

RECONCILING CONFLICTS OF CANADIAN RACISM THROUGH HEGEMONY OF PAPAL APOLOGIES: PERSPECTIVES FROM CRITICAL DISCOURSE ANALYSIS
Menyelesaikan Konflik Rasisme Kanada Melalui Hegemoni Permohonan Maaf Paus: Perspektif Analisis Wacana Kritis

Elisa Nurul Laili^a, Riyadi Santosa^b, Tri Wiratno^c, Mangatur Nababan^d

^aUniversitas Hasyim Asy'ari Tebuireng Jombang, Indonesia
Tebuireng, Jl. Irian Jaya No.55, Cukir, Kec. Diwek, Kabupaten Jombang, Jawa Timur 61471

^{abcd}Universitas Sebelas Maret, Surakarta, Indonesia
Kentingan Jl. Ir. Sutami No.36, Jebres, Kec. Jebres, Kota Surakarta, Jawa Tengah 57126

Pos-el: elisa_nurullaili@yahoo.co.id

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Abstract

Permintaan maaf merupakan salah satu tindak tutur ekspresif yang bertujuan untuk menghapus luka. Teks tutur yang dituturkan oleh orang-orang yang paling berpengaruh memiliki fungsi transaksional untuk menekankan isi permintaan maaf sebagai tindak tutur itu sendiri. Permintaan maaf Paus dianggap sebagai momen penting untuk mendamaikan konflik masyarakat, khususnya masyarakat adat Kanada. Strategi yang digunakan Paus dalam permintaan maafnya dinilai berhasil, karena mendapat tanggapan positif dari keluarga korban. Penelitian ini menguraikan strategi permintaan maaf Paus Fransiskus kepada masyarakat adat Kanada dengan menggunakan model CDA yang dikemukakan oleh van Dijk dan Foucault serta teori strategi permintaan maaf yang dikemukakan oleh Trosborg. Data diambil dari transkrip tuturan yang diperoleh dari situs web resmi dan dianalisis menggunakan analisis isi. Melalui uraian strategi permintaan maaf, dapat disimpulkan bahwa Paus Fransiskus menggunakan strategi langsung dan tidak langsung yang menunjukkan upayanya untuk menghapus isu rasisme di masyarakat. Hal ini juga menunjukkan bagaimana hegemoni memegang peranan utama untuk mengatasi isu rasisme yang diangkat oleh media. Diharapkan dapat diteliti lebih lanjut untuk mendapatkan penjelasan lebih lanjut tentang peran bahasa untuk mendamaikan konflik tersebut.

Kata Kunci: Permintaan Maaf, Analisis Wacana Kritis, Hegemoni, Rasisme, Tindak Tutur

Abstrak

Apology is one of expressive speech acts aims to erase the wound. Speech texts, uttered by most influential people, has transactional function to emphasize the content of the apology as speech act itself. Pope's apology is considered a significant moment to reconcile societal conflicts, especially indigenous Canadians. The strategy used by Pope in his apology was considered successful, because it received a positive response from the victim's family. This study describes Pope Francis' apology strategy to Indigenous Canadians using the CDA model presented by van Dijk and Foucault and the theory of apology strategy proposed by Trosborg. The data are taken from the speech transcripts derived from official websites and analyzed usik content analysis. Through the description of apology strategies, it can be

concluded that Pope Francis used direct and indirect strategies that show his effort to erase the racism issues in society. This also shown how hegemony handles the main role to overcome the issues of racism that has raised by the media. It is hoped to be investigated further to get more explanation of language roles to reconcile the conflicts.

Keywords: Apology, Critical Discourse Analysis, Hegemony, Racism, Speech Acts

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INTRODUCTION

The world was recently left stunned by the apology issued by Pope Francis to a group of Indigenous Canadians comprised of *First Nations*, *Inuit*, and *Metis*. The apology, delivered by the Pope on Friday, April 1, 2022, at the Vatican, was attended by 32 individuals, including family members and delegates from indigenous communities representing the aforementioned groups. The apology issued by Pope Francis was a response to past events that occurred in Canada, which were carried out by the Catholic Church and have since been a source of regret for the Pope. The regretful events in question transpired in boarding schools, which were attended by children of indigenous Canadians. The impetus for the Pope's apology was the discovery of a mass graveyard at the former Kamloops Indian Residential School in British Columbia, one of Canada's western provinces. The gravesite, discovered in May 2021, was marked by unnamed headstones, and the discovery has since been a source of great sadness and consternation for Indigenous Canadians. Pope Francis' apology to the Indigenous Canadians was a significant moment in the Catholic Church's history, as it represented a moment of reckoning for past wrongs. The apology was a crucial step in healing the wounds of the past and building a brighter future for Indigenous Canadians (www.idntimes.com).

Actually, the boarding school has been closed for a long time. It is said that the boarding schools had been closed to operate since 1978. However, the discovery of the mass grave seemed to reopen old wounds for those indigenous people. This incident is reconnected with the Sixties Scoop incident that occurred in the 16th century to the 18th century AD. The Sixties Scoop incident, is one of the unforgettable dark histories of the Canadian nation, as summarized from indigenousfoundations.arts.ubc.ca. The term Sixties Scoop itself was coined by Patrick Johnston (1983) in his writings entitled *Native Children and the Child Welfare System*. The Sixties Scoop referred to the mass displacement of Canadian Indigenous children from their families into affiliations which at the time were said to be systems involved to ensure the welfare of those children. The displacement of these children to boarding schools often without their families or parents permission. This incident is said to be an attempt to force cultural assimilation and the abolishment of indigenous Canadian identity.

This is said to be an attempt to genocide the indigenous Canadian cultural identity as expressed by Sixties Scoop survivors. In addition to physical, emotional, and sexual abuse, forced labor and neglect are also committed within these institutions. In addition, children are prohibited from using their mother tongue and forced to abandon their traditional beliefs. This is what most people call as the cultural genocide (www.idntimes.com). After the discovery of a mass grave with unnamed headstones earlier, the indigenous Canadian community was again in chaos. The efforts to apologize to the provincial authorities seemed to be drowning again in various ridicule that was echoed again from the families, survivors, several Human Rights Movements, and several mass media. At its peak, the Catholic Church authorities invited them (First Nations, Inuit, and Metis) to the Vatican to directly meet Pope Francis. On

that occasion, Pope Francis announced his apology publicly and broadcast live in Italian which was later translated into English.

Religion has been consigned to the private domain by contemporary notions of the public sphere. In this perspective, religion is a problem for the individual and has no bearing on society as a whole, as morality is derived from secular humanism. Pope Francis has been described as succeeded in bridging the gap between private religion and the secular public realm, just as he has transcended sanctified and reified forms of religious activity. Pope Francis known as the pope who is not a liberation theologian, agrees with many of its concerns, particularly its emphasis on social issues and the involvement of the Church on behalf of the underprivileged (Noda, 2017).

Many scholars have investigated apology (Pramasivam, et al., 2019; Kalinina, et al., 2020). There are also many approaches and theories used to solve the problems. Because apologies as expressive speech acts, culture-bound, and deal with politeness, it is always interesting to be discussed. Moreover, the apology which is announced publicly by the Pope Catholic is a special event. The text written as speech becomes interesting to be studied, if it is related to the critical discourse analysis approach as presented by Shahab et al. (2019).

THEORETICAL BASIS

Research on apology speech acts in classroom discourse has also been conducted by several researchers, including Shim (2009), Ghenaati & Naeini (2019), and Masita (2021). Shim (2009) employed a sociolinguistic approach in EFL classes with English speakers from Seoul, while Ghenaati & Naeini (2019) used a communicative pragmatic approach in EFL classes with English speakers from Iran. Alfghe & Mohammadzadeh (2021) applied a pragmatic approach in EFL classes with English speakers from Libya. A limitation of classroom discourse is that conditions can be manipulated to meet the researcher's objectives. In other words, the results sometimes differ from natural conditions.

A cognitive pragmatic approach to apology speech acts has also been undertaken by Shevchenko & Gutorov (2019). AWK research on apology speech acts using a crisis management approach has been conducted by Liu & Li (2021) and Falco et al. (2021). The difference is that Liu & Li (2021) included a multimodal analysis in their critical discourse analysis, while Falco et al. (2021) examined the genre within Twitter tweets. Previously, Falco (2018) researched apology speech acts using a crisis communication approach. Critical discourse analysis is more relevant to social events. Researchers studying apology speech acts with the above AWK approaches place greater emphasis on historical context and factors beyond language (external factors, such as multimodality and crisis management).

Research on apology speech acts using a corpus linguistic approach has also been conducted. Jacobson (2004) studied apologies and apologetic attitudes in Modern English with a diachronic corpus linguistic approach. Chaemsaitong (2006) used a synchronic pragmatic approach with the aid of a corpus to examine apology speech act data from letters of poverty dispensation in 17th- and 18th-century England. Shukla & Shukla (2018) researched public apologies in Indian languages using WordNet, SentiWordNet, and WordNet-Affect. Their findings contribute to studies in computational semantics and psycholinguistics. Research using a corpus linguistic approach offers the advantage of accuracy in corpus usage frequency (linguistic data). However, a limitation that requires further investigation is the accuracy of meanings generated by machines or artificial intelligence compared to those derived from human understanding and interpretation.

The present research aims to analyze the apology strategy adopted by Pope Francis using a critical discourse analysis (CDA) approach. The theory used was proposed by Van Dijk and Foucault. The most relevant previous research is the research conducted by

Anggraini (2020) and Ahsanu (2013). Anggraini (2020) found that cohesive discourse is formed by the lexical and grammatical aspects of a text. This aspect can be seen in the text of Kevin Rudd's inauguration speech as Prime Minister of Australia in 2008. In addition, the use of vocabulary, repetition of anaphora, epistrophe, and tautoses as well as the use of active sentences with transitive verbs and the use of the reference 'we' which refers to the white-skin race, and the reference 'they' which refers to the Aboriginal generation. The discourse practice analysis conducted by Anggraini (2020) uses the CDA of the Fairclough model: (1) the linguistic characteristics of the text, (2) processes related to the production and consumption processes of texts, and (3) broader social practices that include socio-cultural practices.

Opting out or avoidance strategy. Strategy 0 is a denial of the event that causes someone to be responsible for something. Avoidance strategies include a) explicit refusal to take responsibility; b) implicit refusal to take responsibility; c) justification with arguments; d) blaming others by involving a third party (but the impact is more painful); d) attack those who hold responsible for them.

Evasive strategies. Strategy 1, almost the same as strategy 0, is the person failing to take over the responsibility. The difference is, in strategy 1, the person who is asked to take responsibility does not refuse or deny it, but rather minimizes the pain experienced by the person who asked for responsibility. The evasive strategies include a) minimizing pain; b) questioning the prerequisites for a matter for which he is asked for responsibility; c) blaming others.

In strategy 0 and strategy 1, people who are held accountable are both unwilling or failing to take responsibility for actions that cause others to feel sick or harmed. *Indirect strategy.* Strategy 2 is a strategy of taking over responsibility, in the sense that the person who is asked for his responsibility indirectly admits or takes over for the act of hurting/injuring the person asking for responsibility. Indirect strategies acknowledge responsibility to the injured/harmed party. Sub-strategies of it include a) implicit acknowledgment; b) explicit acknowledgment; c) expression of unintentional or no intention to take action that causes pain/loss; d) expression of self-depreciation or weakness; e) expression of shame; and f) explicit acceptance of his actions that are considered guilty/harmful.

Explanation or account or strategy to explain or tell a story. Strategy 3 is a strategy to mitigate the mistake by trying to explain or tell the chronology and situation of the incident. The explanations or stories include a) implicit story; and b) explicit story.

Direct strategy. Strategy 4 is when the person being held accountable directly apologizes, or apologizes explicitly with verbs that indicate an apology, for example using words *sorry*, and *apologize*. The direct strategies include a) expression of regret, with the verb *sorry*; b) offer an apology, with the verb *apologize*; c) ask for apologize, with the verbs *excuse*, *please*, *forgive*, and *pardon*.

After applying tactics 2, 3, and 4, the individual who is held accountable for the pain/loss will typically add a remedial support or improvement plan. This is a strategy for providing remedial support or repairs.

Thus, it is considered by Trosborg as 5, 6, and 7 strategies, which include: 5) expression of concern for the speech partner; 6) a promise not to repeat the event in the future; 7) offer repairs.

Trosborg (1994) also states internal modification strategies used by speakers (people who are asked for responsibility) to minimize the pain and to reduce blame by people who complain. Usually, this strategy serves to maintain harmony between the speaker and the speech partner, so that it can be said as a function of interpersonal level speech acts in discourse. These modifications can be seen as follows: 1) *Downtoners*: use of adverbs as sentence modifiers, for example: *just*, *simply*; or adverbs that express uncertainty, for

example: *perhaps, maybe, possibly*; 2) *Understaters*: the use of phrases that represent the situation being complained of, for example *a little bit, a second, not very much*; 3) *Hedges*: use of adverbs with the intention of avoiding the person complaining about the proposition, for example *kind of, sort of, somehow*; 4) *Subjectivizers*: the use of modifiers that determine the proposition as the speaker's personal opinion, for example: *I think, I suppose, I'm afraid, in my opinion*; 5) *Intensifiers*: the use of adverbials that strengthen a proposition, to 'reveal' unintentional, regret or shame, for example: *terribly sorry, really shame*; 6) *Commitment upgraders*: sentence modifiers that express a specific commitment to a proposition, for example: *I was sure/certain/positive that you wouldn't mind/ that you would forgive me*; 7) *Cajolers*: how to start words that function as interpersonal level speech acts in discourse to maintain good relations between speech actors, for example: *you know, you see, I mean*; 8) *Appealers*: the use of discourse elements such as question tags, which aims to get responses from people who complain/hurt/harm. For example: *OK? Right? Don't you think?*

The discourse elements of van Dijk's model used by researchers in this research are the adaptation of Eriyanto (2001), which can be seen as follows.

Table 1.
Adaptation of Van Dijk's Discourse Elements by Laili (2022)

Discourse Structure	Object to be Observed	Element(s)
Macrostructure	<u>Thematic</u> Themes/topics that are put forward in a text	Topic/theme
Superstructure	<u>Schematic</u> How are news sections and sequences schematized in the text.	Scheme
	<u>Semantics</u> The meaning you want to emphasize in the text	Setting, detail, meaning, presupposition, entailment.
	<u>Syntax</u> How sentences are selected (form, arrangement).	Sentence structure, cohesion, coherence, nominalizing pronouns, passivation, ellipsis
	<u>Stylistics</u> How is the choice of words used in the text?	Lexicon, metaphor, figure of speech, register, slang, colloquial, jargon, argot, euphemism, dysphemism
Microstructure	<u>Rhetoric</u> How and in what way is the emphasis of the text done.	Graphics, expressions, repetition, punctuation, capitalization, emoji use, question tags
	<u>Pragmatics</u> What is the meaning and purpose in the text.	Speech acts (assertive, directive, commissive, expressive, declaration), implicature, explication, cooperative principle, politeness principle, deixis, reference (anaphora, cataphora)

This study analyzes the ideology of racism with a model developed and adapted from the elements of van Dijk's discourse above. The development is in the pragmatic element, namely observing speech acts in a text. The ideology of racism that is studied in discourse is present in the practice of discourse before the text is produced. The ideology of racism in the practice of discourse before the text was produced will be seen in the macrostructure, superstructure, and microstructure of Pope Francis' apology text about the cultural genocide committed by the Catholic Church in Canada in the past.

RESEARCH METHOD

This study uses a CDA approach with the content analysis method. The approach used to analyze the data are presented by van Dijk (1991, 1993, 1997, 2001, 2015) and Foucault (via Pala, 2015). Van Dijk's CDA model is used to express the ideology of racism in the practice of discourse before the text is produced, while Foucault's CDA model is used to reveal the hegemony contained in the practice of discourse after the text is produced. Van Dijk's CDA model as quoted in Eriyanto (2001) to analyse the text can be described as follows:

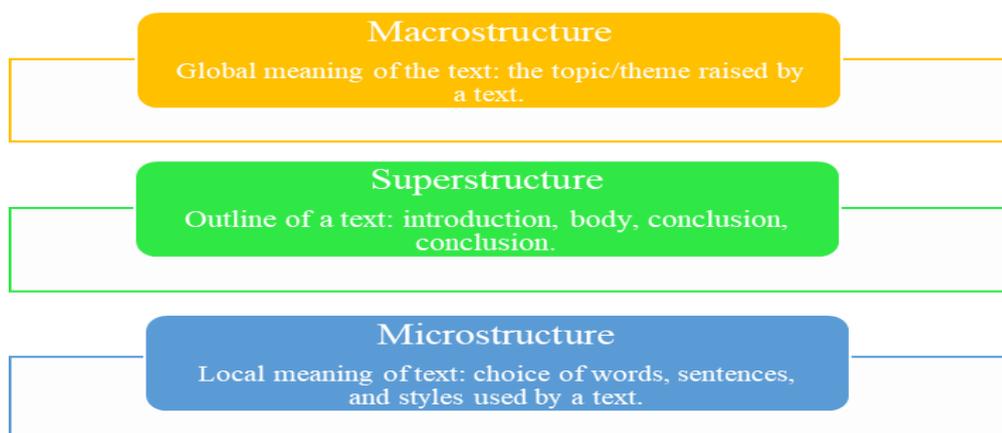


Figure 1.
Text Structure according to van Dijk adapted from Eriyanto (2001)

The text that was analyzed is Pope Francis' apology speech, which was translated from Italian to English. The text of Pope Francis's apology was delivered on Friday, April 1, 2002 at the Vatican, in front of 32 representatives of *First Nations*, *Inuit* and *Metis* and broadcast live on several foreign TV stations, such as *Al Jazeera*, *CBC*, and so on. The data source in this study is the transactional oral text (Sumarlam, 2021) in the transcript of Pope Francis' speech. The text is analyzed according to the three structures above. The text read by Pope Francis in Italian was translated into English. The English text was taken from www.ctvnews.ca and www.theglobeandmail.com for further analysis in this study.

DISCUSSION

Pope Francis' apology is a moment awaited by the families of the survivors, as well as the surviving survivors, who are all members of the *First Nations*, *Inuit*, and *Metis* groups. The speech act of apologizing is one part of expressive speech acts (Yule, 1996) and acknowledgment speech acts (Allan, 2014). An apology is an act to repair good relations which is expressed by an expression of regret for events or actions in the past. In apologizing, the speaker admits that he has caused something to happen that has a negative impact on others (Martinet, 2013). This research starts by analyzing the macrostructure, super structure, and microstructure of Pope Francis' apology text. After that, the analysis of the linguistic aspect was seen from the use of the expressive speech act strategy of apology delivered by Pope Francis, using the theory proposed by Trosborg (1994).

Macrostructure of Pope Francis' Apology Speech

The macrostructure includes an analysis of the themes/topics that are put forward in a text. The theme or topic that is put forward in the research data source is Pope Francis' apology for the despicable behaviour carried out by the Catholic Church in Canada in the past. This can be seen in the following data:

“For the deplorable conduct of those members of the Catholic Church, I ask for God's forgiveness and I want to say to you with all my heart: I am very sorry. And I join my brothers, the Canadian bishops, in asking your pardon.”

Sorry is one of Pope Francis's words became the core or topic of Pope Francis' apology speech. The heart of the previous speech was an apology for the disgraceful behaviour committed by the Catholic Church in Canada in the past. The despicable behaviour that Pope Francis refers to is colonization, suffering, discrimination and violence, especially during boarding school. This can be seen in the following data:

*“The chain that passed on knowledge and ways of life in union with the land was broken by a **colonization** that lacked respect for you, tore many of you from your vital milieu and tried to conform you to another mentality.”*

...
*“... I was able to enter into and be deeply grieved by the stories of the **suffering, hardship, discrimination** and various forms of **abuse** that some of you experienced, particularly in the residential schools.”*

The data above shows the regret of Pope for the past actions which are suffered by Indigenous Canadians. Pope tries to apologize, showing sympathy and empathy for all the suffers in this speech.

Super Structure of Pope Francis' Apology Speech

The superstructure includes a schematic analysis of how parts and sequences of speech are schematized in the text. The scheme of the apology in the text of Pope Francis' apology speech is the opening, the body, and the closing. The text of the speech opened with a greeting accompanied by **thanks** to those involved in Pope Francis' apology. Greetings accompanied by thanks at the opening of the speech can be seen in the following data:

*“Dear brothers and sisters,
Good morning and welcome!”*

*“I thank Bishop Poisson for his kind words and each of you for your presence here and for the prayers that you have offered. I am **grateful** that you have come to Rome despite the difficulties caused by the pandemic.”*

...
“I thank you for having opened your hearts to me, and for expressing, by means of this visit, your desire for us to journey together.”

After greeting, Pope Francis opened his speech by taking the aphorism “*In every deliberation, we must consider the impact on the seventh generation.*” This indicates that Pope Francis uses aphorisms or proverbs as a form of his appreciation for local wisdom, in this case is a universal culture. The Pope emphasized in the previous sentence that proverbs or aphorisms are not merely phrases or sentences that are spoken, but also as instructions in dealing with life as quoted from the following data: “*It is not only a turn of phrase but also a way of viewing life.*”

Furthermore, the text of the speech conveys the contents of the speech, namely regrets for past disgraceful actions, apologies, commitments, promises to repair relations/reconciliation with concrete actions. Excerpts from the data can be seen below:

“All this has made me feel two things very strongly: indignation and shame.”

...
I also feel shame - sorrow and shame - for the role that a number of Catholics, particularly those with educational responsibilities, have had in all these things that wounded you, in the abuses you suffered and in the lack of respect shown for your identity, your culture and even your spiritual values. All these things are contrary to the Gospel of Jesus Christ. For the deplorable conduct of those members of the Catholic Church, I ask for God's forgiveness and I want to say to you with all my heart: I am very sorry. And I join my brothers, the Canadian bishops, in asking your pardon.

...
Dear brothers and sisters, it is my hope that our meetings in these days will point out new paths to be pursued together, instill courage and strength, and lead to greater commitment on the local level. Any truly effective process of healing requires concrete actions. In a fraternal spirit, I encourage the Bishops and the Catholic community to continue taking steps towards the transparent search for truth and to foster healing and reconciliation.

...
Dialogue is the key to knowledge and sharing, and the Bishops of Canada have clearly stated their commitment to continue advancing together with you on a renewed, constructive, fruitful path, where encounters and shared projects will be of great help."

Finally, Pope Francis closed the speech with a promise or assurance that the despicable acts of the past will never be repeated in the future. It can also be interpreted that Pope Francis concluded that the actions of the past were reprehensible actions that would not be repeated in the future either by the Diocese of Canada or by Catholics in general. The Pope also offered dialogue, support and cooperation in the future, as a form of responsibility to improve good relations with full kinship. This can be seen in the following quote:

"I wish to tell you that the Church stands beside you and wants to continue journeying with you. Dialogue is the key to knowledge and sharing, and the Bishops of Canada have clearly stated their commitment to continue advancing together with you on a renewed, constructive, fruitful path, where encounters and shared projects will be of great help.

...
I will be happy to benefit again from meeting you when I visit your native lands, where your families live. So I will close by saying "Until we meet again" in Canada, where I will be able better to express to you my closeness.

...
I assure you of my prayers, and upon you, your families and your communities I invoke the blessing of the Creator."

From the use of 'present tenses' in the closing sentence above, as seen in the verb **stands, wants, assure**, it can be concluded that the Pope's words contain promises in the future. In addition, the use of 'future tenses' as in "I will be happy, when I visit your native lands, and I will be able to better to express to you my closeness", also indicates a promise of actions to be taken in the future.

Microstructure of Pope Francis' Apology Speech

The microstructure seen in the text of Pope Francis' apology speech is contained in the pragmatic elements of the text, namely the speech act strategy used by Pope Francis and the choice of words. Pope Francis' apology strategy can be described as follows.

Evasive strategy.

In this regard, Pope Francis does not deny but seeks to minimize the pain experienced by victims and their families who have experienced cultural genocide or past despicable acts (*First Nations, Inuit and Metis*). The evasive strategies used by Pope Francis are:

- a) Minimizes pain. Pope Francis tries to show concern with his sympathy. In this case, Pope Francis expressed his sympathy by putting himself in the victim's situation. as quoted in the following data:

“Listening to your voices, I was able to enter into and be deeply grieved by the stories of the suffering, hardship, discrimination and various forms of abuse that some of you experienced, particularly in the residential schools.”

The choice of the words *able to enter* and *be deeply grieved* contains expressions of deep sympathy, because the speaker tries to show the feelings experienced after listening directly from the victim and the victim's family about past events, namely the incident at the boarding school. In addition, the words *suffering, hardship, discrimination* and *abuse* are also used to show the speaker's sympathy and empathy for the speech partner, in this case the victim and his family.

- b) Blaming other people or parties. On the other hand, Pope Francis emphasized that mistakes were made by other parties, namely members of the Canadian Catholic Church in the past, especially those involved in learning discipline activities (boarding schools). So, the fault is not committed by the Canadian Catholic Church at this time. This can be seen in the following data quote:

“I also feel shame - sorrow and shame - for the role that a number of Catholics, particularly those with educational responsibilities, have had in all these things that wounded you, in the abuses you suffered and in the lack of respect shown for your identity, your culture and even your spiritual values. All these things are contrary to the Gospel of Jesus Christ. For the deplorable conduct of those members of the Catholic Church, I ask for God's forgiveness and I want to say to you with all my heart: I am very sorry. And I join my brothers, the Canadian bishops, in asking your pardon.”

The choice of the phrase *a number of Catholics* indicates that the perpetrators of disgraceful acts were only carried out by a few people or individuals. Meanwhile, the phrase *those members of the Catholic Church* also refers to references to individuals from the Canadian Catholic Church in the past. This can be seen from the choice of ‘past tenses’ used, namely *have had wounded*. While Pope Francis, together with the Diocese of Canada today, is trying to take over the responsibility, by apologizing, as can be seen in the ‘present tenses’ used in the sentence *“And I join my brothers, the Canadian bishops, in asking your pardon.”*

Indirect strategy.

In this case, Pope Francis takes responsibility for the past disgraceful actions of the person being held accountable. He is on behalf of the Catholic Church/Religion, also indirectly admits or takes over for acts of harm/harm to victims and their families who experienced past cultural genocide (*First Nations, Inuit, and Metis*). Indirect strategies used by Pope Francis include:

- a) Explicit acknowledgment. Pope Francis explicitly acknowledged that despicable acts were committed by the Canadian Catholic Church in the past. This can be seen in the following quote:

“I was able to enter into and be deeply grieved by the stories of *the suffering, hardship, discrimination and various forms of abuse that some of you experienced, particularly in the residential schools.*

...
for the role that a number of Catholics, particularly those with educational responsibilities,

...
For the deplorable conduct of those members of the Catholic Church, ...”

The choice of the words *suffering, hardship, discrimination* and *abuse* as well as *deplorable conduct* is an acknowledgment of the mistakes that have been made. The choice of words represents the feelings that are often voiced by the victim and the victim's family. In addition, the Pope also chose the phrase *a number of Catholics* and *members of the Catholic Church*, to describe the designation of which actor or perpetrator was responsible for this despicable incident in the past.

Then he emphasized the use of ‘apposition’ *particularly those with educational responsibilities and references to those*, in which the Pope emphasized that not all Catholics were responsible for this disgraceful act, but only a few Catholics in the past, especially those who were responsible for boarding schools.

b). Expression of shame. In this regard, Pope Francis expressly and directly expressed his anger and shame due to the disgraceful acts committed by members of the Canadian Catholic Church in the past, especially to the victims and their families. This can be seen in the following quote:

“All this has made me feel two things very strongly: indignation and shame.

...
I also feel shame - sorrow and shame”

As seen in the data above, the Pope uses repetition or repetition for the word *shame*. This aims to make emphasis on the proposition that is spoken, in this case is the shame of despicable actions in the past. The Pope chose the word *indignation*, which means anger, to emphasize that not all Catholics were involved in the incident. Once again, the Pope expressed anger at a certain person, namely the Catholic Church in Canada who was responsible for boarding schools in the past.

c) Explicit acceptance of actions that are considered guilty or detrimental to others. In his speech, the Pope also explicitly accepted that the actions of members of the Catholic Church in Canada who were responsible for boarding schools in the past were actions that harmed others (the victims and their families) and were against the teachings of the Catholic religion. The Pope asserts by using the word *contrary to*, which has a contradictory meaning.

“All these things are *contrary to the Gospel of Jesus Christ.*

...
Clearly, the content of the faith cannot be transmitted in a way *contrary to the faith itself*”

Explanation or account or strategy to explain or tell a story.

This strategy was also carried out by Pope Francis in his apology speech. This strategy can be seen as an attempt to explain or tell the chronology and situation of events. The strategies used include:

a) Implicit Story. The Pope uses a form of analogy, namely the analogy of a tree. This analogy is used to tell the events that happened in the past. The Pope's analogy is a picture of a tree bearing fruit, but its roots uprooted by tragedy. This can be seen in the following quote:

“Yet that tree, rich in fruit, has experienced a tragedy that you described to me in these past days: the tragedy of being uprooted.”

Then, the Pope also likened the incident as a form of political, ideological and economic colonization which is still common today. The colonization was driven by greed and a thirst for power and profit enjoyed by only a minority of humans, in a history and tradition. Thus, these problems must be found joint solutions so that they do not repeat themselves in history and traditions in the future. This can be seen in the following quote:

This is something that, unfortunately, and at various levels, still happens today. How many forms of political, ideological and economic colonization still exist in the world, driven by greed and thirst for profit, with little concern for peoples, their histories and traditions, and the common home of creation! Sadly, this colonial mentality remains widespread. Let us help each other, together, to overcome it.”

b) Explicit Story. In addition to implicitly telling stories, the Pope continued cheerfully explicitly about past events that were considered painful and detrimental to the victim and her family. This can be seen in the following quote:

“In this way, great harm was done to your identity and your culture, many families were separated, and great numbers of children fell victim to these attempts to impose a uniformity based on the notion that progress occurs through ideological colonization, following programs devised in offices rather than the desire to respect the life of peoples.”

The Pope chose the phrase *great harm was done to your identity and your culture and ideological colonization* instead of using the phrase ‘cultural genocide’, as used by the mass media to minimize conflicts that occur. The use of this term can also be called euphemism. Euphemism is the process of using euphemisms in speech, in line with Allan and Burrige (1991) who define euphemism as the use of terms to replace inappropriate expressions to avoid the possibility of losing face, both the person being spoken to, and a third party (who is listening).

Direct strategy.

The direct strategy was also used by Pope Francis to express his apology. The Pope apologizes explicitly with verbs indicating an apology. Direct strategies include:

a) Expression of regret, with the verb *sorry*. This is reflected in the following quote:

“For the deplorable conduct of those members of the Catholic Church, I ask for God's forgiveness and I want to say to you with all my heart: I am very sorry.”

In addition to showing an expression of regret with the word *sorry*, the Pope also uses *intensifiers* or the use of adverbs that strengthen the proposition to 'reaffirm' regret, namely the adverb *very*.

b) Apologizing, with the verbs *excuse*, *please*, *forgive*, and *pardon*. The Pope also apologized with the explicit verbs *forgiveness* and *pardon* as seen in the quote below:

“I ask for God's forgiveness and I want to say to you with all my heart: I am very sorry. And I join my brothers, the Canadian bishops, in asking your pardon.”

In the quote, the Pope expresses an apology to God or God's forgiveness and apologizes to the victims or families who represent the *First Nations*, *Inuit* and *Metis* in ‘*asking your pardon*’.

Strategies for remedial support or improvement.

From the data, it can be seen sub strategies for remedial support done by Pope Francis' include the following points:

a) Expression of concern for the interlocutor. This can be seen in the quote as follows:

“Listening to your voices, I was able to enter into and be deeply grieved by the stories of the suffering, hardship, discrimination and various forms of abuse that some of you experienced, particularly in the residential schools.”

The Pope expressed concern at the pain, discrimination and violence perpetrated by members of the Canadian Catholic Church in the past against victims. The Pope also positions himself to enter and feel the deep sorrow felt by the victims. The Pope also showed concern by using the clause *listening to your voice*, which indicates concern for the voices of the victims.

b) Promise not to repeat the event in the future. The Pope promised that such an event would not occur in the future. This can be seen in the following quote:

“Without real indignation, without historical memory and without a commitment to learning from past mistakes, problems remain unresolved and keep coming back. We can see this these days in the case of war. The memory of the past must never be sacrificed at the altar of alleged progress.”

c) Offering repair. At the end of his speech, the Pope also offered several improvements to the victims, including by taking concrete actions to restore trauma, seek the truth transparently, seek reconciliation to rediscover and revitalize the culture of indigenous peoples. In addition, the Pope also reiterated the commitment of the Church and the Diocese of Canada to accompany victims and their families, discover their indigenous traditions and provide support in these efforts.

“Any truly effective process of healing requires concrete actions. In a fraternal spirit, I encourage the Bishops and the Catholic community to continue taking steps towards the transparent search for truth and to foster healing and reconciliation. These steps are part of a journey that can favour the rediscovery and revitalization of your culture, while helping the Church to grow in love, respect and specific attention to your authentic traditions. I wish to tell you that the Church stands beside you and wants to continue journeying with you. Dialogue is the key to knowledge and sharing, and the Bishops of Canada have clearly stated their commitment to continue advancing together with you on a renewed, constructive, fruitful path, where encounters and shared projects will be of great help.”

The text above encourages a healing process, reconciliation, and cultural revitalization, specifically in the context of the Catholic Church's relationship with Indigenous communities in Canada. Given the social and historical context, the discourse acknowledges past harms while positioning the Church as an ally committed to constructive dialogue and respectful coexistence. He uses the words *healing*, *reconciliation*, and *journey* to suggest an ongoing process, framing the Church as proactive in addressing past harms. Moreover, *fraternal spirit* conveys a tone of familial solidarity, which implies mutual respect and shared responsibility. In addition, the clause of *transparent search for truth* indicates a commitment to honesty and implies previous secrecy or mistrust, signaling the Church's intent to confront past wrongdoings openly. Finally, the hope of *rediscovery and revitalization of your culture* subtly acknowledges Indigenous identity, signaling respect for cultural autonomy while subtly positioning the Church as a facilitator of positive change.

From text above, it can be seen that the Church, represented through *the Bishops and the Catholic community*, is portrayed as supportive and willing to accompany Indigenous people in their healing journey, positioning itself as an ally rather than a dominant authority. Indigenous communities are referenced in terms that highlight cultural strength, resilience, and autonomy. The use of your authentic traditions suggests a respectful acknowledgment of Indigenous heritage, validating its importance.

By framing dialogue as *the key to knowledge and sharing*, it implies that these are achievable goals when both parties actively engage in mutual understanding and cooperation, emphasizing a shift from past paternalistic attitudes to a more egalitarian approach. The above text subtly positions the Church as both supportive and repentant, acknowledging the Church's past role in harm without directly addressing specific wrongdoings. This framing reflects a careful balance of authority and humility, aiming to rebuild trust without relinquishing its influence. Phrases like *continue advancing together on a renewed, constructive, fruitful path* reinforce the Church's role in guiding this journey, implying its ongoing influence and responsibility in the reconciliation process. The repetition of *continue* implies a gradual, sustained commitment, acknowledging the complexity of reconciliation.

In summary, this statement serves multiple discursive functions: it positions the Church as committed to healing, highlights Indigenous agency in rediscovering cultural identity, and frames dialogue as a mutual effort. The language carefully balances respect for Indigenous traditions with the Church's implicit leadership role, seeking to rebuild trust and shape a new narrative of Church-Indigenous relations.

Van Dijk's Ideology of Racism in Discourse Practices “Before” the Text of Pope Francis' Apology Speech was Produced

A text is never separated from ideology, and has the ability to manipulate the reader towards an ideology (Zoest in Sobur, 2015). The views on racism associated with discourse are about discrimination, prejudice, slavery, domination and inequality between ethnicities or races. The dominant group controls various dimensions and various decisions in everyday life (Darma, 2009). In the discourse of cultural genocide in Canada, the dominant people and actors are the government and the Catholic Church involved during the *Sixties Scoop*. Meanwhile, the people who experience racist acts (kidnapping, forced cultural assimilation, prohibition to know indigenous culture in Catholic boarding schools, and harassment by individuals in boarding schools), are indigenous Canadians (*First Nations, Metis, and Inuit*).

A text is formed in a practice of discourse or discourse (Darma, 2009). The discourse circulating as social cognition (Darma, 2014) in indigenous Canadian communities is about the cultural genocide carried out by the Canadian Catholic Church against indigenous peoples (*First Nations, Metis, and Inuit*). Of course, this discourse is full of racism. Where, the

relevant authorities at that time dominated the indigenous Canadian tribes (*First Nations, Metis, and Inuit*). As is known, the government in the provinces of Alberta, Manitoba, and Saskatchewan, is a province that is inhabited by many indigenous Canadian tribes.

The text of Pope Francis' apology speech is a response to the practice of discourse (Darma, 2014) or the discourse circulating in society, about the cultural genocide experienced by the indigenous Canadians (*First Nations, Metis, and Inuit*), especially those carried out by the Canadian Catholic Church in the past. Pope Francis' apology speech is expected to erase the conflict and the impact of racism felt by the indigenous Canadian tribes (*First Nations, Metis and Inuit*).

From the analysis of the text in the previous subchapter, the Pope tried his best to apologize to the Canadian Catholic Church in the past, as the party was considered to have a racist colonial ideology still. The Pope used various strategies of apologizing, choosing dictions and sentences that were considered more reflective of remorse, concern, and concern for the victims. Furthermore, peace efforts through joint talks, taking concrete actions to restore trauma, transparently seeking the truth, seeking reconciliation to rediscover and revitalize the culture of indigenous peoples were also offered in his speech. In addition, the Pope also reiterated the commitment of the Church and the Diocese of Canada to accompany victims and their families, discover their indigenous traditions, and provide support in these efforts. It can be concluded, the Pope seeks to erase the discourse of racism that has been carried out in the past, and its effects are still felt by victims today.

Foucault's Ideology of Hagemony in Discourse Practices "After" Pope Francis' Apology Speech is Produced

The formation of discourse is an encounter between the dominant and the resistant. The dominant party creates discourse to be produced hegemonic. This hegemonic discourse is not always negative-destructive. However, it is undeniable that the discourse is still driven by the interests of the dominant party (Darma, 2009). Foucault in (Darma, 2009) asserts that the formation of discourse is a form of the application of power.

Gramsci in Sobur (2015), states that ideology is not just a system of ideas that can change. Ideology is also not something that can only be imagined and is outside of human activity. However, ideology has an existence in various human activities, making various rules for practical actions and human moral behaviour. Thus, ideology is equivalent to a unification of understanding between the conception of the world and behavioural norms (Simon in Sobur, 2015).

In the discourse of cultural genocide on Canadian indigenous tribes, it is seen that there is hegemony by Gramsci's concept (Darma, 2009), namely political power that is carried out by coercion, pointing to control over the intellectual life of the community through cultural means. Joll in Darma, (2009), also states that the hegemony of a political class means that the class has succeeded in persuading other social classes to accept the cultural, political, and moral values of that class. In the context of the cultural genocide in Canada, the visible hegemony was from the authorities (the government coupled with support from the Catholic Church in power at that time). The ruler hegemonized the indigenous Canadian tribes to forget and forcibly take over their native culture to the new culture. Cultural assimilation carried out by force systematically eliminates their original culture, because it was carried out since the victim was a toddler.

However, with the apology by Pope Francis, the discourse of cultural genocide seems to be deconstructed again with a new hegemony. Taking the term Darma, (2009), hegemony works by seeking official and legal support from the dominated majority group through democratic processes. This legitimacy is obtained from the creation of an opinion which in

this case is made by a Pope who occupies the highest throne of the Catholic Church in the Vatican, and legalization by a moral intellectual group, which in this case is carried out by representatives of families of victims of cultural genocide (*First Nations, Metis and Inuit*).

CLOSING

After careful examination of the macrostructure, superstructure, and microstructure of Pope Francis' apology speech, it can be concluded that the Pope's apology is a deliberate effort to combat racism and eradicate the ideology of cultural genocide propagated by the Canadian government and the Catholic Church in the past. Moreover, through the analysis of the linguistic aspects of the text, particularly the use of expressive speech acts of apology, the Pope aims to dismantle the negative hegemonic ideology that had been established in the past, and instead foster a more inclusive, legal, and democratic approach to governance. It is essential to note that the overarching goal of the apology is to promote conflict resolution and facilitate the reconciliation of all parties involved.

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