Transitivity in Pope Francis' Speech in Morocco: A Systemic Functional Linguistic Analysis

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ABSTRACT

The way we speak and the words we choose to convey a certain message are not neutral. They are overloaded with certain meanings that represent our worldview, namely when delivered by most influential people like religious leaders and used in contexts which are ideologically constructed like that of the speech of Pope Francis with his symbolic power and role in religious diplomacy. The main aim of this study is to investigate the construction of experiential meanings in Pope Francis' historical speech during his apostolic journey to Morocco on March 19, 2019, by examining the specific linguistic choices employed. This study employs the transitivity model within the framework of systemic functional linguistics (SFL) as its theoretical foundation for analysis. Precisely, using quantitative analysis, this paper endeavors to address two key questions: Firstly, what distributions and patterns of transitivity has Pope Francis utilized in constructing experiential meanings in his speech in Morocco? Second, what functions do the transitivity processes and each participant involved have in the delivered speech text, aiding the speaker in conveying their intention? The dataset comprises 182 clauses extracted from the aforementioned speech. The results of this study showed that Pope Francis employed six types of transitivity processes, totaling 186 processes. Yet, material processes, constituting 62%, and mental processes, comprising 15%, were identified as dominant, suggesting their significant roles in conveying vibrant information in his speech that aimed to enhance dialogue and foster friendly relations between Catholicism and Islam, promoting cooperation in the construction and establishment of a world characterized by sincere, courageous, and essential collaboration. The findings therefore indicate that transitivity choices play a crucial role in conveying implicit meanings.

Keywords- Meaning-making, Pope Francis, Transitivity, Speech, Systemic Functional Linguistics.

I. INTRODUCTION

Human language, as a social phenomenon, "dates back to the formation and the development of human beings and is inseparable from the practice of human society" (Zhang, 2017, p.65). It acts like a conduit in the communication process through which we share our ideas, convey and solicit information, give orders and voice out thoughts on an unlimited number of issues. What's more, we use language as a communicational tool to make our identity and ideologies ubiquitous. Overall, it is devoted to serving the practices of human society. According to M.A.K Halliday (1967), "language is used to serve a variety of different functions, and among which it is firstly used to express people's experience of both the outer world and the inner world of their own consciousness". Similarly, Wood and Kroger (2000) believe that "language is taken to be not simply a tool for description and a medium of communication but as a social practice, a way of doing things" (p. 4). Within the same pattern, Fairclough

(1989) claims that "using language is the most common form of social behavior" (p.2).

Besides, in the context of Hallidyan Systemic Functional Linguistics (SFL), the framework outlines and defines the diverse functions of language. SFL views language as indispensable for construing human experiences. What's more, it considers both the syntactic structure of language and its functions, emphasizing language's role in communication by treating function and semantics as fundamental elements in the process. Still, SFL aims to investigate how language operates within a social context. The central concept in this approach is the "context of situation", achieved through a "systematic connection between the social environment and the functional organization of language" (Teich, 1999, p.6). Within the same vein, Emilia (2014) states that "SFL is a social theory of language that regards language as a meaning-making resource through which people interact with each other in given situational and cultural context" (p.63). Likewise, Bloor and Bloor claim that "when people use language, their language acts produce – construct meaning" (2004, p. 2).

In alignment with Halliday's theoretical framework on transitivity, the researcher has endeavored to understand and reveal how Pope Francis, in his speech in Morocco, encodes his mental perspective of the world and how he articulates his understanding of his worldly experiences. Likewise, through using transitivity analysis, the researcher has attempted to display that language structures used by influential leaders like Pope Francis can yield certain meanings and ideology which cannot be immediately apparent to the audience due to the fact that language "is a material form of ideology, and language is invested by ideology" (Fairclough, 2001, p. 73) and discourse as "socially and institutionally originating ideology, encoded in language" (Fowler, 1986, p. 42).

II.   REVIEW OF THE LITERATURE

1. Theoretical Framework

Systemic Functional Linguistics (SFL) has demonstrated its effectiveness as a theoretical framework for dissecting discourse and linguistic elements. It serves as a valuable tool in unveiling meanings and ideologies embedded in language, often unrecognized by the audience. SFL's analytical approach aids in decoding the intricacies of linguistic choices that contribute to the creation of nuanced and potentially mysterious messages. Hence, Halliday, the founder of the theory, advocates for scholars to apply the functional language theory in discourse analysis. He initiated the use of the transitivity system from Systemic Functional Grammar to analyze a novel by William Gerald Golding in 1972, marking the commencement of discourse analysis employing the transitivity system. In contemporary times, an increasing number of scholars have adopted the transitivity system for conducting discourse analysis.

A large number of previous studies have conducted a transitivity system of systemic functional linguistics with its three meta-functions; ideational, interpersonal and textual to investigate how political leaders frame information in a way that favors a specific viewpoint or agenda by emphasizing certain aspects while downplaying others to achieve a persuasive and strategic effect. Transitivity system analysis seeks to understand the art of linguistic spin in political leaders' speeches so as to uncover the hidden ideological standpoints that serve the manipulation of the people's minds. However, there is a scarcity of research on speeches by leaders in other domains, such as religious figures, including the phenomenal and impactful speeches given by one of the world's most influential religious leaders, Pope Francis.

Few researchers tried to explore and reveal the tactics that Pope Francis uses to persuade his addressees of his view-points and sway their minds. To begin with, Ardiansyah (2012) is among the scholars who examined Pope Francis's speeches, focusing on how specific linguistic choices in his historical speech addressed to the U.S. Congress in 2015 convey experiential meanings. He used the transitivity model of SFL as a theoretical framework for analysis and adopted a qualitative descriptive method. The findings were that Pope overused material processes to depict actions and obligations and relied heavily on relational processes to disclose identities and assign responsibilities. Furthermore, the researcher concluded that Pope Francis' linguistic selections were employed to create an impression of embodying America, presenting him as a proactive individual and a catalyst for change.

Abdulsadsa (2021) directed his attention to the study of narratology within Pope Francis' speech in Iraq. Utilizing Barker's (2001) and Chruszczewski's (2003) models, the researcher conducted a comprehensive examination of narratological elements in the Pope's address. The analysis revealed the presence of various narratological features, including modality, transitivity, indirect speech acts, and numerous discourse markers. The Pope demonstrated adept narrative skills by seamlessly integrating events from various life domains, encompassing both the contemporary and historical aspects, within a unified linguistic text, transcending the confines of a mere religious discourse.

Siti Nor Chalimah, Riyadi Santosa, Djatmika Djatmika, and Tri Wiranto (2020) employed a descriptive qualitative methodology to elucidate the ideational function. Their study utilized transitivity analysis to examine the experiential realities within a noteworthy speech delivered by Ashin Wirathu, a prominent religious figure in Myanmar who exerted influence against Islam. The research findings illustrated that the speech engendered a form of discrimination by manifesting Buddhist sentiments of insecurity, disappointment, and animosity towards Muslims through transitivity processes.

The previously mentioned research studies offer the foundation for investigating the impact of linguistic choices in the chosen dataset. As far as the Pope Francis speech in Morocco is concerned, to the author's best knowledge, there is no publication that addressed the speech that adopted any linguistic model of analysis. Hence, this current study seeks to investigate the construction of experiential meanings through the analysis of specific linguistic choices in Pope Francis' speech during his visit to Morocco on March 19, 2019. Also, it tries to identify the types of transitivity processes implemented by Pope Francis. Specifically, we look at the semantic categories; the process, participant and the circumstances which explain the experiential world of his holiness and how they are represented as linguistic structure. This study employs a quantitative approach to calculate the distribution of diverse types of processes and their function as well as the involved participants.

2. Systemic Functional Linguistics (SFL)

Systemic Functional Linguistics (SFL) is widely recognized for its extensive application in the analysis of discourse. According to Halliday (1978), this approach stems from the concept of "language as social semiotics" which allows human beings to exchange three basic types of meaning" (p.40). Thus, Halliday distinguishes between three semantic meta-functions or discourse-semantic: the ideational function, the interpersonal function, and the textual function. Each of the three meta-functions pertains to a diverse aspect of the world, addressing distinct modes of meaning conveyed through clauses. The ideational meta-function involves the natural world comprehensively, encompassing our consciousness, and focuses on clauses as representations. The interpersonal meta-function delves into the social realm, particularly the dynamics between the speaker and the hearer, emphasizing clauses as exchanges. The textual meta-function is centered on the verbal world, particularly the information flow in a text, highlighting clauses as messages.

Table 1: Three Lines of Meaning in the Clause (Halliday & Matthiessen, 2014, p. 83)

Metafunction	Clause as…	System	Structure
Textual	Message	Theme	Theme Rheme
Interpersonal	Exchange	Mood	Mood [Subject + Finite] + Residue [Predicator (+ Complement) (+ Adjunct)]
Experiental	Representation	Transitivity	process + participant(s) (+ circumstances), e.g. Process + Actor + Goal

In essence, the three meta-functions of meaning are reflected in all linguistic aspects across various cultures. The content of verbal expressions is contingent on the objectives we aim to achieve through these linguistic choices. In simpler terms, language serves as a tool to achieve specific purposes rather than being an end in itself. According to Halliday, the presence of these three types of meanings in language is not arbitrary; instead, they are essential components serving specific functions in social life.

3. Transitivity

Transitivity analysis is one of the main models of SFL used to understand the language in its different discoursal types. It is recognized for its focus on processes, functioning as a system to encode and decode the knowledge and experiences of individuals within the language structure. Essentially, transitivity analysis provides insights into how actions, events, and experiences are linguistically represented and expressed in various contexts. Halliday is considered as the first scholar who opted for transitivity analysis in William Golding's *The Inheritor* in 1971. Halliday (1985) claims that "transitivity is the set of options whereby the speaker encodes his experience and transitivity is really the cornerstone of the semantic organization of experience" (p. 81). According to him, when constructing experiential meaning, there is one crucial grammatical choice that revolves around the transitivity system or process type. In his "Introduction to

Functional Grammar", Halliday defines transitivity as follows:

> *A fundamental property of language is that it enables human beings to build a mental picture of reality, to make sense of their experience of what goes on around them and inside them.…Our most powerful conception of reality is that it consists of "goings-on": of doing, happening, feeling, being. These goings-on are sorted out in the semantic system of language, and expressed through the grammar of the clause… This is the system of transitivity. Transitivity specifies the different types of processes that are recognized in the language and the structures by which they are expressed (1985, p. 101).*

For Machin and Mayr (2012), "transitivity is simply the study of what people are depicted as doing and refers broadly to who does what to whom, and how" (p. 104). The Transitivity model enables a thorough and systematic examination of language patterns within specific types of discourse. In functional analysis, particularly in transitivity analysis, the objective is to uncover the connections between meanings and linguistic formulations that elucidate the organization of features in a text. This analysis delves into the structure of sentences, considering semantic categories such as processes, participants, and circumstances. These

elements are pivotal in explaining how real-world experiences are represented through linguistic structures in the text. In essence, transitivity analysis provides a framework for understanding how language is used to depict and convey experiences in discourse. In a similar manner, unraveling the meaning behind linguistic choices is initiated by scrutinizing the structure of sentences, which are delineated by three key components: First, 'process' as the central element of the message and it is materialized or expressed through the verbal group within the clause. Second, the involved 'participant' in these processes is realized by a nominal group. Third, the circumstance in which process happens which responds to questions when, where, how, how many and as what.

Still, transitivity serves as a primary and effective tool for deciphering the meaning conveyed in clauses. This analysis involves studying the clausal structure, with the verb of the sentence serving as the foundation, known as a "process." The transitivity system categorizes processes into three main types: material processes (actions and events), mental processes (cognitive activities and perceptions), and relational processes (states and relationships). Additionally, it identifies three subsidiary processes: behavioral processes (actions involving behavior), verbal processes (communication-related actions), and existential processes (indicating existence or possession). This systematic breakdown allows for a nuanced examination of the different ways meaning is expressed through diverse processes within clauses as they are recapitulated in figure 1.

Figure 1: The Grammar of Experience-Types of Process in English (M.A.K. Halliday & Mathiessen, 2004, p.172)

3.1. Material Process

Material process is an action clause. It is usually concerned with doing physical and tangible actions. An entity physically does something which may be done to some other entity (Gerot & Wignell 1994, p.55). It addresses the question of "what did someone or something do to whom or what?" This type of process involves two primary participants: the "Actor" and the "Goal." The "Actor" is the individual or entity that initiates the action, while the "Goal" is the entity that is affected by the action. Additionally, a material process includes two other participants: the "Recipient" and the "Client." The "Recipient" is the entity to whom something is given, and the "Client" is the entity for whom an action is performed. These participants collectively contribute to the comprehensive understanding of the dynamics involved in actions and events expressed through material processes in linguistic analysis.

3.2. Mental Process

Mental Process is a process of sensing. It is concerned with describing what is going on in our internal mind. It describes what we feel rather than what we do. Gerot and Wignell (1994)) classify mental process into three classes: cognition (process of thinking, knowing, and understanding); affection (process of liking and fearing); perception (verbs of seeing and hearing) (p.58).

3.3. Relational process

Relational process in linguistic analysis pertains to the concept of being. According to Gerot and Wignell (1994), it involves both identifying and assigning. An 'identifying process' establishes an identity, while an 'attributing process' assigns a quality. Halliday (2000) identifies three main types of relational processes in the English language system:

1. **Intensive:** Expressed as 'x is α,' this type emphasizes the essence or nature of the subject.
2. **Circumstantial:** Formulated as "x is at a" (where "is at" includes "is at, in, on, for, with, about, along, etc."), it relates to the spatial or circumstantial aspects of the subject.
3. **Possessive:** Conveyed as "x has α," this type denotes ownership or possession.

Each of these relational processes has two distinct modes:

(a) **Attributive:** Described as "α is an attribute of x," this mode involves assigning a quality to the subject.

(b) **Identifying:** Presented as "α is the identity of x," this mode focuses on establishing the identity of the subject.

3.4. Behavioral process

Behavioral process serves as an intermediary between material and mental processes, focusing on both physiological and psychological behaviors. These behaviors as outlined by Halliday (1994) "encompass actions such as breathing, coughing, smiling, dreaming, and staring" (p. 139). In this process, there is typically one participant referred to as the "behaver," which is a conscious being analogous to an actor in material

processes or a 'Senser' in mental processes. Additionally, in some clauses, there may be another participant labeled as the 'range', which is not the actual participant but rather adds specificity to the action within the process. The behavioral process thus captures a range of observable behaviors and actions involving conscious entities.

3.5. Verbal process

Verbal process is a linguistic representation of the act of saying or verbalization. It involves a participant known as the "Sayer," who is both the initiator of the verbalization process and the one providing a signal. Verbs such as "say," "tell", "ask", "reply" or others that involve symbolic signaling are typically associated with the verbal process, as described by Halliday (1994, p. 140). This process includes additional participants:

1. **Receiver:** The individual to whom the verbal signal is directed.
2. **Verbiage:** The content or information conveyed by the Sayer in the act of verbalization.
3. **Target:** The individual who is the recipient or acted upon verbally in the communication.

In essence, the verbal process captures the dynamics of communication, involving the expression of language through speaking or symbolic signaling and the various roles played by the participants in this communicative act.

3.6. Existential process

Existential process in language serves as a linguistic portrayal of existence, indicating the presence of a particular entity or event. Clauses featuring this process commonly employ verbs like "to be," or other verbs expressing existence such as "exist," "arise," "remain," "happen," or "occur." These verbs are followed by a nominal group serving as the "Existent," which can represent various phenomena. The structure of the existential process involves the use of the word "there," but it remains unanalyzed for transitivity due to its lack of a representational function. Instead, the emphasis lies on acknowledging the presence or occurrence of the entity or event. Circumstances within the existential process encompass elements surrounding the process, such as temporal and spatial settings, and are linguistically represented by adverbs and prepositional phrases. These circumstances contribute additional context to the description of the existence or occurrence being conveyed.

4. Speech

Speech is a coherent cluster of utterances spoken by a speaker to people in certain occasions to voice thoughts and opinions. According to Anggraini (2018), speech has three main functions which are informing, persuading and entertaining. Relatedly, Amit (2018) claims three types of public speech which are informative, persuasive and special occasions. The speaker delivers a message just to bring about his

experience in a socio-cultural context. Hence the message is a reflection and an enunciation of the field of experience which is about "how a person's culture experience and heredity influence his or her ability to communicate with another" (West & Turner, 2010, p. 13). We give meaning to our assumptions, beliefs, attitudes and experiences only through interaction (speech as an example) in a larger social context.

5. Discourse analysis

Zelling Harris is credited as the first scholar to coin the term "discourse analysis" in 1952. Discourse analysis is an academic field that investigates language as a means of social interaction. Unlike traditional linguistics, which often focuses on sentence-level analysis, discourse analysis examines language usage at a broader level, delving into how language functions in communication beyond individual sentences. This field explores how language contributes to the construction of meaning in various social contexts, considering factors such as power dynamics, cultural influences, and social relationships. For Gee (2014) "this cross disciplinary method is generally concerned with the study of use of language in particular cultural and situational context" (pp. 3-7). Simply put, DA involves the analysis of micro-linguistic structures of spoken or written discourse within a particular cultural and situational context in which it is used (Paltridge, 2006, p. 2).

Within the same pattern, Brown and Yule (1983) assert that "discourse analysis involves examining language in use, emphasizing that it cannot be limited to describing linguistic forms independently of the purposes or functions these forms serve in human affairs" (p. 1). Similarly, Cook (1992) argues that "while the primary focus of discourse analysis is on language, it extends beyond language alone. Discourse analysis also investigates the broader context of communication, considering who is communicating, with whom, and for what reasons. This analysis incorporates factors such as the societal and situational context, the communication medium, the evolution of different communication types, and their interrelationships (p. 3). In essence, discourse analysis encompasses a holistic examination of language within the broader framework of social communication and interaction.

III. METHODOLOGY

1. The Aims of the Research

The speeches of influential leaders like that of Pope Francis greatly influence the public. These leaders strategically use their speeches to sway their audience's perception of the validity and sincerity of their agenda. To exert this influence, intentional and purposeful linguistic choices are employed, serving as a deliberate expression of their beliefs, motives, and ideologies on various matters. Consequently, the use of linguistic choices within the realm of transitivity becomes a pivotal factor in shaping the conveyed meanings. Generally, the

purpose of employing transitivity is to discern and elucidate the eclectic nature of Pope Francis's speech namely in displaying different issues such as dialogue to overcome extremism, to foster religion and authentic dialogue, work for the our common home, eradicate migration and change our attitudes towards migrants, and how he speaks on the behalf of Christians of Morocco and their commitment to the building of a fraternal and prosperous nation.

Precisely, this study has two-fold objectives:

1. To identify the type of processes utilized by Pope Francis in his speech to combat fanaticism and extremism, addressing tensions, misunderstandings, clichés, and stereotypes that give rise to fear and opposition.

2. To ascertain the participants and circumstances involved in the speech.

2. Research Questions

This study endeavors to address the following questions:

1. What transitivity patterns are utilized by Pope Francis in constructing experiential meanings within his speech delivered in Morocco?

2. What are the functions of the transitivity processes and each involved participant in facilitating the speaker, Pope Francis, to articulate his intended message in the delivered speech text?

3. Hypothesis

The viability and the effectiveness of Pope Francis's discourse are revealed through the ideational meta-function.

4. Research Significance

It is of utmost importance to analyze the language used in Pope Francis's speech in Morocco due to its important role in bridging the gap between two different religions. The speech was a must because the world is torn in religious conflicts and sectarianism in the name of religion namely Islamic fundamentalism and Christian extremism as well as Palestinian-Israeli conflicts over Jerusalem as a religious capital of the three faiths. One could assert that Pope Francis's speech has a positive influence in the alleviation of the troubles undertaken under miscellaneous religious identity markers. Additionally, the speech is seen as actively fostering interreligious dialogue and cultivating mutual understanding among individuals who adhere to Christianity and Islam. What's more, a theo-political speech typically indicates the speaker's political position and vision. Therefore, Pope Francis must exercise great care in crafting his speech, considering linguistic choices, sentence organization, and content arrangement to align with the intended spirit of the discourse and elicit conformity from the audience. The examination of this speech holds value in gaining insights into the historical dynamics of bilateral relationships between the Christian and Muslim worlds. It also provides an opportunity to understand the effective delivery of a speech addressing sensitive and discrete issues.

Additionally, there is paramount importance in exploring the ideational meta-function, specifically transitivity, through which Pope Francis encrypts his experience of both the internal and external world via linguistic selections. In a nutshell, the study serves as a valuable tool for comprehending historical relationships and linguistic strategies in discussing sensitive topics.

5. Research Method

The choice of a research method is pivotal for the success of any study, requiring careful consideration. In this research, a quantitative approach was deliberately chosen to effectively present numerical data. This method facilitated the identification of processes and participants in the speech delivered by Pope Francis during his apostolic journey to Morocco on March 19, 2019. The decision to employ a quantitative approach reflects a strategic and prudent research design. By focusing on numerical representation, the study aims to offer a rigorous analysis of the linguistic aspects of Pope Francis's speech. This approach underscores the commitment to methodological precision in unraveling the intricacies of the speech's content and structure.

6. Data collection procedure

The dataset for this research comprises a speech given by Pope Francis during his apostolic journey to Morocco on March 19 and 20, 2019. The English transcription of Pope Francis's speech was sourced from the official Vatican website (http://www.vatica.va). To enhance reader convenience, the paragraphs of the speech have been sequentially numbered (11 paragraphs). After a thorough reading of the text, the researcher finds five main topics tackled by the Pope in this speech which are: Dialogue to overcome extremism, religion and authentic dialogue, the world as our common home, migration and Christians of Morocco.

7. Data analysis procedure

The procedures of data analysis were started with dividing each sentence in the selected speech into clauses, as sentences may encompass multiple clauses. Also, the clause is the basic unit of the transitivity system that bears the ideational meaning which on its part consists of six processes. The next step involved the identification and categorization of clauses based on the six types of processes within the transitivity system. In order to identify the predominant process employed in the speech, the occurrence of each process within the clauses was quantified. Subsequently, the comprehensive findings were elucidated through descriptive analysis.

IV. FINDING AND DATA ANALYSIS

1. Findings

After gathering the data, the author identified six transitivity processes within four highlighted issues, encompassing 12 paragraphs and 52 sentences, consisting of 182 clauses and a total of 186 processes. The 6 processes were analyzed in 4 issues: interreligious dialogue to subdue and fight extremism, religion and

authentic dialogue, our common home, minorities and immigrants, and Christians of Morocco. Transitivity analysis entails three tasks: identifying the process patterns within the clauses, unveiling the associated participants, and elucidating the roles they play. The calculation of the percentage for each process type will be conducted.

In his speech, the material process takes up (62.37%) as the most dominant process that sweeps over his speech, followed by mental process which occupies (15.05%), the behavioral (9.68 %), the relational process takes over (8.60 %), the verbal (2.69 %), and there is the existential (1.61%) as illustrated in table 2 below.

Table 2: Frequency Distribution of Transitivity Processes in Pope Francis Speech

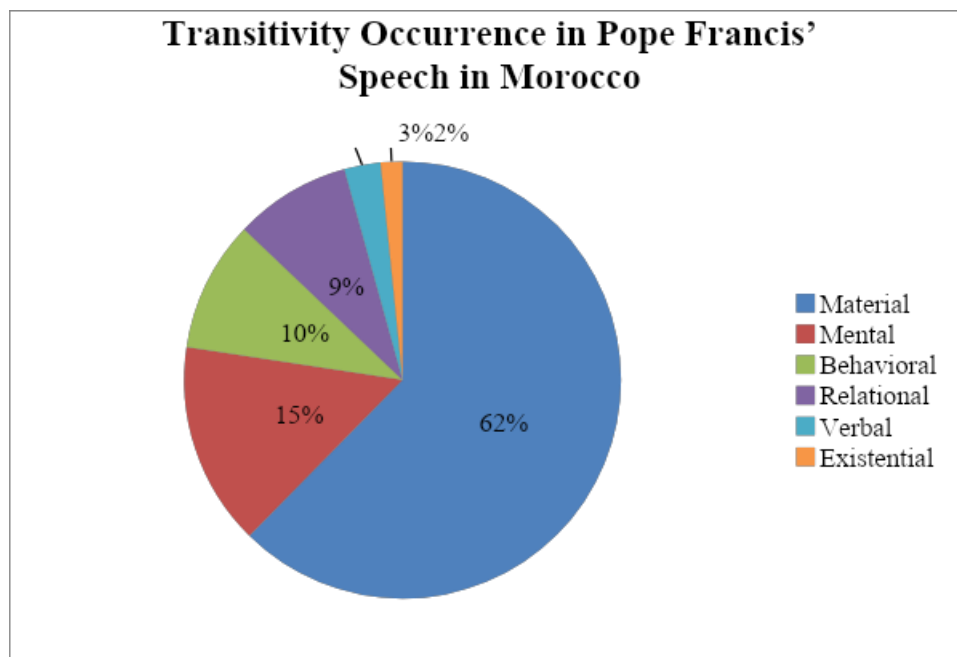| Transitivity processes in Pope Francis Speech		
Transitivity process	**Occurrence in Speech**	**Percentage**
Material	116	62.37 %
Mental	28	15.05%
Behavioral	18	9.68 %
Relational	16	8.60 %
Verbal	5	2.69 %
Existential	3	1.61%
Total	**186**	**100%**

Figure 2: Transitivity Occurrence in Pope Francis' Speech in Morocco

2. Discussion

Material processes are the most frequently-used type in the persuasive speech delivered by influential leaders like Pope Francis. They demonstrate the outer world of human as they also display the physical actions (doings) and happenings of events which give strength and power to the targeted audience namely the authorities, the diplomatic corps, the civil society, Moroccan people, and even the whole world due to the status of the deliverer of the speech. To be more convincing in his discourse, Pope Francis focuses on the objective statement of facts and logical reasoning. Diverse participants as actors are present in the speech;

be it human like Pope Francis himself, the king Mohamed the sixth, the followers of the two religions or inanimate like religious institutions, religious dialogue …etc.

Material processes are the most prevailing processes in Pope Francis' speech (62%) just to designate and define the current situation of the world torn in sectarian and religious conflicts. Also, Pope Francis draws a map of the actions that the leaders of different countries in the Islamic world as in the other parts of the world should take to bridge the gap between the followers of the two faiths and eradicate all the existing misunderstandings under the umbrella of

religions. By overusing the material processes, Pope Francis wants to assure his agency and convince his addressees in Morocco that he is a man of actions and gives them confidence to back up his efforts in establishing peace and promoting dialogue between different religions and fostering mutual understanding among adherents of Christianity and Islam.

As can be seen through the figure 2, mental processes also account for a substantial proportion in the speech, constituting (15%). These processes construct the inner world of human like affection, cognition and perception. They show the ideas, thoughts and feelings of his holiness Pope Francis. So to say, mental processes suggest that there is an emotional expression of feelings, a psychological involvement in the speech and a significant focus on the internal state or perspectives of Pope Francis. The mental process with its subcategories and participants (Senser and phenomenon) are used by his holiness to express his hopes and wishes. Undeniably, the unrest and the instability in the world are due to the absence of reciprocal understanding. Also many wars and conflicts are perpetuated in the name of religion. Thus, Pope Francis wants to share his preoccupation and discontent with his audience regarding the intricate situation of the bilateral relations between the Muslim and the Christian world and convey his hopes to promote Islamic-Christian religious dialogue, which has witnessed a decline in the last few years. In order to put forward his policies and exhibit his visions and let the addressees support them, Pope Francis in his speech has made succinctly what he thinks and lets the audience grasp his thoughts. Through transmitting his own cognitions of the current dilemmatic situation of the world, Pope Francis has tried to exert an influence on the addresses' minds and unite their thoughts and strike sympathetic chords in their hearts.

As far as the sensers of the mental processes are concerned, Pope Francis has used mostly "I" / "we". The utilization of the first singular personal pronoun "I" signifies a strong determination on the part of Pope Francis to actively promote the culture of interreligious dialogue and mutual understanding among followers of Christianity and Islam. This personal pronoun suggests a personal commitment and involvement in the advocated cause. The utilization of the first plural personal pronoun "we" helps shorten the distance with the addressees and build a symbiotic relationship with them. Also, the use of "we" is intended to encourage the audience to unconsciously accept his viewpoints and allying into his side. With the pronoun "we", the Pope aims at strengthening the bonds between his audiences and summoning them to react together and involve as many of them as possible into his stance.

Regarding the behavioral and the relational processes, they are proportionally less used than the previous processes (10%) and (8%) respectively. The behavioral process is used to talk about the way the followers of both faiths should deal and behave towards the intricate issues of the world and how our bad demeanor leads to the marginalization and the exclusion of the other. Though they are few, different types of relational processes are implemented in his speech. The attributive is intended to give the good and positive attribute to such interreligious dialogue and then attract the audience's attention. The identifying is mainly encoded with the word "is".

Concerning verbal and existential processes, they are the rarest processes used during this speech; almost in the same proportion (3%) and (2 %) respectively. This rarity is due to that fact that it is a direct speech in which the speaker doesn't need to use the verbs of saying that may isolate the audience. Also, existential process is nearly absent in the pontiff's speech. He employed it to allude to the pressing necessity to move beyond mere tolerance and embrace a culture of respect and esteem for others.

V. CONCLUSION

A protuberant hallmark of discourse namely the one delivered by an influential leader is persuasion that can be explored through the language he employs. Upon analysis of Pope Francis' speech, one can infer that Halliday's Systemic Functional Linguistics serves as an effective device for revealing the tactics that Pope Francis uses to persuade his addressees of his viewpoints and sway their minds. The study has been conducted to comprehensively investigate the language structure and discourse characteristics present in Pope Francis's speech in the light of the transitivity system. The study has also proved the hypothesis that the effectiveness of Francis's Theo-political discourse is based on Systemic Functional Grammar, particularly the ideational meta-function. All six processes within the transitivity system are identified and tallied. Percentages for each process and participant are calculated. The findings of the research have indicated that the elements of the transitivity system have been used in different proportions in his speech. The study shows that he could employ linguistic choices quite perfectly according to the situation. The study demonstrates that Pope Francis adeptly utilized linguistic choices in accordance with the context. That is, he demonstrated a high level of skill in using language effectively, tailoring his linguistic choices to suit the given situation and context.

In Pope Francis's speech, if his predominant use of material processes is employed to account for and solidify his tangible actions and developmental plans aimed at reestablishing peace and bridging the gap between Christianity and Islam in a world torn by chaos in the name of religions, the mental processes ascertain his anxiety and repudiation to extremism and sectarianism. He expresses his hopes and desires for a peaceful world where fundamentalism is halted, and interreligious dialogue becomes the code of conduct.

Pope Francis's relatively limited use of behavioral and relational processes is an attempt to position himself as the primary catalyst leading a new foundation for constructing a better world of fraternity and stability. Employing these processes has contributed to winning the hearts of the people. The sparing use of spatial, temporal, and circumstantial elements adds weight and objectivity to his arguments. Notably, the verbal and existential processes are infrequently utilized in his speeches.

The analysis of transitivity in the speech serves as a valuable tool in reinforcing Pope Francis's Theo-political ideologies and his commitment to promoting enduring calls for tolerance and interreligious dialogue against extremism and fanaticism. The investigation affirms that the selection of linguistic forms in Theo-political discourse is driven by ideology, and Pope Francis employs various linguistic strategies to convey his ideologies and intentions. As a deliberate choice, influential leaders like Pope Francis favor specific linguistic options to effectively convey their messages. Ultimately, the transitivity system is pivotal in shaping the communication of the speaker's thoughts, experiences, and perceptions of reality, facilitating the production of meanings and ideologies. This underscores the significance of transitivity in unveiling and comprehending the speaker's viewpoint, the participants' engagement, and their roles in the discourse. Consequently, linguistic choices and structures play a pivotal role in creating meanings and ideologies that might be unknown or mysterious to the audience.

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APPENDIX

Data source: (http://www.vatica.va).