

AGENCY IN APOLOGY IN TORAJA LANGUAGE

PELAKU DALAM PERMINTAAN MAAF DALAM BAHASA TORAJA

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POST GRADUATE PROGRAM

HASANUDDIN UNIVERSITY

MAKASSAR

2013

AGENCY IN APOLOGY IN TORAJA LANGUAGE
PELAKU DALAM PERMINTAAN MAAF DALAM BAHASA TORAJA

Thesis

Submitted in Partial Fulfillment of the Requirements
for Magister Degree

English Language Studies Program

Written and submitted by

DEMITRIANA PONTO LOLOK

to

POST GRADUATE PROGRAM

HASANUDDIN UNIVERSITY

MAKASSAR

2013

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Menyatakan dengan sebenarnya bahwa tesis yang saya tulis ini benar-benar merupakan hasil karya saya sendiri, bukan merupakan pengambil alihan tulisan atau pemikiran orang lain. Apabila dikemudian hari terbukti atau dapat dibuktikan bahwa sebagian atau keseluruhan tesis ini hasil karya orang lain, saya bersedia menerima sanksi atas perbuatan tersebut.

Makassar, 30 Oktober 2013

Yang menyatakan,

DEMITRIANA P. LOLOK

*Now all glory to God,
who is able,
through His mighty power at work within us,
to accomplish infinitely
more than we might ask or think.*

Eph 3:20

ACKNOWLEDGMENT

Be the glory to Almighty God who makes things possible.

Unlimited thanks are dedicated to my beloved parents, **M.D. Ponto, S.Th and Heryana Ary, S.P.**, and my family, especially **Desmiyanti Ary** for all encouragement, prayers, deep love, and supports. Special thanks also sincerely given to my beloved best friend, **Angelin Beatrix S., S.Si., Apt.** for her prayers, patience, suggestions, understanding and supports from the start until the end of my study.

In the thesis' processes, the writer found many problems for its contents and structures. Gratefully, those problems could be solved well and in time. Therefore, I would like to express my thanks to:

1. **Drs. Stanislaus Sandarupa, M.A., Ph.D** the first consultant and **Dra. Nasmilah Imran, M.Hum., Ph.D** as the second consultant for their guidance, critiques, and correction for the improvement of the writer's thesis.
2. **Prof. Dr. Abd. Hakim Yassi, M.A., Prof. Dr. H. Hamzah A. Machmoed,. M.A., and Prof. Dr. M. L. Manda, M. A., M.Phil.,** as the examiners' committee for their critics, corrections, and suggestions during research proposal seminar, finding and final examination.

3. **Prof. Elisabeth Coville** for her questions, suggestions and corrections which lead the writer to think about the research.
4. All lecturers at ELS for sharing their knowledge and wisdom. Staffs in Hasanuddin University for their help and kindness.
5. My beloved bestfriends in sistahood: **Ria, Cit, Echa, Dt,** and **Lina.** My friends in Metanoia: **Kak Echy, Emil, Hanny, Atma, Dewi, Irma** and **Brenda.** Friends and family who always pray and supports me in whatever conditions. Thank you.
6. The whole family of “**ELS Hasanuddin University**” for questions, suggestions, corrections and supports.

Makassar, 30th October 2013

Demitriana P.L.

ABSTRACT

Demitriana Ponto Lolok. *Agency in Apology in Toraja Language* (supervised by Stanislaus Sandarupa and Nasmilah Imran).

This research aims at finding out: (1) the way Torajans apologize in Toraja language in various contexts, (2) the agent who is responsible in succeeding the act of apology in Toraja Language, and (3) the extent in which agency related to the successful act of apology in Toraja language.

This research is an ethnography study. Data were collected by doing participant observation, indepth interview with the experts and recording in about a year. The data is analyzed by using ethnographic analysis i.e. domain analysis, taxonomic analysis and componential analysis.

The research result indicates that Torajans apologize by using the word *tabe'*, various disclaimers, and directing the addressee to do the speaker's requests. The agent who is responsible for succeeding the act of apology is the addressee. Since responsibility points towards agency, by determining agent who is responsible, that is the addressee, it can be elucidated that agency has the important role in succeeding the act of apology in Toraja Language.

ABSTRAK

Demitriana Ponto Lolok. *Agency in Apology in Toraja Language* (dibimbing oleh Stanislaus Sandarupa dan Nasmilah Imran).

Tujuan penelitian ini adalah untuk (1) menemukan cara-cara orang Toraja meminta maaf dalam Bahasa Toraja di berbagai konteks, (2) untuk menemukan pelaku yang bertanggungjawab dalam mensukseskan tindak meminta maaf dalam Bahasa Toraja, (3) untuk menemukan relasi antara agensi dan suksesnya tindak meminta maaf dalam Bahasa Toraja.

Penelitian ini adalah penelitian etnografi. Data dikumpulkan dengan melakukan observasi partisipan, wawancara mendalam dan merekam. Data dianalisa menggunakan analisis etnografi yaitu analisis domain, analisis taxonomi dan analisis komponen.

Hasil penelitian menunjukkan bahwa orang Toraja meminta maaf dengan menggunakan kata *tabe'*, berbagai sangkalan dan menyuruh pendengarnya untuk melakukan perintah pembicara, dsb. Pelaku yang bertanggung jawab dalam mensukseskan tindak meminta maaf adalah pendengar. dengan menentukan bahwa yang bertanggung jawab dalam tindak permintaan maaf adalah pendengar dimana tanggung jawab merujuk pada agensi, dapat dijelaskan bahwa agensi memiliki peranan yang penting dalam mensukseskan tindak permintaan maaf dalam Bahasa Toraja.

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LIST OF ABBREVIATION

act	: active
act	: actor if it goes with f (focus)
deic	: deictic
encl	: enclitics
f	: focus
fut	: future
inf	: infix (in d middle)
incl	: inclusive
itr	: intransitive
loc	: locative
neg	: negative
pass	: passive
plur	: plural
poss	: possessive
pref	: perfective
redup	: reduplication
restr	: restricted
sg	: singular
tr	: transitive
1	: first person
2	: second person
3	: third person

CHAPTER I

INTRODUCTION

A. Context

The development of theories that deal with society such as pragmatics, sociolinguistics and antropinguistics has significant changes when the theories which are mostly found and formed by Western theorists have been proved not always applicable to Eastern data. It is because the concept of what people believe and apply vary from culture to culture. Different cultures require different rules in which people show their unique way in thinking and perceiving something. As Spradley says “before you impose your theories on the people you study, find out how those people defined the world” (Spradley 1980: 14). This argument happens to be applicable with the notion of apology.

Cross-cultural studies agree that the act of apology is performed when offence and violation of certain culture happened (Spencer-Oatey 2000). However, what can be called an offence and violation is relative and is determined by certain rules or norms applied in its cultures. Tanaka *et al* (in Spencer-Oatey 2000) tries to argue against the belief which say that both Japanese and Western cultures (Canadian and British) have stereotypical conception on apologizing behaviour. They administer 8 scenarios in 392 questionnaires to the three cultures (131 Japanese, 165 Bristish and 96

Canadian). Four scenarios are formed to see responsibility for the offence which lay mainly with the person who making the complaint (CP) and the other four scenarios with a third party or with external circumstances (EC). All respondents rated themselves as 'not very responsible' although mean rating of EC more slightly higher than for CP scenarios. They have similar perception of the CP and EC in terms of annoyance and personal responsibility. By using Illocutionary Force Indicating Devices (IFID), responsibility and manage problem examples as the categories, it is found that Japanese do not apologize significantly more frequently than the both compared cultures. It is also found that Japanese are reluctant to apologize when other person is at fault. The researchers conclude that their research do not sufficiently satisfy the need to see the difference among cultures and still needed the further researches to beconducted.

Many other researcheshave also conducted research on apology. Murad tries to focus on the pragmatics of the apology strategy within Israeli-Arab college students (Murad 2012). There are ten strategies found. When they make mistakes and feel the need to apologize, they apologize. The apologies are followed by acknowledgement of responsibility. Yao (2011), on the other hand, discusses about frequency differences as a contributor or receiver of an apology in Chinese daily talk. The result shows a slight differences when females as contributors, 36 to 34 and as receiver females have higher frequency than males, 50 to 20. Another research on apology is conducted by Dhimi (2012). Examining

the contributing factors in offering and accepting apology in restorative justice in London, he finds that apology will be delivered if it is involving harassment. Age of offende, offender gender and formal saction also move the offender/perpetrator to offer the apology. The research shows that apology helps the effectiveness of the restorative justice.

Some aspects of apology in relation with politeness and gender have already been known but no one has done some research on the relation between agency and apology. For these reasons, conducting a research on agency in the act of apology in various contexts is worthy to be done.

The concept of agency which will be used here, is understood as the capability of doing such an act and focus not into intention as it has already be the theme of act in previous speech act theories (Giddens 1984:9). He relates the concept of agency with power where to be an agent is to be able to *deploy a range of causal powers, including those deployed by others*.Based on this definition, the theories used will become more limited. The concept of agency used by former researcher tends to be always connected with agent of communication used in computer to recognize such programs. There is no such research which connected the idea of agency with the act of apology except the speech act theory itself (Yoshitake 2004).

Toraja Language is chosen as the object of this study by considering a preliminary data taken from a ritual in Toraja, Indonesia, shows that the doer of the act of apology is not the speaker but the hearer. To do the

apology is a must to be fulfilled by the hearer, for it will be considered 'taboo' if the hearers do not do that. One of example of apology in Toraja Language which has been translated

'denmani kadangku tibaen bingga' tibaen pamisakan tokumua bisara pon no anna tangtisebok na petangnga anna tipale kedako kesuleki ullo'kon lalanta lata pabai angin mangngiri' tama pangala' kamban tama rebongan anna rokko ia la'tana padang diong maririnna litak anna tang kendek anna tang pandiulu-ulu nalangngan ia toda' membua pallan menlitak sendana na popedampi ia to buda ta potamba' ia to buda....' (R.01)

"If in my words there are mistakes and it hurts your feeling in a simple word or rude words which mock you, when you go home do not bring those mistaken words, throw it to be brought by the wind into the forest. In the forest it will be taken down into the earth, into the yellow color of the earth and it will not go up but stay there, will be fruitful as latex of yellow sandalwood and become medicine of people, medicine to all of us.....".

This kind of apology may be too long and confusing for foreigner and outsider. Suprisingly, the apology may seem long but actually, as one of my data sources said, the meanings of those words are paralell, a feature of ritual speeches (Sandarupa 2012). It is where the expertise of ritual's speaker is challenged by how many levels of parallel word he can make in his speeches. The speaker also has the authority to ask the guest to do things in his apology and to be forgiven as it is 'taboo' in Toraja not to do so. It is quite different with the usuality seen and learnt from other languages including English. However, it is questionable whether or not apology in ritual context is still used by Torajan in daily conversation. Therefore, data from non ritual contexts are necessarily needed.

The concept of apology in Toraja has not been researched since there is no former researcher conducting or documenting it in Toraja. It is hoped

by taking the position as native to the culture, doing observation, doing in-depth interview with those natives, classifying and coding it into criterias, the concept needed will be found.

Not only because the former research not satisfy the need to know the differences among cultures but it cannot explain the exact reason for their reluctance to apologize. Those researches also only explain one social situation and do not cover the other contexts which might perform different strategies. The strategy people use in school and university perhaps is different from what people use in the market, home or in ritual. The capability of the actors in performing apology should be interesting to be elaborated. In Duranti (1997, p.235), it is also stated that 'context plays a role in the construction of the person'. For these reasons, my research topic is apology and agency in Toraja Language. It is hoped that the outcome of this research will answer who is responsible for the act of apology.

B. Research Questions

1. How do Torajans apologize in Toraja language in various contexts?
2. Who is responsible for the successful act of apology in Toraja language?
3. How is agency related to the successful act of apology in Toraja language?

C. Objectives of Research

1. To find out the way Torajans apologize in Toraja language in various contexts.
2. To find the agent who is responsible in succeeding the act of apology in Toraja.
3. To find out the extent in which agency related to the successful act of apology in Toraja language.

D. Rationale

This study will give us a better understanding of Torajan concept of person and responsibility expressed through apology.

CHAPTER II

LITERARY REVIEW

A. Previous Studies

Apology has been researched since hundred years ago in various field, in various countries with various methods. Some recent researches concerning on its strategy, frequency and its relation with other concepts is presented as follows,

Murad (2012) focused on the pragmatic of the apology strategies. By examining 240 apology utterances, he is able to identify and classify 10 strategies used by Arab college students in English to their lectures. The strategies are (1) minimizing the degree of offence, (2) acknowledgement of responsibility, (3) explanation of account, (4) expression of apology, (5) offer of repair, (6) promise of forbearance, (7) greetings, (8) interjection, (9) expressing concern for hearer, and (10) intensification. He analyses that the students apologize after doing mistakes and feel that they need to apologize. The expression of apology following by acknowledgement of responsibility are the most frequently strategy used by the students (39,5% and 29,1%). Examples for the expression of apology are '*I'm sorry*', '*I want to apologize*', and '*I want you to forgive me*'. He said the students admitted making mistake and be responsible for the offence they caused.

In order to see apology frequency done by different agents' gender, male and female, Yao(2011) conducted an apology research by using Chinese daily conversation. This research discusses about to whom males and females offer or receive more apologies, as a contributor or receiver of an apology. Over 70 naturally occurred apologies he observes, males contribute 34 apologies (11 to males, 23 to females) while females contribute 36 apologies (9 to males, 27 to females). Meanwhile, as receiver, females receive more apologies than males, 50 to 20 apologies. As he explains, it is because the Chinese constitutions said that 'females have equal right with males in politics, economy, culture and in family' and 'the state should guarantee female's power and interest, train females and select females as cadres.'

In law field, Dhimi (2012) examines contributing factors in offering and accepting apology in restorative justice in Southwark Mediation Centre, London. The offer of apology is contributed by the case type, how often they do mediation and the imposition of sanction. When it is involving harassment then the offender will likely to apologize. Age of offende, offender gender and formal saction also move the offender/perpetrator to offer the apology. Guided by a trained party-facilitator, the apology "I'm sorry" is uttered. Meanwhile, Dhimi finds that over 50% of 57 records of mediation are accepted because the victim (offende) are satisfied with the mediation result. The research indicates that apology help the effectiveness of the restorative justice.

Conducting an apology research to argue upon the stereotypical conception on apologizing behaviour between Japanese and English (Canadian and British), Tanaka, Spencer-Oatey and Cray (2000) administered 8 different scenarios in 392 questionnaires to the three cultures (131 Japanese, 165 British and 96 Canadian). Because they intend to see the responsible agent in situations where 'guilt' and 'responsible' are in doubt, the scenarios are divided into four CP and four EC scenarios. The former is directed to see responsibility which lay mainly with the person who making the complaint and the latter is to see a third party or external circumstances as the responsible agent. All three groups of respondents rated themselves as 'not very responsible' although EC's mean rating is slightly higher than CP scenarios. They found that Japanese did not apologize significantly more frequently than the both compared cultures.

The findings are against the conception that Japanese will be more frequently to apologize for they are using *sumimasen* more often. In fact, although Japanese using *sumimasen* more frequently as its function not only as an apology but also as seven other functions (to express thanks, to convey a mixture of thanks and apologies, as a preliminary to a request, as an attention-getter, as a leave-taking device and as a device to confirm what someone has said or simply to acknowledge it). It also found that Japanese are reluctant to apologize when other person is at fault. Even though they conclude that their research do not sufficiently satisfy the

need to see the difference among cultures and still needed the further researches to be conducted, the research shows that agency can be executed by the third party which is then given sources to take a stance.

To sum up, the previous recent researches have elaborated more about apologies, the strategies, frequency and its relation with gender, apologies role in restorative justice, and cross cultural apology between Japanese and English. Related with responsibility, the agent is still the speaker and sometimes the representative of the offender (third party) as the Tanaka's et al research. Therefore, as can be seen as follows, it is needed to understand clearly about the notion of apology itself, apology across cultures and its relation with agent and responsibility.

B. Theoretical Framework

1. Rapport management

Every society has its own rules which governs them to create its harmony (rapport). Language functions to manage the social relations within society which is knowingly as rapport management or face management. Moving from the only concern as face management does, Spencer-Oatey with her term 'rapport management' argues that language is not only used to construct, maintain and to frighten the social relation but it is also included the management of sociality rights and obligations and interactional goals (2000:12). Face means people in society has

certain sense of worth, dignity and identity or self concept; self as individual, as a group member and in relation with others (individual identity, collective identity and relational identity). What she meant by sociality rights and obligation is humans have fundamental belief that they are entitle to either personal consideration from others to be treated fairly (equity) and entitle to social involvement with others in appropriate amount (association). Fairly to be treated means to be not unduly imposed upon, not unfairly ordered about, and not taken advantage of or exploited. Meanwhile, people often have goals when they interact, either relational and interactional goal. Therefore, when those believes are threatened the harmony or rapport will be also threatened. For example, when someone ask too personal questions to people they are unfamiliar with, the speaker has threatened the hearer's association right to not to have chances to socialize with others in the proper closeness.

a. Rapport management and its relation with apology

Apologies from rapport management perspectives is considered as post-event speech acts, the act which will be performed when there is such a violation of norms occurred. Rapport will be affected when people's interpretation has been affected by how should face, sociality rights and interactional goals are managed. Examples of certain acts which threaten rapport together with apology from Brown and Levinson's point of view are shown as follows,

...people's sociality rights have been infringed in some way; for example, if they have been kept waiting for an hour, their equity rights have been infringed through the 'cost' of wasting their time; or if they have been excluded from a conversation because of others using a language they do not know because of their choice of an unfamiliar topic, their association rights have been infringed. In these circumstances, there is a need to restore the 'balance' by the other person giving an apology. Brown and Levinson (1987) categorize apologies as inherently face-threatening to the speaker. In fact, there are two elements involved: the impact on the offender's face of other people's awareness of the offence, and the impact on the offender's face of the act of apologizing. Both are likely to be affected by the seriousness of the offence. If the offence is a minor, neither is likely to be face-threatening to the offender: it can threaten his/her face in terms of personal competence, and if many people know about it and/or the apology is very public, it can also threaten his/her face in terms of general reputation or standing among others. Yet if no apology is forthcoming, perhaps for strategic reasons, this can be rapport threatening to the offended person. It can aggravate his/her sense of sociality rights, because no (verbal) repair has been made for the infringement that occurred through the offence. And if the offended person feels that s/he has been treated with too much contempt, this can also result in a sense of face loss (Brown and Levinson 1987 in Spencer Oatey 2000: 19-20)

More discussion on rapport management, Spencer-Oatey (2000:31-43) mentions three factors which influence the use of rapport strategies: rapport orientation, contextual variables and pragmatic principle and convention. People may be oriented in supporting their own face, sociality right and interactional goals rather than other people's. Contextual variables are (1) participant relation in which discussing about power and distance, (2) message content : cost-benefit consideration, sense of indebtedness and the need of equilibrium in social interaction. It is when someone commits an

offence, the offence makes disequilibrium and therefore by apologizing, it will be restored the balance, (3) social and interactional roles, and (4) activity types. Those overall assessments of context may vary and change in accordance to people's conceptions. The last factors which has been identified is pragmatic principle and convention where sociopragmatic principle and pragmalinguistic convention are specifically discussed. The differences across cultures are found in the contextual assessment norms, sociopragmatic principles, pragmalinguistic conventions, fundamental cultural values and inventory of rapport management strategies such as the differences in using of 'you' in France, *tu* and *vous*. Particularly in pragmalinguistics conventions, conventions for selecting strategies and interpreting their use in given context, she states that two cultural groups may argue that an apology is necessary in a given context, but have different conventions for conveying it. One culture may acquire explanation but may only acknowledgment in the other cultures (2000: 43).

2. Apology in speech act theory

Austin (1962:12) states that *in saying something, we are doing something*. In his lectures state in the book, *How to Do Things with Words*, he describes the different kinds of utterances and its effects. He proposes the term of speech act and its divisions: locutionary act, illocutionary act and perlocutionary act. It is interesting to see how different acts are performed by a speaker in a single utterance. For example, when

someone make a promise, not only does he utter the promise but also does the act of promising.

The types of acts which people also perform when they speak as Austin presented (Austin 1962: 108-109)

We first distinguished a group of things we do in saying something, which together we summed up by saying we perform a *locutionary act*, which is roughly equivalent to uttering a certain sentence with a certain sense and reference, which again is roughly equivalent to 'meaning' in the traditional sense. Second, we said that we also perform illocutionary acts such as informing, ordering, warning, undertaking &c., i.e. utterances which have a certain (conventional) force. Thirdly, we may also perform *perlocutionary acts*: what we bring about or achieve by saying something, such as convincing, persuading, deterring, and even, say, surprising or misleading. Here we have three, if not more, different senses or dimensions of the 'use of a sentence' or of 'the use of language' (and, of course, there are others also).

Furthermore, Searle in Duranti (1976:pp. 223-224), elaborated the idea and focused on illocutionary act, redefined the types of illocutionary act into 5 subdivisions; the act of speaker's assert something while talking (assertives); the speaker's command someone (directives); the speaker's commit something (commissives); the expression of speaker's feeling (expressives) and the last is the speaker declares something (declaratives). Based on the types of illocutionary act above, the act of apology, the writer's focus, is a part of assertives: the act where speaker asserts her/his intention. The speaker asserts that he made a mistake and therefore be responsible for that.

To distinguish those acts, or to categorize one utterance into a certain act is done by critically consider the context, who is speaking, in what manner, under which circumstances, to whom and why. This helps to determine which category of illocutionary act and eventually perlocution is involved in a particular speech situation. It is called by Austin as felicity condition, therefore there will be such utterances called felicious or infelicious. These acts can be said successful only if it is performed under certain conditons which is called felicity conditions. In other words, the succesfulness of the act is determined by the doer (speaker) and speaker's sincerity when performs an act.

Austin (1962:26-38) defined that there are several conditions which should be fulfilled in order an act can be called happy. The conditions are,

A1. There must exist an accepted conventional procedure having a certain conventional effect, the procedure to include the uttering of certain words by certain persons in certain circumstances. For example in a game I say 'I pick George' and then Gorge says 'I'm not playing' will not be accepted.

A2. The particular persons and circumstances in a given case must be appropriate for the invocation of the particular procedure involved

B1. The procedure must be executed by all participants correctly

B2. The procedure must be executed by all participant completely

There will also such condition where the result will be considered unhappy by Austin (1962: 39-40)

I1. the procedure is designed for use by persons having certain thoughts, feelings or intentions, or for the inauguration of certain consequential conduct on the part of any participant, then a person participating in and so invoking the procedure must in fact have those thoughts, feelings, or intentions, and the participants must intend so to conduct themselves

I2. and the participants must so conduct themselves subsequently.

According to Austin in the act of apology, the person who apologizes is the right person to invoke the apology. Based on these, he proposed the felicity condition as follows, They are (1) *I did something wrong that I need to apologize*, (2) *condition A1 and A2 above should be obtained*, (3) *other conditions also should be obtained*, and (4) *After that, I will do something as my responsibility*(1962: 45-47). In this case, Austin theories that the person who made a mistake, did something wrong, the person who is responsible for that. It is the apologizer who responsible to make amends upon the fault.

It is argued by other researcher on speech act theory as Yoshitake (2004) composes that not only speaker can access the meaning of an illocutionary act he performs but from the perlocutionary effects of participant have, it is possible to be identified.

As I previously insisted, the speaker-centered the speech act theory cannot capture the complexity of the speech act in dialogical communication. Indialogue, it is highly possible that the illocutionary act might mean different things to the listener or the second person, no matter what the speaker intends (Yoshitake 2004:39).

This argument brings us to the notion of person is.

3. Person in Social Theory

As the continuation of his argument that speaking as social action, Duranti (1997) has summarized the notion of person within the local theory of person about the universalities the notion 'the speaker as social actor'. It has been criticized that it is only based on western culture which tend to focus on the speaker's psychological state but not to social sphere. In addition to that, the speech act theorists fail to explain the phenomenon which possibly occurs in different culture in which the basis of western subject as sincerity, responsibility and intentionally are likely not to be applied (Rosaldo 1982 quoted in Duranti 1997).

Duranti (1997, p.235) also states Geertz findings about private and public self separation in many cultures and Adjun Appadurai's discussion of begging and praise in Hindu India, which shows that self is not only contained 'inside' an individual but also lives in practices in its culture (1997:235). It leads to a conclusion that one's word or action cannot be restricted to what individual speaker or actor intends. Therefore, Giddens' third essay in '*Profiles and Critiques in Social Theory*' (Giddens 1982), agent and agency within theory of structuration (Giddens 1984) and McCann's perspective on human action (McCann 1998) will provide us with accessible discussion about action, actor/agent and their intention.

Firstly, it is needed to understand what action means. *Action is a continuous process / a flow, in which the reflexive monitoring which the*

individual maintains is fundamental to the central of the body that actors ordinarily sustain throughout their day-to-day lives (Giddens 1984: 9). Filling the former philosophers' theory on action, Giddens reviews some of the philosophers argument about human agency which can be only defined in terms of intentions, that there will be no such an action if the agent do not intend it (1984, 5-16). Giddens argues that not all acts have that characteristic and those thinking fail to explain the unintended consequences which derive from unintentional act such spilling the coffee by the agent. For instance, someone intend to play tricks to his friends by spilling a cup of coffee. When he tries to do so, one of his friends on his side accidently spill the coffee. Giddens describes that example as the agent who intends to spill the coffee is able to spill the coffee although not directly through his agency (1984:9).

Giddens (1982: 30) presents the stratification model of action which then he explain again as the stratification model of agent (1984:5) where he divides it into three division: reflexive monitoring of action, rationalization of action and motivation of action. It means actors have the wanting to prompt an action (motivation of action) then continuously and routinely monitor its theoretical understanding as their rationalization of action. Next, actors monitor their activities together with social and physical aspect of the context in which they engage. Those three are the process in a day to day life. Different from the other philosophers, he also mainly pays attention to unintended consequences which might be occur

from the action. Unintended consequences and unacknowledged condition of action are bounded with the concept of knowledgeability of social actors, knowledgeability as knowing rule and knowing how to go on (knowledgeability involved in practical consciousness(tacit knowledge)). For example, when someone know English rules and the contexts of their application doesnot mean he is able to formulate discursively those rules (Wittgenstein in Giddens 1982:31).

Meanwhile, as has been described else where about agency in relation with unintended consequences, Giddens continues that agency implies power: people's capability of doing something in the first place.

Agency concerns events of which an individual is the perpetrator in the sense that individual could, at any phase in a given sequence of conduct, have acted differently...whatever happened would not have happened if that individual had not intervened (Giddens 1984:9)

Giddens also states *"action depends upon the capability of the individual to 'make a difference' to a pre-existing state of affairs or course of events"*(1984, p.14). It means if someone loses his/her capability to make a difference (power), he/she will be stop to be an agent.

The statement 'to do something unintentionally' leads to ask further question, what the notion of intention is. Intention as Giddens' description is *characterizing an act which its perpetrator knows, or believes, will have a particular quality or outcome and where such knowledge is utilized by the author of the act to achieve this quality or outcome*(1984:10). McCann

(1998) says that to have an intention is to be committed to act and then he relates it with purpose, when there is no purpose, there is no intention. Furthermore, he says that the central concept in action theory is that of intention. One example of that is a student may know how to make up a story or excuses to skip the class as she is sick but the students has not yet have the intention to skip class and has no goals to do so.

In his writing, McCann(1998) describes clearly about the causal theory of action and its relation with agency. He said that an agent is suppose to perform his own action (1998:122). In other words, it can be said that an agent is the doer of an action.

In short, local theory of person as a critique to speech act theory where it elaborates its concept and differs between western and eastern concept is needed to be related with the concept of agency.

4. Agency and Responsibility

As been mentioned before that some of the apology researches has discussed about apology related with responsibility (Austin 1962, Tanaka et al year,). Here, Hill and Irvine (1993) discuss the continuation of paradigm which has shifted away from meaning in the the individual speaker to its construction in dialogical processes. In their introduction '*Responsibility and Evidence in Oral Discourse*', states that meaning is constructed in interactional processes between participants in a practical

social situation (1993:1). One cannot simply interpret the meaning of an utterance without relating it with its context—contextualization of meaning. They said that through interactional processes, each of the participant is doing certain activities.

To interpret events, to establish facts, to convey opinion, and to constitute interpretations as knowledge—all these are activities involving socially situated participants, who are agents in the construction of knowledge as well as being agents when they act on what they have come to know, believe, suspect, or opine. (Hill and Irvine 1993:2)

The emphasis of agent as socially situated participants leads to see that responsibility as a very crucial aspect in constructing social meaning in the processes of an interaction (Hill and Irvine 1993:4). To be responsible means to be the person who caused something to happen, particularly in this writing, to determine the agent who is responsible for the successful of act of apology.

By using Samoan data, Duranti points that Samoan social actors more eager to act upon conventions, consequences, actions, public image, rather than upon individual intentions (Hill and Irvine 1993 p.44)

5. Indexicality

To analyze how the apology is carried out and to explain the power of apology in creating the harmony between interlocutors, both for its denotational text (what is being said) and interactional text (what is

really happening), semiotic mediation (indexicality) is needed. Denotational text is the structure and the content of the text. It is used to analyze ideas represented in the text which are recognized by grammar as Halliday says that *meaning realized through wording..making explicit one's interpretation of the meaning of a text* (Halliday 1985). Meanwhile, interaxional text is used to interpret the text. In its relation with rapport management is showing social relation which is built by using those words.

In the theory of sign composed by Pierce (1940: 98-119), *an index is a sign which, would, at once, lose the character which makes it a sign if its object were removed, but would not lose that character if there were no interpretant.* A sign is related with an object based on the existential, contiguity or causal relation. Index is used to connect meaningful form and context (Sandarupa 2012). Existential and contiguity relation is further explained by Pierce as follows,

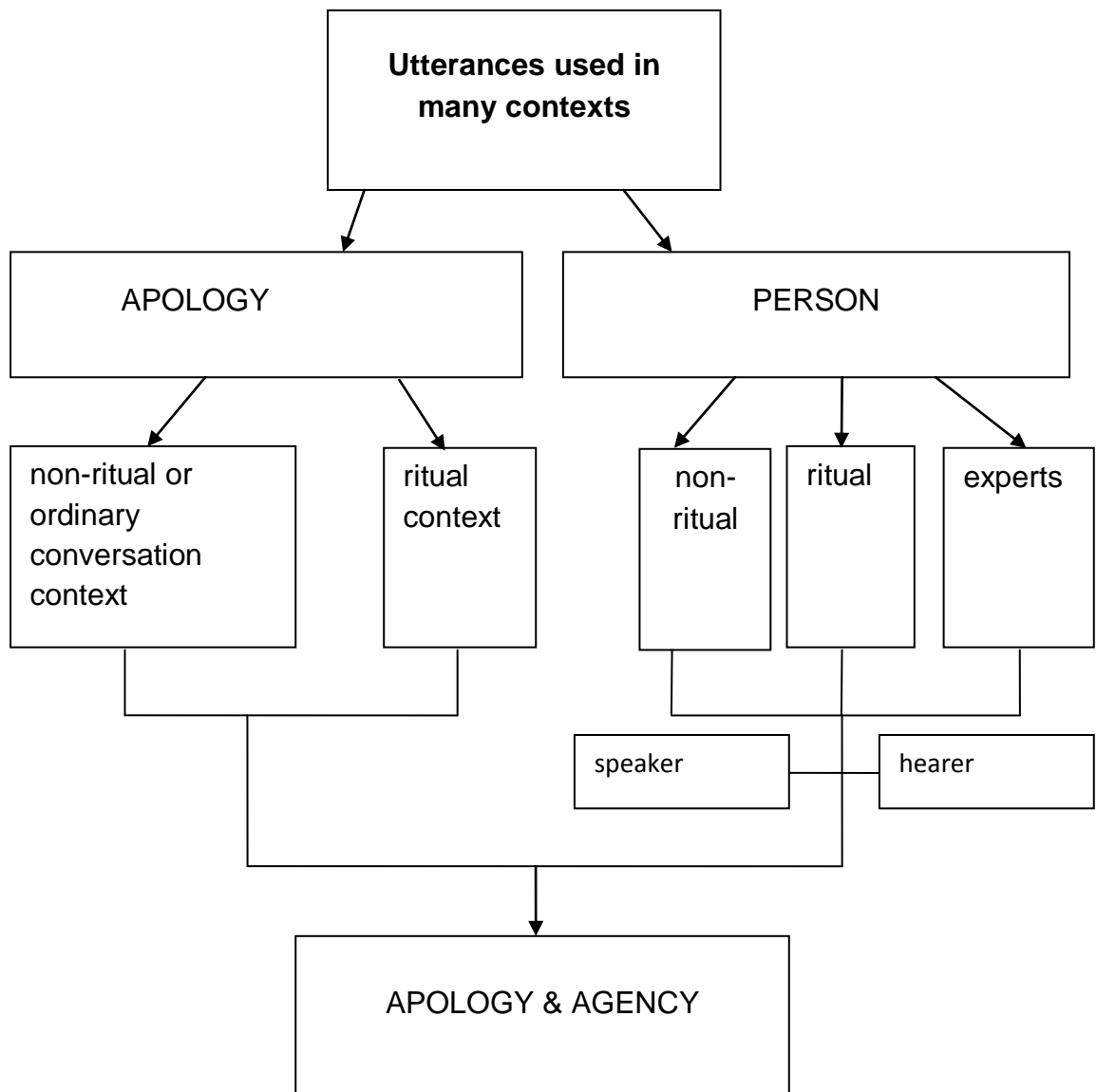
An index is a sign, or representation, which refers to its object not so much because of any similarity or analogy with it, nor because it is associated with general characters which that object happens to possess, as because it is in dynamical (including spatial) connection both with the individual object, on the one hand, and with the senses or memory of the person for whom it serves as a sign, on the other hand ... Anything which focusses the attention is an index...A weathercock is an index of the direction of the wind; because in the first place it really takes the self-same direction as the wind, so that there is real connection between them, and in the second place we are constituted that when we see a weathercock pointing in a certain direction it draws our attention to that direction, and when we see the weathercock veering with the wind, we are forced by the law of mind to think that

direction is connected with the wind. (Pierce 1940:107-109)

Each interactions between participants in every contexts are analyzed from its indexes. Those indexes that point to agency and apology are contextualized. Contextualization builds up the social power in interaction of how to ground performance in situational context or to bring the text to reality (Sandarupa 2003). Gumperz called them contextualization cues, cues which are studied in the regarded context.

Contextualization cues help speaker signal and listener interpret what that activity is, how semantic content is to be understood and how each sentence relates to what precedes or follows..These features are...habitually used and perceived but rarely consciously noted and almost never talked about directly. Therefore they must be studied in context rather than in the abstract (Gumperz in Duranti 1997:212)

C. Conceptual Framework



1. Definition of terms

a. Apology

Apology is an act of saying sorry. It also restores social order without amending the offence.

Apology is a word or statement saying sorry for something that has been done wrong or that causes a problem.

Cross-cultural studies agree that apology will be performed when there is such offence and violation of certain culture occurred (Spencer-Oatey 2000, p. 74).

An apology is a strong and cheap device to restore social or economic relationships that have been disturbed. (Fischbacher and Utikal, 2011)

Apology, apologetic speech is a decisive moment in a complex restorative project arising from an unaccountable infraction and culminating in remorse and reconciliation. (Tavuchis 1991)

b. Agency

Agent is the participant who acts on something or someone else (Duranti 1997:178)

An agent is suppose to perform his own action (McCann 1998:122)

Agency concerns events of which an individual is the perpetrator in the sense that individual could, at any phase in a given sequence of conduct, have acted differently...whatever happened would not have happened if that individual had not intervened (Giddens 1984:9)

2. Operational Definition

Operational definition is some procedures which is used to gather data about the concepts which are going to search, in this case, apology and agency as follows,

a. Apology

1. Ritual

- a. Observe the structure of ritual in Toraja
- b. Study the recording, some speech of apology session and make field note
- c. consult with experts (people who know well about Torajan rituals)

2. Non-Ritual

- a. observe norms which are applied in Toraja
- b. study the record of some conversation in various context (home, school, market, and church) and make field note
- c. identify where violation occur and consult the agent

b. Person

As well as concept of apology, the various agent in doing the act of apology in various contexts will be determined by several procedures as follows:

- a. after identifying the act of apology in various contexts, identify the agent of apology
- b. study the record and make field notes.
- c. consult the agent (if possible) and experts