



Discourse Analysis Study of Apology Strategies In Selected Political Addresses

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دراسة تحليل الخطاب لاستراتيجيات الاعتذار في خطابات سياسية مختارة

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Abstract

In two thousand sixteen, President Tsai Ing-wen Taiwan's publically apologized to the citizens of the island. This national apology having a influential role to inform the public regarded the past crimes causing harm to Taiwan natives, also establishes a relaxing and healing role in reconciliation process with citizens victims. The current paper presented critical discourse analysis related with apology of president Tsai's. It inspects authority besides ideology rooted in address and main stakeholders relating with ceremony, and is complemented with a cross-section excerpts interviews, like , members, staff citizens, previous constitutional supreme court just, tribal key men, advisers from committee of transitional justice and presidential office citizens historical justice. The analysis discloses that, in spite of apology of president Tsai's besides reconciliation policies, rather than enabling compromise, the apology looks exacerbating the long-lasting hidden tension between citizens besides non-citizens groups. Though the apology opening away for reconciliation, commitment higher level is required for promoting structural besides complete changes, like land compensation, before the apology could be supposed satisfactory.

Keywords : analysis of Critical discourse, citizens people , national apology, Taiwan

المستخلص

في عام ٢٠١٦، اعتذرت رئيسة تايوان (تساي إنج وين) رسمياً لسكان الجزيرة الأصليين. ولا يلعب هذا الاعتذار الوطني دوراً مقنعاً في إعلام عامة الناس بالأخطاء التاريخية التي ارتكبت بحق السكان الأصليين التايوانيين فحسب، بل يشكل أيضاً دوراً علاجياً وتصالحياً في عملية المصالحة مع الضحايا من السكان الأصليين. تقدم هذه الدراسة تحليلاً نقدياً للخطاب حول اعتذار الرئيس تساي. على وجه الخصوص، فهو يدرس القوة والأيدولوجية المتأصلة في كل من الخطاب والاحتفال ذي الصلة، ويتم استكماله بمقتطفات من المقابلات مع قطاع عريض من أصحاب المصلحة الرئيسيين، مثل القاضي الدستوري/المحكمة العليا السابق، وزعماء السكان الأصليين/القبليين وزعماء القبائل. أعضاء/موظفون/مستشارون من المكتب الرئاسي للجنة العدالة التاريخية للسكان الأصليين والعدالة الانتقالية. ويكشف التحليل أنه على الرغم من اعتذار الرئيس تساي وسياسات المصالحة، يبدو أن الاعتذار يؤدي إلى تفاقم التوتر الكامن طويل الأمد بين مجموعات السكان الأصليين وغير السكان الأصليين، بدلاً من تسهيل المصالحة. وفي حين يفتح الاعتذار نافذة للمصالحة، فإن الأمر يتطلب مستوى أعلى من الالتزام لتعزيز التغييرات الهيكلية والنظامية، مثل إعادة الأراضي، قبل أن يصبح الاعتذار كافياً. الكلمات المفتاحية: تحليل الخطاب النقدي، الشعوب الأصلية، الاعتذار الوطني، تايوان. الكلمات المفتاحية: تحليل الخطاب النقدي، الشعب المواطن، الاعتذار الوطني، تايوان

SECTION ONE

1.1 Introduction

On behalf of the government, Taiwanese President Tsai Ing-wen apologized to the citizens of the island in a way never seen before on August 1, 2016. Tsai's apology, being the first made by a president of Taiwan to the citizens communities in public, was widely covered by the domestic and foreign media. Tsai apologized in her address

to the citizens population, who had to live under their own customs dominance, cultures, in addition to languages for hundreds of years. She also pledged the government should accept accountability for past crimes, grant autonomy to citizens communities bringing back their rights of lands, protecting their languages and cultures, also working toward achieving impartiality between citizens and non-citizens communities. (Al-Wuhaili ,2016, :80-91)For an citizens community long oppressed by socio-cultural invasions brought about by China, Japan, Taiwan, Spain, and the Netherlands' serial colonization, this national apology holds specific importance. The president's apology was a significant turning point in the process of Taiwan's reconciliation with its citizens peoples. Tavuchis states that the collective apologetic address main objective is for "putting things on record, for documentation as a preface for settlement." Tsai's apology was issued as a government act, and it featured a ceremony, vocalization of the apology, and a few follow-up measures. Besides the president declared the Transitional Justice Committee and the Citizens Historical Justice at the Presidential Office creation on the day she gave her apology address.. Further, the Natives Language Development Act, it granted all citizens languages alike status as officially national languages, went into effect almost a year after the apology was made. To the astonishment of the administration, Tsai's apology was met with harsh criticism and its sincerity called into question despite these incremental attempts to reverse the unfair status of Taiwan's citizens peoples. Many questioned her sincerity, claiming the whole apology event was just a government-staged drama.The current paper discovers apology of President Tsai's from (CDA) vision. Mainly using the Fairclough and van Dijk stance, first studies the apology linguistic characteristics and structures, so as to clarify the method of their achieving its practical objectives. Besides identifying two diverse discourse agreements Tsai depended on delivering the address. , exploring the social circumstances besides historical situations of the way apology is shaping besides interpreting Data of the Interview is combined with the analysis for providing further president's apology complete picture for the past inequalities the citizens peoples underwent in Taiwan.(Augoustinos,2011,PP507-531)

1.2.Statement of the research Problem

Apology means regret or sympathy expression, a address a person is sorry or any another behaviors or words indicated regret or remorse for behaviors, whereas apologizing is remorse or regret act of expressing, in the informal situations might be called saying sorry. The problem represented by apology kind considered proper for the problem the way of apologizing besides for whom and the way truthful apology is presented in apology of politicians .

1.3.The objectives of the research can be summarized as follows:

- Brief political apologies forms.
- Discussing if/the way the apologies vary from in daily address.

1.4.Definition of apology

“Apology” denotes sympathy or regret expression, a address a person is sorry or any another behaviors or words indicating regret or remorse for behaviors, during apologizing is the act of expressing regret or remorse. In informal situations, it may be called saying sorry.The comprehensive political apology definition mean address kinds considered varied consonantly from apologies for costs misuses besides hiring a personal aide regarded suspected a spy, for example, to the compulsory migration of the children further than two centuries besides Bloody Sunday of innocent civilians massacre. (Breeze, 2011:519).

1.5.What is a political apology?

A political apology is not your typical "sorry." It's when a politician utters they're sorry in public, where each one - from the press to the voters - is scrutiny closely. It's not just any apology; it's usually under intense analysis. (Wijaya DN ,2016 : 167–183)Basically, a politician's apology could take on various dimensions depending on whether it's made privately or publicly. While made behind closed doors, could not be considered a "political apology," nonetheless if the apology repeated publicly or if attention is drawn to a private apology, it becomes public discourse issue. In public life of Britain, there's repeatedly little scope for purely private apologies, as personal issues tend to become public according to media scrutiny and political transparency nature. For example, consider Ron Davies case, the State former Secretary for Wales, subjected to robbing on Clapham Common as reportedly looking for homosexual encounter. AS such an happening might trigger curiosity in the French press if it engaged a French politician would possibly be treated like a private issue between the politician besides their spouse in France.This distinction in political apologies nature becomes obvious when comparing apologies for diverse events kinds, like expenses abuse or a suspected spy employment as a personal assistant, with apologies for more serious issues such as the children forced migration over centuries or innocent civilians

massacre on Bloody Sunday. Each apology kind is carrying its own weight and importance in public eye. (Breeze, 2013:519).

1.6.(C D A) "methodology to language usage in studies of apology

(CDA) is the study and analysis of addresses besides texts from a politically committed perspectives focused on language exercises authority method in the society. written and spoken discourses having authority. these discourses are analyzed depending different CDA theories or any novel concepts, could be taken as CDA. To our choice it is free to analyze discourse from various viewpoints. Considering this, , such as systemic linguistics or grammar, regardless discourse analysis sub-discipline like the discourse psychology or conversation analyses.

CDA can be conducted is not away, or a theory simply applying on social problems. besides united with any method and sub-discipline in the social sciences also humanities. Accordingly, CDA is multi-disciplinary and trans-disciplinary. The term evolution CDA is ascribed to linguistics Lancaster school by Fairclough's - Language and authority publication ' (Wadak and Mayer, 2015). Creating from critical linguistics field, the CDA essential concepts concerned ideology critique notions, and authority . CDA Researchers look for employing systematic analysis besides interdisciplinary work for elucidating the way language carrying ideological directions also exercises authority in determining besides knowledge transmitting, and affecting understanding society. As a paradigm CDA is used in discourse researches concerning a lot of affairs, like media racism (Chu et...al, 2019), gender (Rojo et...al, 2013), besides identity (Rheindorf et...al , 2019; Wodak, 2013). Since CDA network beginning in the early nineteenth ninety t, lots of CDA methodologies are updated, including socio-cognitive dialectical-relational, besides discourse-historical methodologies Considering language similar to social practice form these methodologies dealing with language role in society via demonstrating the relations between language, ideology, society besides authority. Accordingly practical opinion, theses considers language as society product also complex social relations process. Accordingly, the relationship of language-society considered "internal also socio-cognitively besides dialectical-based" (van Dijk, 2009a), could be further overwhelmingly comprehended if past circumstances and authority relationships taking in to consideration (Wodak, 2001) Studies which are depended on a for-mentioned CDA methodology for studying usage of language in discourses of apology are usually literature understanding. For example, Wijaya (2016) adopted Fairclough's (1989) three-dimensional model for analyzing the conceptual structure beyond national apology of Rudd to citizens of Australia. As well as, directed by Fairclough (1989) in addition to Dijk's (2009), (CDA) theories, Awwaliyah besides Ratnadewi (2015) exploring the ideologies engaged in Prime Minister Tony's of Australia parliamentary Indonesian spying unrepentant program clarification. Mean during, by adoption van Dijk's (1997) opinion concerning constituting political address the manner, Al-wuhaili (2016) discussing political address apologies through cultures, besides exploring USA political apologies unique features Besides, McNeill et... al ,2014) showed the British press style recreated David Cameron's apology "the former Prime Minister" to Bloody Sunday families' victims via revealing the discursive strategies employment categorized by (Wodak :2001), like recommendation and expectation. Likewise, Vukovic besides (Brutic :2015) depended discourse-past method for studying 19 genuine apologies in former Yugoslavia civil war of top-ranking politicians issues for the period 2000 - 2010. These instances obviously illustrating the literature language usage of plenty of apology addresses studies across diverse contexts, in addition clear that CDA is commonly put in action in apology studies. Yet, the present researches exploring national apologies, especially complemented with key stakeholders interviews, being incomplete., the current research depended the CDA method together Chu and Huang eighty seven interviews data for exploring national apology of President Tsai's to Taiwan's citizens. Huang CT and Chu RX (2019)

SECTION TWO

2.1. Apology of President Tsai's historical background:

Taiwanese natives (internal) colonial history are considered of peoples Malayo-Polynesian with Austronesian family linguistic background . According to archaeological indication, have been living on the island for over than twelfth thousand years. Presently in Taiwan, sixteen officially known groups-tribes, besides number of them, yet not recognized Pingpu Plains-Lowlanders. In two thousand fifteen, the recognized citizens population number around half million of the total population Taiwan's, accounting 2% of twenty three millions, of them are population of Pingpu whose number around eighty thousand.

Likewise to citizens around the world, Taiwanese natives are undergoing aggression, discrimination and prejudice for long time in the past, their adversities being extremely rooted in history course. Taiwan is characterized by society of multi-cultures with exceptional colonial past. In seventieth century, for a short time occupied by the

Dutch also Spanish, afterwards immigrants large number displaced to this island from south and east of China. The two largest groups the Holo besides the Hakka are of Han/Chinese immigrants, the current population accounting respectively for 70% and 15%. (Feng G and Du Z (2015) While they settled in large numbers, particularly in the fertile croplands in Taiwan, instability between the citizens and newcomers immigrants are extreme, and violence outpourings are by no means unusual. Yet, the ethnic relations state encounter remarkable changes at nineteenth century end followed Japan victory in eighteen ninety five, the Sino-Japanese First War , Taiwan had become Japan first overseas colony, ruled by Japan following half-century oppression and colonization are institutionalized, even internalized, and from uprisings start, opposition are cruelly repressed So as to change Taiwan into model colony centerpiece, Japanimation policies series, recognized as the Kōminka movement, are introduced, Native languages are forbidden, besides locals are encouraged, occasionally even semi-forced for adopting Japanese names under the ‘name changing program,. Mean during, tightening control means, most the citizens lands the colonial government are nationalized, obliging the natives remaining in ‘reservations’. This depressing colonialism affectedly altered the citizens peoples’ livelihood and values. In nineteen forty five, after Japan surrender at the second World War end, Taiwan retroceding to China In the twentieth century middle , China engaged in a nasty civil war midst between the Communist Party also the Nationalist/Kuomintang. In nineteen eighty seven, followed martial law lifting, finally ended the so-called ‘white horror. Since then, the citizens’ rights movement is increased , paving the way to Taiwan’s more democratic changing foundations bases(Kisasa S and Lo YC (2016b). This history obviously demonstrated that Taiwanese natives suffered (internal) colonization and subjugation fate, through which their life styles, languages, , and also names are constantly forbidden/changed by the occupation. De-colonization consequently became a main citizens movements characteristic, besides fighting colonization and receiving the president a national apology regarded to be moving central means onward. Finally, the island president in response conveyed an apology to the citizens.

2.2.The National Apology

In the first of August nineteen sixty morning and on behalf of the government, Tsai presented a national apology to citizens of Taiwan, as her presidential campaign promises part. As whole, sixteen citizens’ representatives, altogether with participants of Pingpu, are invited to the Building, the place hosting ceremony of apology ,the representatives met in Presidential Office Building plaza before the ceremony began, , and depending Chinese language besides Paiwan, the language of Taiwan’s citizens, the official hosts formally declared the citizens congresses had agreed upon accepting the apology on Taiwan’s citizens.From each citizens group or tribe representatives, after that advanced into the Presidential Office building, meanwhile the President was waiting the purpose of welcoming the representatives. At the time they are seated inside, a traditional Taiwan’s citizens groups Bunun prayer rite, was accompanied, so as to call citizens ancestral spirits to recognize besides exalt President Tsai. Different faiths clergy members performed joint prayer was done then offered for inviting the citizens ancestral spirits for witnessing the ceremony, followed by President Tsai’s apology address delivery. (Feng G and Du Z ,2015)At the address beginning, the President indicated the apology reasoning and connotation. She repeated the discriminatory adaptation name ‘shanbao’ (people of mountain and nationals) imposing on Taiwan’s natives to ‘citizens’, and recognized Taiwan’s citizens as Taiwan’s original landowners. then reckoning the past harms committed against the citizens, and make the present and former governments bear the mistreatment responsibilities.She depended balay’ (truth) and ‘sbalay’ terms: ‘ (compromise), in citizens Atayal, language to enhance her dispute in favor of facing understanding the truth. , promised her government intends facing the fact honestly, besides making changes to their strategies; therefore, at her address end, Tsai invited citizens for directing the government strategies towards settlement, emphasizing the country significance towards justice building, variety, and fairness.Totally, the address presented eight promises and nine apologies, following delivering her address, the sixteen citizens tribes representative was invited for responding, and an gifts exchange to represent confidence relations confirmation between the two parties. The whole ceremony is broadcasting on air all over the nation, and the similar apology text official English Chinese is accessible on Citizens Historical Justice besides Committee of Transitional Justice website (2016).

2.3.Analysis of Data

It must be emphasized that the national apology considered in no way a one-off happening, nonetheless a continuing procedure. Specially, represented combination of the election promise, apology address ,protest march, follow-up, ceremony, protests besides succeeding understanding policies. So as to materialize the apology, until now President Tsai is presided more than twelve Citizens Historical Justice also Committee of

Transitional Justice meetings. On twenty seven Feb the Committee held the final meeting . two thousand twenty immediacy she won the twenty two re-election. This indicates the procedure would go on in her second period. Assumed the apology continuing nature, the research depended longitudinal methodology to the main developmental stages participated in the procedure. (Ising N (2015) The Transitional Justice Committee meetings Citizens and Historical Justice and presented significant background data for the research. Completely the meetings are video recording, subtitled besides uploading to the Office of the Presidential website. In addition to the official papers like the meeting programs ,minutes, print-outs or slides, , also yearly reports are archiving and become accessible online besides to the papers the meetings official, data four types are collected for analyzing:

- (1) The apology the text .
 - (2) The apology ceremony
 - (3) News and related literature, and
 - (4) One-to-one interviews semi-structured performed between two thousand sixteen and two thousand ninety
- The interview information are gathered besides analyzed under social sciences general guidance. The interviewees (N=10) including consultants assisted for the apology text draft, the Council of Citizens members , staff, consultants from the Citizens Historical Justice , former Constitutional/ Justice Supreme Court, Committee of Transitional Justice, public servants citizens or tribal key men, , and citizens academics (less interviewees holding further than one position.). (Kisasa S and Lo YC (2016a)The interviews are audio-recorded continued between forty and ninety minutes. Besides these official interviews, follow-ups are accomplished for confirming essential particulars. Transcribing all interviews literally into Chinese for content analyzing . transcripts are coded into themes by the researchers afterthat associated with interview questions besides more into important developing themes. During the analysis procedure of the apology address acts , is the first element to be studied, followed by focusing on two discourse conventions specific types employed by apology. The text production socio-cognitive dimensions besides interpretation next explored, with the interaction between the context besides apology. Lastly, the changes of socio-culture following deliberating the apology.(Liu F (2012).

2.4.The Apology Text

In President's address, the word 'apologies' was repeated nine times. Noteworthy reiteration strengthened (Wodak, 2001) ,the apology performance of acts by speaking, signifying a genuine readiness to acknowledge responsibility. The choice of the word 'apologies', instead of 'sorry' or 'regret', showed no trace of the "distinctive drawbacks in public apologies" (Schmidt, 2010: 58), like Canadian apology 'genuine and honest repent' to survivors of citizens housing school. Rather than, the whole apologetic Tsai's address words looked to be definite and categorical, thus transmission the intent message for accepting the offenses blame, and exerting noefforts for incomprehending prejudices. Since regret apology is an expression for a incorrect endorsed in the past, the past wrongs presentation is political apologies common component. obvious in president's address, in it she presented causes for apology delivering, and counting offences committed exhaustively before expressing apologetic sentence, 'Iam apologizing to'. For the insulted parties, like listing is significant, because it admits the ignored or restrained the wrongdoers deep history (Torpey, 2006). For the offenders, like the listing is unavoidable if they intend conveying authenticity to look for tolerance and settlement Tsai's address recognized genuine essence apologies did not convey not through the harms done describing, she also proclaiming the government's understanding strategies. According to her part as president public launching record regarding the happenings to natives of Taiwan in addition to the descendants, besides the will for understanding, Tsai tried to repair trust in the citizens audience she was completely prepared with the painful chapters awareness in their sharing past, besides largely helpful a determination for settlement. Certainly, it originally obvious the address looked to fulfill an authentic apology conditions. Besides aforementioned, the address met Smith's (2008: 140–142) twelve settings for a decisive apology, included "the apology presentation "in utterances, 'I am apologizing to native people on behalf of the government'; "blame acceptance" in the words, 'We should say the fact. . . , the government should reflecting sincerely on this history'; besides the "each harm documentation" in the utterances, ' . . with the ROC government prohibition language of the tribes after nineteen forty five, citizens' languages were suffering big losses. Also, like wise to another official apologies to citizens, like Rudd's two thousand eighteen formal apology to citizens peoples of Australia, Tsai's address was filled with per formatives usages, like 'I will request. . .', and 'We are going to begin delineating also announcing.'. these performatives suggest promises, Kimoga (2010) opined as an assertion of admitting responsibility for the wrongs doings, and implies willingness for consequences. Yet, Kimoga (2010) perceived a promise without a limited timetable of

accomplishing it can be an void sign. On closer review, Tsai's address is seemed including 'will' modal verb in nearly each sentence related with the settlement strategies. This word considered not a future markers, it besides a modal supplementary adopted referring to a current time. The promises presented by in Tsai's address, are a precise timeframe empty allowing for ambiguity specific degree besides doubt considering her determination for upholding the settlement. besides, when 'will' is adopted as a modal supplementary, it is usually related with meanings diversity, like expectation, determination with command, besides capability (or the authority) The utterance 'will' mentioned in the sentence, 'today apology will put the state also the whole citizens on the course of settlement' delivered as an expected result, suggesting Taiwan's citizens should accept the apology so as to the settlement could be ongoing. Mean during in the sentence the word 'will', 'What really do for the citizens will decide whether settlement are succeeded or stumbled' signified ability or authority. Assumed the context in it the sentence is created, can be concluded the president consider her government as the authority holder can affect the reconciliation success or failure.

1. Using first and third person pronouns (I, we, they) in the address shown lots of distinguished points related with authority relationships besides self-other difference. It is noticed twenty out of twenty three 'we' examples in the text seemed to be the "exclusive" 'we' (Vukovic M and Brutic V (2015) 552-576.) included the speaker; in this context, on behalf of the government the president and the recipients (the citizens of Taiwan), not only the recipients (Taiwan's citizens), moreover, are linked to the current reality, for example, 'now we are having Basic Law of Citizens. . .', or future behaviors, like, 'we will push for policies to. . . In the future'. The examples, if or not might intend, restrained government and citizens roles in Taiwan's (internal) colonial past path. 'I' pronoun in the apology terms, is adopted in the text, rather than 'we' safe in single sentence: "Let me put in simple terms the reason of our apologizing to the citizens". For example, 'I' is adopted in the sentences, "I do not dare requesting you of forgiving here and currently", besides 'I see apology words in themselves are not enough'. Here, 'I' adoption not only emphasized the president's authority allowing her for representing the government in the apology issuing, besides, further significantly, negligent citizens of Taiwan from making the apology, the president's exceptional work besides the government (Huang and Chu, 2019). This clever exchanging between 'we' besides 'I' revealing the way careful in skillful way of the president in choosing the topics she depended in the apology. While mentioning to the settlement policies application, portraying positive future-self, 'we' topic is adopted to include the government besides citizens of Taiwan, yet in the apology issue signified the negative past-self, the president purposely evaded linking citizens of Taiwan.

SECTION THREE

3. Discourse Practice

3.1. Convention of Political Discourse.

Adopting apology in one the discourse conventions of president is the political speaking, its characteristics included proclaiming political ninety two Discourse Studies 23(1) purpose and thoughts, inviting the audience for thinking completely, urging the audience for acceptance the speaker's ideas, besides stimulating the audience for acting in the speaker way of expectations (Liu, 2012). The these characteristics as whole are obvious in address of the president. She, at the beginning, conveyed her purpose to apologize to citizens of Taiwan on behalf of the regime besides continued to give the historical elements account of discrimination behaviors against natives of Taiwan. providing causes of her calls to the Taiwanese for reflecting on their history, and rationalizing her following suggestion for settlement. (Ising N (2015) The apology implied lots of political actions, the fact not least as the first president of Taiwan to bring forward national apology, the president altered the offender bad status (Taiwan government), into a good status known and included heritage citizens of Taiwan. This change considered one of the common polices adopted in political address to national identity decontextualizing. Certainly, the arguments legitimized Taiwanese natives status since the island's original proprietors aided for re-conceptualizing Taiwan, besides restoring the past of Taiwan to a state preceding the Dutch besides Spanish conquest during the seventeenth century. Remarkably, this action is opined questionably, moreover interpretation by former of the opposition Chairperson party considered methods for achieving 'discrimination': "I am wondering if she [President Tsai] intentionally tries to depend Taiwan's history natives idea for excluding the Han-Chinese nationality from the past besides also to accomplish discrimination (Liberty Times Net: 2016).

In spite of this mistrust, the apology is marking long-standing arguments end related with it or not the Taiwanese regime must present a national apology, also together, Taiwan's citizens new chapter beginning in the understanding peoples. It shed a important light on anti-discrimination legality against citizens of Taiwan, an action which is valued generally by the communities of the citizens. Admitting the apology, one of the

interviewees stated: Though there existed lots of various viewpoints on president's apology on media, generally the citizens positively admitting president's desire for apologizing to the citizens. In general, attitude Tsai "the president" towards following-up citizens policies besides issues is very active. The ceremony of apology reflecting political speaking address agreement is also demonstrated in performing non-verbal symbolic actions series started before (performing religious prayers), besides after (gifts exchange) the address delivery. Resort to religious authority is a mutual action in political discourse, also is an action aiming at seeking divine blessings, in addition for unifying the populations involving. (Liu: 2012) This is reflecting in religious prayers enacting before Tsai. address other political speaking agenda non-verbal act is exchange of gifts, considered as social exchange a form. adopted for establishing relations besides promoting exchange, boosting people or organizations for social bonds continuance collaborating. The gifts themselves carrying a substantial meaning, and indicating as the "channel to deliver meaning to recipients". GiftS exchanging symbolized keeping her promises to the citizens peoples in Tsai's apology case, , in response the expectation of citizens' peoples, besides bless for, joint success. Like 'confidence building', 'sharing benefits', and 'action-reciprocated' are essential ideologies in citizens communities, in addition considered mutual characteristics in political discourse. (Martukaw T (2016, 161-172).

3.2. Convention of Apology Discourse.

As a national apology, 's apology met formal apology prospects addresses. In formal apologies, moreover mutual for the apology-maker for borrowing the addresses' cultural perceptions also the language of explaining meaning of apology, for instance in apology of Australia for the stolen generations (Australian Settlement, 2019). demonstrated in Tsai's address, in her Atayal terms usage, 'balay' and 'sbalay', to an apology interpreting definition. Tsai besides adopted this explanation for referring to what she claimed she is doing, that is facing the past fact by counting the past offenses, and what she expected her apology outcomes, that is settlement (Huang et...al, 2019).

3.3. Venue of Apology Ceremony.

The apology ceremony was hosted in the Presidential Office Building the place building initially familiar of being the Taiwan Sotokufu "Taiwan Imperial Government-General Office" at the time of Taiwan Japanese ruling preceding overthrow Japan at the end of the second World War, the place is chosen to ROC housing nationalist regime, led by Chiang Kai-shek. Since As the Japanese colonial government and ROC the nationalist government are largely known for being authoritarian governments, historically, the building itself is considered as authoritarianism in Taiwan symbol.

3.4. Apology Production And Interpretation Socio-Cognitive Dimensions

Tsai the "President" is known to be citizens, as she is one quarter Taiwanese Paiwan from her grandmother's side. accordingly, during the president was preparing the national apology to Taiwan natives, she presented both the regime (the offender), also the descendants of citizens (the victims). Furthermore, at the ceremony, the president acted like tribal priest or Christian clergy person (peacemaking- mediator), hosted religious ceremony, also led the tribal people in praying for blessings from their Gods. Namely, the president concurrently during the ceremony, she was performing three roles. By depending this 'trinity' attitude (Kisasa et...al, 2016), notwithstanding indirectly, she seemed to request for inspiring socio-cultural backing 'triple' degree from the public. In addition, on the President's apology, the Yami people, one of Taiwan's citizens peoples are initiation protest against discarding, besides the procrastination in re-packaging, nuclear remaining on their lands on Orchid Island, Taiwan faraway island (The News Lens: 2019).

Conclusion The current paper adopted "Critical Discourse Analysis" as a theoretical agenda for analyzing national Tsai's apology to the citizen of Taiwan. The analyses identifying and interpreting the way ideology and authority are expressed in Tsai's address text, besides the associated ceremony. Moreover, because the is appropriate for inspecting the associates between social practice and the language, altogether with cultural and social changes, the analysis also indicating the existing and possible cultural besides social changes succeeding the president's apology. Emphasizing on CDA methodology to a national apology sought after providing at the citizens standpoint to discourse analysis kind offering by another linguists (Augoustinos et al., 2011 besides Schmidt, 2010). The method allowing the president's apology to be deliberated on text of three levels, address, and society in it is recognized, delivering, and perceiving. The matter enabling the research to boost the reason considerate the reason behind the president's apology did not succeed in receiving a optimistic response, in spite of her apology and settlement strategies obvious expressions. Following the president's apology, the relations between the citizens and Han majority the minority appeared to develop further combative, the citizens are demanding

their lands reservation began more fervent, and Han majority's concern related with bringing up the rear of the privileges having long gained is motivated. These post-apology happenings supposed president's national apology is not achieving settlement; instead it seems to worsen the last long hidden tension between non-citizens and citizens populations. Nonetheless, it is worth mentioning president's government considered the first for reversing its status besides delivering an formal apology to Taiwanese natives. During thoughts concerning what establishes an 'qualified' and 'adequate' apology difference, there existed less suspicion the president's apology considered the first step towards settlement, and opening a gate for starting negotiation again with Taiwanese natives concerning their requirements for citizens land rights self-possession .

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