be cared for by his or her parents.

With profound sadness and remorse, we offer you all our unreserved apology”.

This part of apology is delivered after she said that the practices of forced adoption that separated between the mothers and the babies will never repeated again. Gillard tried to get the lessons of this incident and focused on protecting the child's right to know and cared for by their parents. The role of feminism in Julia Gillard is shown by her attention to the child's right. Since she wanted to have child but she could not have because of her career.

The speaker feels regret about the incident that happen in the past. By using the utterances ***“We offer you all our unreserved apology”***, it shows that Gillard, as the representative of the parliament, used an *acknowledged responsibility* strategy which is as a function of the *offer of apology*. She utters her apology directly to the hearer. In this case, by saying ***“We offer you all our unreserved apology,”*** Gillard knows about her position as the representative of the Parliament to be responsible for the victims of forced adoption. Moreover, in this case, the aim of offer of apology is the apologizer thought that the hearer are deserved to get an apology. Therefore, the sentence ***“We offer you all our unreserved apology”***, means that Gillard offer an apology to the audiences about the incident that ever happened in the past.

3.1.3 Expression concern for hearer

Expression concern for hearer is a part of apology strategies which is used by the apologizer to comfort the hearer and demonstrate his/her attention. Based on the transcript above, the researcher found two data containing *expression concern for hearer* strategy, as follows.

Datum 16

Julia Gillard says, “***We know you have suffered enduring effects from these practices forced upon you by others.***”

From the transcript above, Julia Gillard felt concerned to the mothers and to each of family members for enduring the effects of the practices. This statement of apology is delivered after she said that the practice of forced adoption make the mothers endure the coercion and brutality of practices.

The researcher found that the speaker, Julia Gillard, feels concerned to the victims of forced adoption. By saying the utterance “***we know you have suffered***”, it shows that Julia Gillard express one types of apology strategies namely *expression concern for hearer* in her statement. Julia Gillard utters her apology to the hearer indirectly. She do not say sorry or apologize directly to the hearer, but she tries to remedy the relationship to them by delivering the words “***we know you have suffered.***” In addition, the aim of this strategy is the apologizer tries to feels the same way about the hearer and make the hearer feels comfort about the statement. Thus, the statement “***we know you suffered enduring effects from***

these practices forced upon you by others” means that Julia Gillard feels sympathy about the incident that stricken the mothers and other family members.

Datum 17

Julia Gillard says, “*We offer this apology in the hope that it will assist your healing and in order to shine a light on a dark period of our nation’s history. To those who have fought for the truth to be heard, we hear you now.*”

From the transcript above, this apology is delivered after Julia feels sorry about the difficulties of the victims in reconnecting the relationship with their own family. She is willing to hear the complaints from the victims who have fought for the truth.

The utterance “*we hear you now*” is classified as one types of apology strategies namely *expressing concern for hearer*. This types of apology happen when the speaker tries to demonstrate his/her attention to the hearer. In this case, like another datum before, the speaker delivered her apology strategies in indirect way. She tries to remedy the relationship to the hearer by showing her concerned to people of Australia. By saying “*we hear you now*”, it indicates that Julia Gillard is feeling sorry to the past incident. Thus, it means that Julia has a willingness to listen the complaints and pay attention to those who become the victims of forced adoption.

3.1.4 Promising forbearance

In this category, the apologizer gives promises not to do the same mistake from the past. Meanwhile, he or she promises to be better in the future. There are three data which are discussed in this section, as follows:

Datum 18

Julia Gillard says, “*We resolve, as a nation, to do all in our power to make sure **these practices are never repeated.***”

According to the Julia Gillard’s speech transcript above, she promised to the all Australian people that these practices and policies are never happened again. She assured that the government will prevent this incident come back again. The government will try to do anything to make the better future. The speaker, Julia Gillard, delivered this statement after she committed to ensuring that all those affected get the help they need.

The utterances “*to make sure **this practices are never repeated***” are classified as the apology strategies which is categorized as *promising forbearance*. Promise forbearance happens when the apologizer gives promises to not do the same mistake from the past. Meanwhile, she promises that government will protect them and make sure that this incident is never repeated again By saying “*We resolve, as a nation, to do all in our power to make sure **these practices are never repeated***”, it shows that the speaker expresses *promising forbearance strategy* to the public in her statement. Moreover, Julia Gillard’s

statement above indicating she feels sorry for the incident in indirect way. By giving a promise to the hearer, she tries to remedy the relationship to them. Thus, she replaces the word “*sorry*” to the words “*never repeated*” to show her apology to the hearer.

Datum 19

Julia Gillard says, “*We can promise you all that no generation of Australians will suffer the same pain and trauma that you did.*”

Based on the utterances above, it can be concluded that Julia Gillard swore to all Australians that the next generation will not suffer the same pain again. She delivered this utterances after she told the story from the victims of this incident, Gary Coles, to the public. She realize that every children are deserved the chance to know and love their mother and father. So that, she promised that those the next generation will never feel the trauma as them did.

The speaker, Julia Gillard, promises to the public of Australia people that no generation will suffer the same pain in this incident. It indicates that the speaker used one types of apology strategies namely *promising forbearance*. By saying the utterances “*we can promise you all*”, it shows that *promising forbearance* strategy has been delivered to the Australia people. She utters her apology to the hearer in indirect way. She changes the word apologize to the word promise in order to make sure to the hearer that this incident never repeated again.

Thus, the speaker proposes to use this apology strategy since the speaker swore to not let the incident is happened again.

Datum 20

Julia Gillard says, “*The cruel, immoral practice of forced adoption **will have no place in this land anymore***”

Related to datum 19, the speaker still continued her apology to the victims of forced adoption and to all Australia people. Based on the transcript above, the speaker knew that the forced adoption is very immoral practice. The speaker promised that the practices and policies, which is cruel and immoral, will have no place in this country anymore. She delivered this apology right after she tell a story from one victims of forced adoption, Gary Coles.

The researcher categorized the statement “*The cruel, immoral practice of forced adoption **will have no place in this land anymore***” as promising forbearance which is also the part of apology strategies. By saying “*The cruel, immoral practice of forced adoption **will have no place in this land anymore***”, the speaker, Gillard, promises to the victims of forced adoption that the practice will never happen in Australia anymore. Like another data above, Gillard expresses her apology in indirect way. She tries to remedy the relationship to the hearer by expressing her promise to them that the incident will never repeated again. The words “***will have no place in this land anymore***” indicate that Julia Gillard gives a promise to them. Thus, she replaces the word “*sorry*” to the phrase

“will have no place in this land anymore” to convince the hearer for the better future.

3.1.5 Offer a repair

In this apology, the apologizer can offer a repair the damage caused by his/her infraction or compensation for the losses caused by his/her action. The compensation offered can be either objects or money. The researcher found four data containing *offer a repair* strategy, as follows:

Datum 21

Julia Gillard says, *“To redress the shameful mistakes of the past, we are committed to ensuring that all those affected get the help they need, including access to specialist counselling services and support, the ability to find the truth in freely available records and assistance in reconnecting with lost family.”*

From the transcript above, the speaker continued her apology to the victims of forced adoption by offering a repair to the damage or compensation. The speaker, Julia Gillard, delivered this utterances after she felt sympathy to the victims of forced adoption.

The utterances *“we are committed to ensuring that all those affected get the help they need....”* are classified as one types of apology strategies namely *offer a repair strategy*. Offer a repair strategy happen when the speaker tries to repair the damage or compensation for the losses caused by his/her action.

Moreover, Julia Gillard delivered her apology indirectly to the hearer. She tries to repair the relationship the people of Australia by expressing her care to them. In this case, although this incident is not Julia Gillard's fault in personally, but she, as the representative of the Parliament, has a responsibility to help the victims by offering free access to specialist counselling services and support. Thus, Julia Gillard change her word sorry to the statement "***we are committed to ensuring that all those affected get the help they need...***" in order to give a compensation for the losses caused by the government action.

Datum 22-24

Julia Gillard says, "***We will provide \$5 million to improve access to specialist support and records tracing for those affected by forced adoptions.***" (22)

"The Government will also deliver \$5 million so that mental health professionals can better assist in caring for those affected by forced adoption." (23)

"We will also provide \$1.5 million for the National Archives to record the experiences of those affected by forced adoption through a special exhibition." (24)

Related to datum 22, the speaker still continued her apology by offering some repairs to the victims of forced adoption. The utterances has been delivered by Julia Gillard after she promised to all of Australian people that the practice will

have no place in Australia anymore. In this utterances, Julia helped the victims of forced adoption by providing them \$11.5 million to improve access to specialist support and record tracing, to mental health professionals, and for National Archives to record the experiences of those affected by forced adoption

Julia Gillard, as the representative of the parliament, help the victims of forced adoption by giving them compensation. It indicates that Julia Gillard expresses one types of apology strategies namely *offer a repair* to all victims of the incident. By saying “***we will provide \$5 million to improve access to specialist...***”, it shows that the speaker offer a repair by giving a compensation to those who affected by forced adoption. (22)

In the next datum, the utterances “***The Government will also deliver \$5 million so that mental health professionals...***” show that the speaker, Julia Gillard expresses *offer a repair strategy* to repair the damage from the incident. The words “***deliver \$5 million***” are clearly indicate that the speaker provide offer a repair strategy in her utterances. (23)

In datum 26, the speaker also expresses *offer a repair strategy* in her utterances by saying “***We will also provide \$1.5 million for the National Archives....***” The words “***provide \$1.5 million***” clearly stated that Julia used offer a repair strategy in her utterances. In this case, Julia provides her compensation to the National Archives to record the experiences of those affected by forced adoption. (24) Those statement above are delivered in indirect way by

Julia Gillard. She tries to remedy the mistakes in the past by providing a compensation for the losses caused by the government action.

3.2 Discussions

This part of discussion will deliberate the finding of data analysis. From the findings above, the researcher found some types of apology strategies proposed by Trosborg which is used by Julia Gillard in her speech of forced adoption. On one hand, some types of apology strategies found in the speech transcript of Julia Gillard in her speech of forced adoption are explicitly acknowledging responsibility, explicitly acceptance of blame, and expression of embarrassment which are reflected in acknowledging responsibility category; expression of regret and offer of apology which are reflected in expression of apology category; expression concern for hearer; promise and forbearance; and offer a repair categories.

The most dominant apology strategy used by Julia Gillard in her speech, however, is expression of apology strategies. As stated in chapter II, expression of apology is used when the speakers express their apology in direct way either it is expression of regret or offer of apology. As shown in data analysis, expression of regret is applied by the speaker in datum 6,7,8,9,10,11,12 which is indicated that they (Government) have offended the people of Australia for the separation practices in the past. The speaker used some phrases indicating expression of regret such as *we say sorry*, *we apologize*, *we are sorry*. Therefore, that is the way apology expression produced.

On the other hand, the types of apology strategies that not found in Julia Gillard's speech are *rejection, giving explanation, and minimizing degree of offense*. It is due to those types are the types of apology strategies in which the apologizer tries to reject or mitigate the mistake by explaining the conditions and feels that the mistake is unnecessary to be discussed. However, in this speech, Julia Gillard as the representative of the Parliament of Australia precisely wants to say apology by conducting this speech officially. The present government want to acknowledge that the mistreatment in the past was completely wrong and should be forgiven by the people of Australia. Hence, it is impossible for Julia Gillard to use *rejection, giving explanation, and minimizing degree of offense* in this speech.

The data above explain that Julia Gillard used some types of apology strategies to create a harmony and show her responsibility to the people of Australia. As the explanation above, some people who have social diversities have difficulties to admit a mistake and say apologize because it can decrease their prestige, especially (Scheneider, 2000). The social diversities include social power (P), social distance (D), and rank of imposition (R). In this case, Julia Gillard, who has power (P) as the Prime Minister of Australia, wants to say apologize and accept the blame of the incident that happen in the past. The position of Julia Gillard as the prime minister clearly shows that there is a social distance (D) between Julia Gillard and the victims of forced adoption. However, she is willing to express her apology to the victims of forced adoption.

Moreover, this present research, the researcher also found that the most dominant types used in this speech were expression of apology and followed by

acknowledging of responsibility. It is due to that the purpose of doing the speech is to acknowledge the mistreatment that happen in the past. Thus, it is proof that not all people who have social variables do not want to say apology and repair the relationship to the person they offended.

It can be seen from the way of the speaker expresses apology to the victims of forced adoption as in datum 6,7,8,9,10,11,12. The speaker uses the words “*sorry*” and “*apologize*” repeatedly in her speech which means that the speaker feels regret and recognize the mistake in the past. The speaker also tried to repair the relationship with the victims of forced adoption by saying the words “*help*”, “*promise*”, “*never repeated*”, and “*provide some money*” as in datum 18, 19, 21, and 22. Those words contains some evidences that the speaker truly wants to ask an apology and remedy the mistake that ever happen in the past. In brief, by using those words in her speech, the mistake that ever happen in the past can be forgiven and the relationship between the government and the victims can be repaired.

CHAPTER IV

CONCLUSION AND SUGGESTION

This chapter presents the conclusion and suggestion dealing with the finding of analysis in previous chapter. The conclusion is drawn based on the formulated research question while suggestion is given to give information to the future researchers who are interested in doing further research to improve the quality of researches on similar field.

4.1 Conclusions

Based on the research question and discussion of the data analysis above, the following conclusion can be described how Julia Gillard are applied apology strategies in her speech. It is dealing with the types of apology strategies and the way how apology strategies are produced by Julia Gillard. According to the review and related literatures above, there are eight categories which include nineteen sub-categories of apology strategies proposed by Trosborg. In this research, the researcher found five categories and five sub-categories apology strategies. Those strategies are explicitly acknowledging responsibility, explicitly acceptance of blame, and expression of embarrassment which are reflected in acknowledging responsibility category; expression of regret and offer of apology which are reflected in expression of apology category; expression concern for hearer; promise and forbearance; and offer a repair categories.

On the contrary, the other kinds of apology strategies that not found in this speech are three categories and fourteen sub-categories. Those strategies are clamming that offense is not important, blaming someone else, questioning the previous conditions which are reflected in minimizing degree of offense category; explicit and implicit explanation which are reflected in giving explanation category; and justifying oneself, blaming someone else, attacking the complainer, explicit and implicit denial responsibility which are reflected in rejection category.

From the findings, the most dominant strategies that used by Julia Gillard as the representative of the Parliament in her speech is expression of apology and followed by acknowledging of responsibility. The researcher found why the speaker mostly use these strategies in her speech. First, it happens because the speaker wants to show her regret to the past mistreatment and mistake toward the victim of forced adoption and feels that the hearer (victims) are deserved to get an apology. Second, the speaker acknowledges the wrong doing in the past by showing the responsibility to the hearer. Yet, there are three other categories are not be found in this research namely *rejection*, *giving explanation*, and *minimizing degree of offense*. It is because the speaker, Julia Gillard, wants to acknowledge the incident that happen in the past is pure the government's mistake and tries to get sympathy from the people of Australia. So it is impossible if she uses *rejection* and *minimizing degree of offence*. Additionally, from the speaker's background, the researcher also found a message that not all people who have high social status are prestigious to say an apology to the person they offended.

4.2 Suggestions

There are two suggestions related to the focus of the study. First, it is useful and recommended for the readers and the apologizer in learning and performing the concept of apology strategies especially proposed by Trosborg in everyday communication. By understanding of when and how to apologize, they can consider the choice of appropriate apology strategy to fulfill the goals of saying apology. Moreover, it is also worth for the student of English Foreign Language who have limited opportunities to interact with native speakers in apologizing properly and overcoming their difficulties or even breakdown in communications.

Second, it is suggested for the next researcher to investigate apology by using another theories, for example Bruce Fraser, Goffman, Olshtain and Cohen, and so forth. In addition, they can observe another some related issues which need further investigation. Also, it is possible for the next researcher to conduct the apology strategies in other media, such as drama and novel. The results presented are also planned to be used in future comparative study.

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Appendixes

FULL TRANSCRIPT OF JULIA GILLARD'S SPEECH OF FORCED ADOPTION

Today, this Parliament, on behalf of the Australian people, takes responsibility and apologises for the policies and practices that forced the separation of mothers from their babies, which created a lifelong legacy of pain and suffering.

We acknowledge the profound effects of these policies and practices on fathers. And we recognise the hurt these actions caused to brothers and sisters, grandparents, partners and extended family members.

We deplore the shameful practices that denied you, the mothers, your fundamental rights and responsibilities to love and care for your children. You were not legally or socially acknowledged as their mothers. And you were yourselves deprived of care and support.

To you, the mothers who were betrayed by a system that gave you no choice and subjected you to manipulation, mistreatment and malpractice, we apologise.

We say sorry to you, the mothers who were denied knowledge of your rights, which meant you could not provide informed consent. You were given false assurances. You were forced to endure the coercion and brutality of practices that were unethical, dishonest and in many cases illegal.

We know you have suffered enduring effects from these practices forced upon you by others. For the loss, the grief, the disempowerment, the stigmatisation and the guilt, we say sorry.

To each of you who were adopted or removed, who were led to believe your mother had rejected you and who were denied the opportunity to grow up with your family and community of origin and to connect with your culture, we say sorry.

We apologise to the sons and daughters who grew up not knowing how much you were wanted and loved.

We acknowledge that many of you still experience a constant struggle with identity, uncertainty and loss, and feel a persistent tension between loyalty to one family and yearning for another.

To you, the fathers, who were excluded from the lives of your children and deprived of the dignity of recognition on your children's birth records, we say sorry. We acknowledge your loss and grief.

We recognise that the consequences of forced adoption practices continue to resonate through many, many lives. To you, the siblings, grandparents, partners and other family members who have shared in the pain and suffering of your loved ones or who were unable to share their lives, we say sorry.

Many are still grieving. Some families will be lost to one another forever. To those of you who face the difficulties of reconnecting with family and establishing on-going relationships, we say sorry.

We offer this apology in the hope that it will assist your healing and in order to shine a light on a dark period of our nation's history.

To those who have fought for the truth to be heard, we hear you now. We acknowledge that many of you have suffered in silence for far too long.

We are saddened that many others are no longer here to share this moment. In particular, we remember those affected by these practices who took their own lives. Our profound sympathies go to their families.

To redress the shameful mistakes of the past, we are committed to ensuring that all those affected get the help they need, including access to specialist counselling services and support, the ability to find the truth in freely available records and assistance in reconnecting with lost family.

We resolve, as a nation, to do all in our power to make sure these practices are never repeated. In facing future challenges, we will remember the lessons of family separation. Our focus will be on protecting the fundamental rights of children and on the importance of the child's right to know and be cared for by his or her parents.

With profound sadness and remorse, we offer you all our unreserved apology

This Apology is extended in good faith and deep humility.

It will be a profound act of moral insight by a nation searching its conscience.

It will stand in the name of all Australians as a sign of our willingness to right an old wrong and face a hard truth.

As Australians, we are used to celebrating past glories and triumphs, and so we should.

We are a great nation.

But we must also be a *good* nation.

Therefore we must face the negative features of our past without hesitation or reserve.

That is why the period since 2008 has been so distinctive because it has been a moment of healing and accountability in the life of our nation.

For a country, just as for a person, it takes a lot of courage to say we are sorry.

We don't like to admit we were mistaken or misguided.

Yet this is part of the process of a nation growing up:

Holding the mirror to ourselves and our past, and not flinching from what we see.

What we see in that mirror is deeply shameful and distressing.

A story of suffering and unbearable loss.

But ultimately a story of strength, as those affected by forced adoptions found their voice.

Organised and shared their experiences.

And, by speaking truth to power, brought about the Apology we offer today.

This story had its beginnings in a wrongful belief that women could be separated from their babies and it would all be for the best.

Instead these churches and charities, families, medical staff and bureaucrats struck at the most primal and sacred bond there is — the bond between a mother and her baby.

Those affected by forced adoption came from all walks of life.

From the city or the country.

People who were born here or migrated here and people who are Indigenous Australians.

From different faiths and social classes.

For the most part, the women who lost their babies were young and vulnerable.

They were often pressurised and sometimes even drugged.

They faced so many voices telling them to surrender, even though their own lonely voice shouted from the depths of their being to hold on to the new life they had created.

Too often they did not see their baby's face.

They couldn't sooth his first cries.

Never felt her warmth or smelt her skin.

They could not give their own baby a name.

Those babies grew up with other names and in other homes.

Creating a sense of abandonment and loss that sometimes could never be made whole.

Today we will hear the motion moved in the Parliament and many other words spoken by those of us who lead.

But today we also listen to the words and stories of those who have waited so long to be heard.

Like the members of the Reference Group personally affected by forced adoption who I met earlier today.

Lizzy Brew, Katherine Rendell and Christine Cole told me how their children were wrenched away so soon after birth.

How they were denied basic support and advice.

How the removal of their children led to a lifetime of anguish and pain.

Their experiences echo the stories told in the Senate report.

Stories that speak to us with startling power and moral force.

Like Linda Bryant who testified of the devastating moment her baby was taken away:

When I had my child she was removed. All I saw was the top of her head I knew she had black hair. So often that brief glimpse was the final time those mothers would ever see their child.

In institutions around Australia, women were made to perform menial labour in kitchens and laundries until their baby arrived.

As Margaret Bishop said:

It felt like a kind of penance.

In recent years, I have occasionally passed what then was the Medindi Maternity Hospital and it generates a deep sadness in me and an odd feeling that it was a Dickensian tale about somebody else. Margaret McGrath described being confined within the Holy Cross home where life was *'harsh, punitive and impersonal'*.

Yet this was sunny postwar Australia when we were going to the beach and driving our new Holdens and listening to Johnny O'Keefe.

As the time for birth came, their babies would be snatched away before they had even held them in their arms.

Sometimes consent was achieved by forgery or fraud.

Sometimes women signed adoption papers while under the influence of medication.

Most common of all was the bullying arrogance of a society that presumed to know what was best.

Margaret Nonas was told she was selfish.

Linda Ngata was told she was too young and would be a bad mother.

Some mothers returned home to be ostracised and judged.

And despite all the coercion, many mothers were haunted by guilt for having given away' their child.

Guilt because, in the words of Louise Greenup, they did not '*buck the system or fight*'.

The hurt did not simply last for a few days or weeks.

This was a wound that would not heal.

Kim Lawrence told the Senate Committee:

The pain never goes away, that we all gave away our babies. We were told to forget what had happened, but we cannot. It will be with us all our lives.

Carolyn Brown never forgot her son:

I was always looking and wondering if he was alive or dead.

From then on every time I saw a baby, a little boy and even a grown up in the street, I would look to see if I could recognise him. For decades, young mothers grew old haunted by loss.

Silently grieving in our suburbs and towns.

And somewhere, perhaps even close by, their children grew up denied the bond that was their birth-right.

Instead they lived with self-doubt and an uncertain identity.

The feeling, as one child of forced adoption put it, '*that part of me is missing*'.

Some suffered sexual abuse at the hands of their adoptive parents or in state institutions.

Many more endured the cruelty that only children can inflict on their peers:

Your mum's not your real mum, your real mum didn't want you.

Your parents aren't your real parents, they don't love you.

Taunts vividly remembered decades later.

For so many children of forced adoption, the scars remain in adult life.

Phil Evans described his life as a: *rollercoaster ride of emotional trauma; indescribable fear; uncertainty; anxiety and self-sabotage in so many ways.*

Many others identified the paralysing effect of self-doubt and a fear of abandonment: *It has held me back, stopped me growing and ensured that I have lived a life frozen.* I heard similar stories of disconnection and loss from Leigh Hubbard and Paul Howes today.

The challenges of reconnecting with family.

The struggles with self-identity and self-esteem.

The difficulties with accessing records.

Challenges that even the highest levels of professional success have not been able to assuage or heal.

Neither should we forget the fathers, brothers and sisters, grandparents and other relatives who were also affected as the impact of forced adoption cascaded through each family.

Gary Coles, a father, told me today of the lack of acknowledgment that many fathers have experienced.

How often fathers were ignored at the time of the birth.

How their names were not included on birth certificates.

How the veil of shame and forgetting was cast over their lives too.

My fellow Australians,

No collection of words alone can undo all this damage.

Or make whole the lives and families fractured by forced adoption. Or give back
childhoods that were robbed of joy and laughter.

Or make amends for the Birthdays and Christmases and Mother's or Father's Days
that only brought a fresh wave of grief and loss.

But by saying sorry we can correct the historical record.

We can declare that these mothers did nothing wrong.

That you loved your children and you always will.

And to the children of forced adoption, we can say that you deserved so much
better.

You deserved the chance to know, and love, your mother and father.

We can promise you all that no generation of Australians will suffer the same pain
and trauma that you did.

The cruel, immoral practice of forced adoption will have no place in this land any
more.

We also pledge resources to match today's words with actions.

We will provide \$5 million to improve access to specialist support and records
tracing for those affected by forced adoptions.

And we will work with the states and territories to improve these services.

The Government will also deliver \$5 million so that mental health professionals can better assist in caring for those affected by forced adoption.

We will also provide \$1.5 million for the National Archives to record the experiences of those affected by forced adoption through a special exhibition.

That way, this chapter in our nation's history will never again be marginalised or forgotten again.

Today's historic moment has only been made possible by the bravery of those who came forward to make submissions to the Senate Committee and also of those who couldn't come forward but who nurtured hope silently in their hearts.

Because of your courage, Australia now knows the truth. The report prepared so brilliantly by Senator Siewert and the Senate Committee records that truth for all to see. This was further reinforced by the national consultations that Professor Nahum Mushin and his reference group undertook to draft the national apology. Their guidance and advice to government on the drafting of the apology have been invaluable.

Any Australian who reads the Senate report or listens to your stories as I have today will be appalled by what was done to you.

They will be shocked by your suffering.

They will be saddened by your loss.

But most of all, they will marvel at your determination to fight for the respect of history.

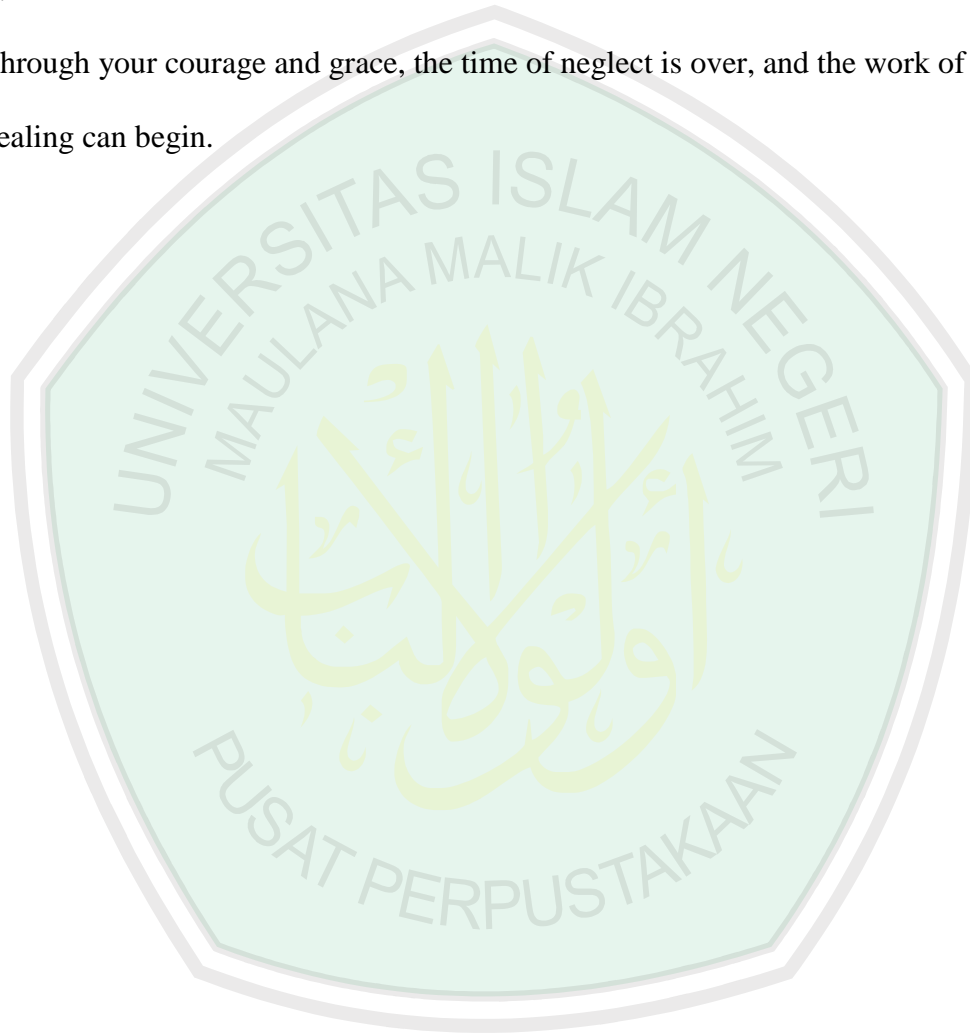
They will draw strength from your example.

And they will be inspired by the generous spirit in which you receive this

Apology.

Because saying 'Sorry' is only ever complete when those who are wronged accept it.

Through your courage and grace, the time of neglect is over, and the work of healing can begin.



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Today, this Parliament, on behalf of the Australian people, takes responsibility and apologises for the policies and practices that forced the separation of mothers from their babies, which created a lifelong legacy of pain and suffering.

We acknowledge the profound effects of these policies and practices on fathers. And we recognise the hurt these actions caused to brothers and sisters, grandparents, partners and extended family members.

We deplore the shameful practices that denied you, the mothers, your fundamental rights and responsibilities to love and care for your children. You were not legally or socially acknowledged as their mothers. And you were yourselves deprived of care and support.

To you, the mothers who were betrayed by a system that gave you no choice and subjected you to manipulation, mistreatment and malpractice, we apologise.

We say sorry to you, the mothers who were denied knowledge of your rights, which meant you could not provide informed consent. You were given false assurances. You were forced to endure the coercion and brutality of practices that were unethical, dishonest and in many cases illegal.

We know you have suffered enduring effects from these practices forced upon you by others. For the loss, the grief, the disempowerment, the stigmatisation and the guilt, we say sorry.

To each of you who were adopted or removed, who were led to believe your mother had rejected you and who were denied the opportunity to grow up with your family and community of origin and to connect with your culture, we say sorry.

We apologise to the sons and daughters who grew up not knowing how much you were wanted and loved.

We acknowledge that many of you still experience a constant struggle with identity, uncertainty and loss, and feel a persistent tension between loyalty to one family and yearning for another.

To you, the fathers, who were excluded from the lives of your children and deprived of the dignity of recognition on your children's birth records, we say sorry. We acknowledge your loss and grief.

We recognise that the consequences of forced adoption practices continue to resonate through many, many lives. To you, the siblings, grandparents, partners and other family members who have shared in the pain and suffering of your loved ones or who were unable to share their lives, we say sorry.

Many are still grieving. Some families will be lost to one another forever. To those of you who face the difficulties of reconnecting with family and establishing on-going relationships, we say sorry.

We offer this apology in the hope that it will assist your healing and in order to shine a light on a dark period of our nation's history.

To those who have fought for the truth to be heard, we hear you now. We acknowledge that many of you have suffered in silence for far too long.

We are saddened that many others are no longer here to share this moment. In particular, we remember those affected by these practices who took their own lives. Our profound sympathies go to their families.

To redress the shameful mistakes of the past, we are committed to ensuring that all those affected get the help they need, including access to specialist counselling services and support, the ability to find the truth in freely available records and assistance in reconnecting with lost family.

We resolve, as a nation, to do all in our power to make sure these practices are never repeated. In facing future challenges, we will remember the lessons of family separation. Our focus will be on protecting the fundamental rights of children and on the importance of the child's right to know and be cared for by his or her parents.

With profound sadness and remorse, we offer you all our unreserved apology

This Apology is extended in good faith and deep humility.

It will be a profound act of moral insight by a nation searching its conscience.

It will stand in the name of all Australians as a sign of our willingness to right an old wrong and face a hard truth.

As Australians, we are used to celebrating past glories and triumphs, and so we should.

We are a great nation.

But we must also be a *good* nation.

Therefore we must face the negative features of our past without hesitation or reserve.

That is why the period since 2008 has been so distinctive because it has been a moment of healing and accountability in the life of our nation.

For a country, just as for a person, it takes a lot of courage to say we are sorry.

We don't like to admit we were mistaken or misguided.

Yet this is part of the process of a nation growing up:

Holding the mirror to ourselves and our past, and not flinching from what we see.

What we see in that mirror is deeply shameful and distressing.

A story of suffering and unbearable loss.

But ultimately a story of strength, as those affected by forced adoptions found their voice.

Organised and shared their experiences.

And, by speaking truth to power, brought about the Apology we offer today.

This story had its beginnings in a wrongful belief that women could be separated from their babies and it would all be for the best.

Instead these churches and charities, families, medical staff and bureaucrats struck at the most primal and sacred bond there is — the bond between a mother and her baby.

Those affected by forced adoption came from all walks of life.

From the city or the country.

People who were born here or migrated here and people who are Indigenous Australians.

From different faiths and social classes.

For the most part, the women who lost their babies were young and vulnerable.

They were often pressurised and sometimes even drugged.

They faced so many voices telling them to surrender, even though their own lonely voice shouted from the depths of their being to hold on to the new life they had created.

Too often they did not see their baby's face.

They couldn't sooth his first cries.

Never felt her warmth or smelt her skin.

They could not give their own baby a name.

Those babies grew up with other names and in other homes.

Creating a sense of abandonment and loss that sometimes could never be made whole.

Today we will hear the motion moved in the Parliament and many other words spoken by those of us who lead.

But today we also listen to the words and stories of those who have waited so long to be heard.

Like the members of the Reference Group personally affected by forced adoption who I met earlier today.

Lizzy Brew, Katherine Rendell and Christine Cole told me how their children were wrenched away so soon after birth.

How they were denied basic support and advice.

How the removal of their children led to a lifetime of anguish and pain.

Their experiences echo the stories told in the Senate report.

Stories that speak to us with startling power and moral force.

Like Linda Bryant who testified of the devastating moment her baby was taken away:

When I had my child she was removed. All I saw was the top of her head I knew she had black hair. So often that brief glimpse was the final time those mothers would ever see their child.

In institutions around Australia, women were made to perform menial labour in kitchens and laundries until their baby arrived.

As Margaret Bishop said:

It felt like a kind of penance.

In recent years, I have occasionally passed what then was the Medindi Maternity Hospital and it generates a deep sadness in me and an odd feeling that it was a Dickensian tale about somebody else. Margaret McGrath described being confined within the Holy Cross home where life was *'harsh, punitive and impersonal'*.

Yet this was sunny postwar Australia when we were going to the beach and driving our new Holdens and listening to Johnny O'Keefe.

As the time for birth came, their babies would be snatched away before they had even held them in their arms.

Sometimes consent was achieved by forgery or fraud.

Sometimes women signed adoption papers while under the influence of medication.

Most common of all was the bullying arrogance of a society that presumed to know what was best.

Margaret Nonas was told she was selfish.

Linda Ngata was told she was too young and would be a bad mother.

Some mothers returned home to be ostracised and judged.

And despite all the coercion, many mothers were haunted by guilt for having given away' their child.

Guilt because, in the words of Louise Greenup, they did not '*buck the system or fight*'.

The hurt did not simply last for a few days or weeks.

This was a wound that would not heal.

Kim Lawrence told the Senate Committee:

The pain never goes away, that we all gave away our babies. We were told to forget what had happened, but we cannot. It will be with us all our lives.

Carolyn Brown never forgot her son:

I was always looking and wondering if he was alive or dead.

From then on every time I saw a baby, a little boy and even a grown up in the street, I would look to see if I could recognise him. For decades, young mothers grew old haunted by loss.

Silently grieving in our suburbs and towns.

And somewhere, perhaps even close by, their children grew up denied the bond that was their birth-right.

Instead they lived with self-doubt and an uncertain identity.

The feeling, as one child of forced adoption put it, *'that part of me is missing'*.

Some suffered sexual abuse at the hands of their adoptive parents or in state institutions.

Many more endured the cruelty that only children can inflict on their peers:

Your mum's not your real mum, your real mum didn't want you.

Your parents aren't your real parents, they don't love you.

Taunts vividly remembered decades later.

For so many children of forced adoption, the scars remain in adult life.

Phil Evans described his life as a: *rollercoaster ride of emotional trauma; indescribable fear; uncertainty; anxiety and self-sabotage in so many ways.*

Many others identified the paralysing effect of self-doubt and a fear of abandonment: *It has held me back, stopped me growing and ensured that I have lived a life frozen.* I heard similar stories of disconnection and loss from Leigh Hubbard and Paul Howes today.

The challenges of reconnecting with family.

The struggles with self-identity and self-esteem.

The difficulties with accessing records.

Challenges that even the highest levels of professional success have not been able to assuage or heal.

Neither should we forget the fathers, brothers and sisters, grandparents and other relatives who were also affected as the impact of forced adoption cascaded through each family.

Gary Coles, a father, told me today of the lack of acknowledgment that many fathers have experienced.

How often fathers were ignored at the time of the birth.

How their names were not included on birth certificates.

How the veil of shame and forgetting was cast over their lives too.

My fellow Australians,

No collection of words alone can undo all this damage.

Or make whole the lives and families fractured by forced adoption. Or give back childhoods that were robbed of joy and laughter.

Or make amends for the Birthdays and Christmases and Mother's or Father's Days that only brought a fresh wave of grief and loss.

But by saying sorry we can correct the historical record.

We can declare that these mothers did nothing wrong.

That you loved your children and you always will.

And to the children of forced adoption, we can say that you deserved so much better.

You deserved the chance to know, and love, your mother and father.

We can promise you all that no generation of Australians will suffer the same pain and trauma that you did.

The cruel, immoral practice of forced adoption will have no place in this land any

more.

We also pledge resources to match today's words with actions.

We will provide \$5 million to improve access to specialist support and records tracing for those affected by forced adoptions.

And we will work with the states and territories to improve these services.

The Government will also deliver \$5 million so that mental health professionals can better assist in caring for those affected by forced adoption.

We will also provide \$1.5 million for the National Archives to record the experiences of those affected by forced adoption through a special exhibition.

That way, this chapter in our nation's history will never again be marginalised or forgotten again.

Today's historic moment has only been made possible by the bravery of those who came forward to make submissions to the Senate Committee and also of those who couldn't come forward but who nurtured hope silently in their hearts.

Because of your courage, Australia now knows the truth. The report prepared so brilliantly by Senator Siewert and the Senate Committee records that truth for all to see. This was further reinforced by the national consultations that Professor

Nahum Mushin and his reference group undertook to draft the national apology.

Their guidance and advice to government on the drafting of the apology have been invaluable.

Any Australian who reads the Senate report or listens to your stories as I have today will be appalled by what was done to you.

They will be shocked by your suffering.

They will be saddened by your loss.

But most of all, they will marvel at your determination to fight for the respect of history.

They will draw strength from your example.

And they will be inspired by the generous spirit in which you receive this Apology.

Because saying 'Sorry' is only ever complete when those who are wronged accept it.

Through your courage and grace, the time of neglect is over, and the work of healing can begin.