

COMMUNICATIVE FUNCTIONS USED IN POPE'S 2021 SPEECH IN IRAQ: A CRITICAL DISCOURSE ANALYSIS OF RELIGIOUS PLURALISM

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Abstract

The ongoing state of religious diversity leads to the need for interfaith dialogue to achieve religious pluralism that encourages and promotes respect and acceptance of freedom of religion. Pope Francis's (2021) speech in the historical City of Ur, Iraq calls for such pluralism. This study hypothesises that Pope has focused on the communicative functions that enhance religious diversity acceptance. Thus, the study aims to determine the communicative functions employed in Pope's speech. In order to achieve this aim, Gerard Genette's theory of narratology (1980) is adopted. Based on the findings of the analysis, it is concluded that various communicative functions are utilized: narrative, directing, communication, and ideological. The communication function is mostly used, which is critical in transmitting the fundamental message of unity, peace, and brotherhood. This function is critical for engaging the audience and instilling a sense of shared responsibility for promoting tolerance and peace among religious communities. Consequently, the conclusions arrived at affirm the hypotheses.

Keywords: Religious Pluralism; Discourse Analysis; Communication Function

Abstrak

Kondisi keberagaman agama yang terus berlanjut menyebabkan perlunya dialog antaragama sebagai sarana untuk mencapai pluralisme agama yang mendorong dan mendorong penghormatan dan penerimaan kebebasan beragama. Pidato Paus Fransiskus (2021) yang disampaikan di Kota bersejarah Ur, Irak merupakan seruan terhadap pluralisme tersebut. Dalam penelitian ini, dihipotesiskan bahwa Pope fokus pada fungsi komunikatif yang meningkatkan penerimaan keberagaman agama. Penelitian ini bertujuan untuk mengetahui fungsi komunikatif yang digunakan dalam pidato Paus. Untuk mencapai tujuan tersebut, teori naratologi Gerard Genette (1980) diadopsi. Berdasarkan temuan analisis, disimpulkan bahwa berbagai fungsi komunikatif digunakan: narasi, pengarahan, komunikasi, dan ideologis. Yang paling banyak digunakan adalah fungsi komunikasi yang sangat penting dalam menyampaikan pesan mendasar persatuan, perdamaian, dan persaudaraan. Fungsi ini sangat penting untuk melibatkan penonton dan menanamkan
Kata kunci: Pluralisme Agama; Analisis Wacana; Fungsi Komunikasi

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مستخلص

إن استمرار حالة التنوع الديني يؤدي إلى ضرورة الالتزام بالحوار بين الأديان كوسيلة لتحقيق التعددية الدينية التي تشجع وتعزز احترام وقبول حرية الدين. إن خطاب البابا فرنسيس (2021) الذي ألقاه في مدينة أور التاريخية بالعراق هو دعوة لمثل هذه التعددية. وتفترض الدراسة الحالية بان البابا فرنسيس قد ركز على وظائف التواصل التي تعزز قبول التنوع الديني. تهدف الدراسة إلى معرفة الوظائف التواصلية المستخدمة في خطاب البابا. ولتحقيق هذا الهدف تم اعتماد نظرية جيرارد جينيت في السرد (1980). وبناء على نتائج التحليل، فقد توصلت هذه الدراسة إلى أن الوظائف التواصلية المختلفة تستخدم: السرد، والتوجيه، والتواصل، والأيدولوجية. ومن بين أكثر استخداماً هي وظيفة التواصل التي تعتبر حاسمة في نقل الرسالة الأساسية للوحدة والسلام والأخوة. وهذه الوظيفة بالغة الأهمية لإشراك الجمهور وغرس الشعور بالمسؤولية المشتركة لتعزيز التسامح والسلام بين المجتمعات الدينية. وبالتالي فإن الاستنتاجات التي تم التوصل إليها تؤكد طرح الفرضيات.

الكلمات الرئيسية: التعددية الدينية; تحليل الخطاب; وظيفة الاتصال

A. INTRODUCTION

Religious pluralism can contribute to a more inclusive and peaceful world by fostering understanding, overcoming barriers, fostering tolerance, tackling shared difficulties, and establishing long-term peace. Governments, religious authorities, and individuals must actively participate in interreligious dialogue in order to promote a society that values cooperation, respect, and peaceful coexistence. Overcoming religious divides and moving towards a more cohesive and peaceful international society can be achieved mostly through dialogue¹. Therefore, it is hypothesized that Pope, in his speech delivered on March 6, 2021, in the historical city of Ur in Iraq, shows a strong emphasis on the themes of interreligious dialogue, peace building, social justice, and the protection of religious freedom and holy sites. Also, His Holiness focuses on the communicative functions that enhance religious diversity acceptance. The study aims to find out the communicative functions of narrator employed in Pope's speech. It also aims at shedding light on the speech's significance and influence on promoting religious communities' collaboration, understanding, and unity. So, it fills the gap in the existing literature by providing a critical discourse analysis of how religious pluralism is communicated through high-profile interfaith dialogues, such as the Pope's 2021 speech in Iraq. This study contributes to the broader discourse on interfaith communication and its role in fostering global peace and cooperation. The study proposes the following research questions:

¹ Eck, Diana L. *A new religious America: how a "Christian country" has become the world's most religiously diverse nation*. Harper One, 2011; Swidler, Leonard. *Dialogue for interreligious understanding: Strategies for the transformation of culture-shaping institutions*. Springer, 2014

1. What communicative functions and linguistic strategies does Pope Francis employ in his 2021 speech in Iraq to promote religious pluralism and interfaith unity?
2. How does the Pope's speech contribute to fostering collaboration, understanding, and tolerance among diverse religious communities in the context of global interfaith dialogue?

Previous Works

Religious Pluralism

Banchoff² writes that, theologically, the term Religious Pluralism “*often advocates convergence, harmony and compatibility between different religious traditions*”. It has also been added that efforts of peace building are planned and achieved away from secular peacebuilding initiatives, and “while it has moved toward the center of the field, it is not yet mainstreamed”. Therefore, religious pluralism means people of different religions living together peacefully and accepting differences in religious beliefs and views in a multi-religious society. Basic principles of religious pluralism include the rejection of exclusive religious claims, and the promotion of inter-faith relations, tolerance and coexistence. By accepting and respecting differences in religious beliefs and opinions, religious pluralism can lead to greater understanding and tolerance between different religions. It has been stated that religions and beliefs must be taken seriously without ignoring any³. In this context⁴, It was maintained that “many religious societies have long been engaged in building peace, justice, and development themselves, and the emergence of the secular peacemaking field has led religious communities to systematize and institutionalize their own peacebuilding and interfaith work”. Accordingly, individuals and communities can work to promote religious pluralism by engaging in interfaith dialogue, learning about other religions and cultures, promoting respect for diversity, and advocating for policies that protect the rights of all individuals, regardless of religion. Yet, some challenges that may arise when promoting religious diversity include prejudice, discrimination and intolerance towards people of different faiths. In addition, some individuals or groups may refuse efforts to support religious pluralism because of deep cultural views or customs. Incapacitating these challenges requires

² Banchoff, Thomas, ed. *Religious pluralism, globalization, and world politics*. Oxford University Press, 2008.

³ McKim, Robert. “On religious ambiguity.” *Religious Studies* 44, no. 4 (2008): 373-392.

⁴ McCreary, Mark L. *Kierkegaard, divine hiddenness, and the good life*. Loyola University Chicago, 2009.

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education, negotiation and a commitment to uphold respect for all entities' multiplicity and human rights, regardless of their beliefs or backgrounds.

Different studies have been made on religious pluralism in relation to discourse analysis. In a study⁵, it has been explored religious pluralism discourse in post-Reformasi Indonesia, focusing on the debate between advocates and opponents of religious diversity and proponent groups. The study uses Habermas' theory of communicative action to analyze the efforts of religious organizations to legitimize their ideals in society. It examines inter-faith dialogue by NGOs and their validity claims for justifying religious pluralism. In this sense, they argue that the theory needs to be critically assessed and modified to apply to the Indonesian context, where religion has significant power to influence people's thoughts and behaviors. The study highlights the problems of universalized rationality, power relations, strategic action, and religious reason's role in public discourse.

Pluralism is a study that concerns intellectual circles, including Muslim scholars and orientalism. It is based on philosophical, social, and theological approaches to understand religious pluralism and its impact on society⁶. The Quran serves as a comprehensive reference for understanding religious teachings and dogma, addressing personal and group rules. Plurality is based on virtue and distinctiveness, and unity is essential for achieving plurality. The study concludes that Qur'an social studies encompass social, economic, and cultural aspects. Society is realized through relationships, and reciprocal relations are crucial in communication. Economics intersects with social aspects, as the poor and rich intersect. Monotonous groups can lead to selfish attitudes, negatively impacting economy and behavior. Cultural factors also influence character, with Dominican coast dwellers having tougher personalities.

There was a study which examines the presentation of world religions in Swedish upper secondary Religious Education (RE) textbooks, finds that while the textbooks present various world religions, Christianity is more prominent and personally presented⁷. This suggests that students may not be given equal opportunities to understand all world religions. The study uses religious pluralism and an agentic perspective to analyze the results. The theoretical interpretation emphasizes an outside secular perspective, describing religious life and

⁵ Kim, Sung Min, J. B. Banawiratma, and Dicky Sofjan. "Religious pluralism discourse in public sphere of Indonesia: A critical application of communicative action theory to inter-religious dialogue." *Religió Jurnal Studi Agama-Agama* 10, no. 2 (2020): 158-188.

⁶ Abidin, Zaenal. "The Study of Religious Pluralism In The View of the Qur'an: Thematic Interpretation Approach." *Jurnal Ar Ro'is Mandalika (Armada)* 1, no. 1 (2021): 13-26.

⁷ Johansson, Elsa. "Religious release: A text analysis of religious pluralism in the presentation of the world religions in upper secondary Religious education textbooks." (2022).

experiences from an outside perspective. This may have didactical consequences for upper secondary RE teachers, who must balance didactical space by choosing textbooks that convey equally distributed perspectives from both outside and inside depictions of every world religion. The concept of pluralism in Indonesia is often rejected due to the fatwa issued by the Indonesian Ulema Council, which prohibits it⁸. However, from a different perspective, diversity is a necessity and unique to Indonesia. Religious pluralism in Islam and Hinduism acknowledges the plurality of humans and other living things, recognizing the unique characteristics of each individual. This study uses a qualitative approach with a library research methodology, combining various opinions of Islamic and Hindu thinkers to explain the concept of pluralism in Islam and Hinduism. The author employs source triangulation to verify the validity of the data obtained from multiple sources. Religious pluralism acknowledges the diversity of religions but does not accept the existence of the same truth among religions. Hinduism appreciates and respects plurality in the context of belief or religion, recognizing the logical and humane situation of each individual's diverse knowledge and appreciation of the Creator. Pluralism, originating from Liberalism, advocates for unlimited freedom and relative truth. It is a central concept in religious pluralism, asserting that every religion holds truth even if it contradicts another⁹. In Malaysia, debates over pluralism have led to discussions about Islam being the final revealed religion, preceding Judaism and Christianity. This claim justifies these religions as part of the Abrahamic Faiths, granting them a place in heaven. A study analyzed this relationship using the descriptive content analysis method, revealing that Religious Pluralism, particularly within the Abrahamic Faiths, is part of an organized international political agenda under the global network of Liberalism.

Critical Discourse Analysis

Critical Discourse Analysis (CDA) is the study and analysis of written and spoken texts in order to uncover the discursive source of power, dominance, inequality, and bias. It investigates how these discursive materials are preserved and reproduced in various social, political, and historical contexts¹⁰. Fairclough pioneered the notion of CDA in the mid-

⁸ Lalu, Fathoni Hidayat. "The Discourse of Pluralism in Islam And Hinduism: A Critical Examination of The Qur'an and Vedas." *JURNAL PENELITIAN KEISLAMAMAN* 19, no. 2 (2023): 116-126.

⁹ Zaman, Rahim Kamarul, Mujahid Mohammad Fadzil, and Hamid Fahmy Zarkasyi. "The Influence of Abrahamic Faiths in the Religious Pluralism Agenda in Malaysia." *RABBANICA-Journal of Revealed Knowledge* 5, no. 2 (2024): 17-34.

¹⁰ Banchoff, Thomas, ed. *Religious pluralism, globalization, and world politics*. Oxford University Press, 2008.

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1980s¹¹. He introduced a three-dimensional framework for understanding discourse in his major work, "Critical and Descriptive Goals in Discourse Analysis", arguing that discourse is a type of social practice with ideological repercussions¹². The works of van Dijk (1993) and Wodak (1995) increased the field of CDA in the 1990s¹³. Van Dijk emphasised the cognitive components of discourse and how it shapes social perceptions and group relations in his book "Discourse and Society: A New Agenda for Critical Discourse Analysis". However, Wodak focused her work "Critical Discourse Analysis" on discourse history and society. He proposed the Discourse-Historical Approach (DHA), which combines sociolinguistic and socio-historical research¹⁴. CDA "discusses ways in which language builds and is shaped by social relationships"¹⁵.

New CDA methods appeared in the early 2000s. Interdiscursivity is the interaction of many discourses in a text¹⁶. They proposed this to understand social practices' complexity and fluidity (ibid). Recent uses of CDA include media studies, political science, and education. In "How to Do Critical Discourse Analysis," Machin and Mayr used CDA to analyze media texts and discover ideological conceptions of reality¹⁷. CDA is effective at revealing discourse's concealed power, dominance, and prejudice. It has evolved as researchers have applied it to many fields.

Hazem and Mohammed concludes that "the effect that (in) directness has upon each culture and the imposition of cultural stereotypes should not be underestimated"¹⁸. For Estaifo et al., discourse markers are words or phrases that aid the organization and sequencing of a

¹¹ Fairclough, Norman L. "Critical and descriptive goals in discourse analysis." *Journal of pragmatics* 9, no. 6 (1985): 739-763.

¹² Genette, Gérard. *Narrative discourse: An essay in method*. Vol. 3. Cornell University Press, 1980.

¹³ Van Dijk, Teun. A. "Discourse and Society: A New Agenda for Critical Discourse Analysis." *Discourse & Society* 4, no. 2(1993): 1–37.

¹⁴ Wodak, Ruth. "Critical discourse analysis." In *The Routledge companion to English studies*, pp. 302-316. Routledge, 2014.

¹⁵ ABDURRAHMAN, Israa Burhanuddin, Aya Qasim HASAN, and Ali Hussein HAZEM. "A Critical Discourse Analysis of Feminism in Drama: Susan Glaspell and Alice Childress as a Case Study." *Asian Journal of Human Services* 25 (2023): 45-66. <https://doi.org/10.14391/ajhs.25.45>.

¹⁶ Fairclough, Norman., and Wodak, Ruth. "The Discourse-Historical Approach (DHA)." In *Methods of Critical Discourse Analysis*, edited by R. Wodak, and M. Meyer: (2008) 91–121. SAGE.

¹⁷ Machin,, David, and Andrea Mayr. "How to do critical discourse analysis: A multimodal introduction." (2023): 1-100.

¹⁸ Hazem, Ali Hussein, and Suha Idress Mohammad. "Mitigating devices in Mosuli Iraqi Arabic with reference to English." *Ijaz Arabi Journal of Arabic Learning* 4, no. 3 (2021). <https://doi.org/10.18860/ijazarabi.v4i3.13130>.

conversation¹⁹. They state that social analysis is an interdisciplinary method that analyses different attributes of society to realize their impact on people and groups.

B. Methods

This study employs a qualitative research design, utilizing Critical Discourse Analysis (CDA) to examine the communicative functions and linguistic strategies in a speech delivered by Pope Francis on March 6, 2021, in the historical city of Ur in Iraq²⁰. The speech is downloaded from the online then divided into sentences and analyzed discursively following Genette's theory of Narrative Discourse²¹. Here, the focus is on the functions of the narrator, wherein five functions are recognized: Narrating, directing, communication, testimonial (emotional), and ideological.

CDA is chosen for its ability to uncover how language shapes social and ideological meanings, making it ideal for analyzing the speech's role in promoting religious pluralism and interfaith unity. It was also stated that the context has a vital role in uttering any kind of speech²²

Thematic Reading of the Pope's Speech

The speech delivered by the pope in Ur, the historical city, includes several topics and themes. The following themes are the major outlines discussed in the speech:

- a. Unity and Fraternity: The text's major theme is unity and fraternity. Pope emphasises Jewish, Christian, Muslim, and other religious adherents' shared ancestry and interconnectedness. He emphasises Abraham's common lineage and appeals for mutual respect, cooperation, and love among religious communities. The text emphasises the significance of looking up to heaven, recognising God's otherness, and accepting a feeling of collective duty for our fellow humans.
- b. Rejecting Violence and Extremism: The text strongly condemns religious hatred and extremism. According to the Pope, such activities betray true commitment and should clear up religious misunderstandings. He encourages supporters to show God's charity,

¹⁹ Estaifo, Raghda Qiryaqous, Waleed Younus Meteab, and Ali Hussein Hazem. "A Pragmatic Study of Connectives in Mosul Dialect with Reference to English." *World* 13, no. 6 (2023). <https://doi.org/10.5430/wjel.v13n6p491>.

²⁰ The National. "Full Text of Pope Francis' Speech in Iraq at Ur Interfaith Meeting." *The National*, July 2, 2021. <https://www.thenationalnews.com/mena/iraq/full-text-of-pope-francis-speech-in-iraq-at-ur-interfaith-meeting-1.1178595>.

²¹ Genette, Gérard. *Narrative discourse: An essay in method*. Vol. 3. Cornell University Press, 1980.

²² Hussein, Abeer Khalaf, Ali Hussein Hazem, and Maha M Al-Gailany. "From Crisis to Hope: A Critical Discourse Analysis of Boris Johnson's Easter Day Speech." *Asian Journal of Human Services* 26, 2024: 122–34. <https://doi.org/10.14391/ajhs.26.122>.

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love, and fight religious extremism. The message maintains that religion should support peace, understanding, and reconciliation, not conflict.

- c. The Pope highlights the necessity of protecting sacred sites and cultural heritage as signs of people's aspiration for paradise. He confesses religious history's decline and emphasizes the consequence of appreciating and preservation of these holy places. The text emphasizes cultural and religious multiplicity and peaceful coexistence by emphasizing interfaith collaboration in church and mosque renovation.
- d. The speech stresses peace and justice as a universal human aim. The Pope calls for the termination of separateness, fences, and ethnic differences. He blames self-interest, money worship, and materialism. for inequity and discord. The Pope stresses sharing, acceptance, equity, and solidarity, principally for the utmost underprivileged.
- e. The text highlights the significance of overcoming hatred, which is the opponent at the heart's door. The Pope motivates opponents to become friends, saying that those who trust in God and look at the stars have no enemies. Healing, discussion, and understanding are required for peace, he adds. The text urges all convictions to collaborate on global issues like poverty, arms proliferation, exploitation, and human life and dignity.
- f. Hope and Concrete Action: Drawing from Abraham's journey, the text highlights hope, courage, and commitment for peace. The Pope encourages tangible actions, shared memories, experiences, and achievements to construct a peaceful future. He urges young people to dream and work for peace and teach them fraternity. The text also stresses the significance of hospitality and helping refugees from war and slaughter.

The Pope's text emphasizes togetherness, rejecting violence, promoting peace and justice, fostering interfaith cooperation, and the power of brotherhood and love to create a harmonious world. It urges individuals, religious communities, and global leaders to recognize our humanity and work together to create a more inclusive, compassionate, and peaceful society.

Model of Analysis

Genette's Theory of Narratology

Genette suggests five functions for the narrator; these functions include: the narrative function, the directing function, the communication function, the testimonial (emotional)

function and the ideological function²³. The first function is essential for each narrative text. A story or account of events is presented as part of the narrative function. In order to hold the audience's attention and make a point, it focuses on the structure, plot, and characters. The narrative function develops notions, establishes context, and gives the listener a realistic experience through storytelling. The directing function emerges when the narrator interrupts the story to comment on text organization and articulation methods; in other words, the directing function denotes involvement. The goal of the directing function is to instruct or steer the audience. It offers precise guidelines, instructions, or recommendations for what steps to do or how to interpret information. The directing function frequently has an impact on behaviour, shapes opinions, or offers guidelines on a certain course of action.

1. The communicative function is concerned with instances in which the narrator talks directly to the presumed reader; this aspect is also concerned with involvement. The communication function is concerned with the sharing of information and ideas between people or groups. It entails communicating thoughts, opinions, facts, or emotions in order to enhance comprehension, dialogue, and connection. Building relationships, sharing knowledge, and cultivating empathy among individuals or groups all rely on the communication function.
2. The testimonial (emotional) function happens when the narrator confirms the reality of his account, including the narrator's emotions as he recounts the events; here, one is dealing with emotive, moral, and intellectual links. Sharing personal experiences, stories, or anecdotes to promote a given viewpoint or message is what the testimonial function is all about. Testimonials include instances and tales that demonstrate the impact of specific actions, attitudes, or values. They use real-life stories to create credibility, elicit empathy, and persuade the audience.

The ideological function is concerned with the transmission and promotion of specific views, values, or ideologies. It tries to influence perceptions, change attitudes, and motivate action based on a specific set of beliefs or worldviews. The ideological function frequently tackles social, cultural, or political issues, urging people to support a particular ideology or vision. The narrator's ideological function is realised through direct or indirect interventions, in the sense that the story can also assume the didactic form of comment, authorised for particular actions. These functions, however, can be found in a variety of types of communication, including speeches, literature, films, ads, and even regular conversations. Each function has a

²³ Genette, Gérard. *Narrative discourse: An essay in method*. Vol. 3. Cornell University Press, 1980.

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specific purpose and contributes to the overall efficacy of the message. Understanding these roles allows one to more effectively analyse and interpret various forms of communication. Therefore, Genette's model helps uncover how narrative techniques, temporal structures, and perspective are used to convey messages of religious pluralism and unity, directly addressing the research questions about communicative functions and their impact on interfaith collaboration.

C. RESULT AND DISCUSSION

The following is an analysis of the speech selected:

"Dear brothers and sisters, (*Communication Function*). This blessed place brings us back to our origins, the sources of God's work, and the birth of our religions (*Narrative Function*). Here, where Abraham our father lived, we seem to have returned home (*Narrative Function*). It was here that Abraham heard God's call; it was from here that he set out on a journey that would change history (*Narrative Function*). We are the fruits of that call and that journey (*Narrative Function*). God asked Abraham to raise his eyes to heaven and to count its stars (*Narrative Function*). In those stars, he saw the promise of his descendants; he saw us (*Narrative Function*). Today we, Jews, Christians and Muslims, together with our brothers and sisters of other religions, honour our father Abraham by doing as he did: we look up to heaven and we journey on earth (*Communication Function*). We look up to heaven (*Communication Function*). Thousands of years later, as we look up to the same sky, those same stars appear. They illumine the darkest nights because they shine together (*Narrative Function*). Heaven thus imparts a message of unity: the Almighty above invites us never to separate ourselves from our neighbours (*Communication Function*). The otherness of God points us towards others, towards our brothers and sisters (*Ideological Function*). Yet if we want to preserve fraternity, we must not lose sight of heaven (*Communication Function*). May we – the descendants of Abraham and the representatives of different religions – sense that, above all, we have this role: to help our brothers and sisters to raise their eyes and prayers to heaven (*Communication Function*). We all need this because we are not self-sufficient (*Communication Function*). Man is not omnipotent; we cannot make it on our own (*Ideological Function*). If we exclude God, we end up worshipping the things of this earth (*Communication Function*). Worldly goods, which lead so many people to be unconcerned with God and others, are not the reason why we journey on earth (*Ideological Function*). We raise our eyes to heaven in order to raise ourselves from the depths of our vanity; we serve

God in order to be set free from enslavement to our egos, because God urges us to love (*Communication Function*). This is true religiosity: to worship God and to love our neighbour (*Communication Function*). In today's world, which often forgets or presents distorted images of the Highest, believers are called to bear witness to his goodness, to show his paternity through our fraternity (*Communication Function*). From this place, where faith was born, from the land of our father Abraham, let us affirm that God is merciful and that the greatest blasphemy is to profane his name by hating our brothers and sisters (*Communication Function*). Hostility, extremism and violence are not born of a religious heart: they are betrayals of religion (*Communication Function*). We believers cannot be silent when terrorism abuses religion; indeed, we are called unambiguously to dispel all misunderstandings (*Ideological Function*). Let us not allow the light of heaven to be overshadowed by the clouds of hatred! (*Communication Function*). Dark clouds of terrorism, war and violence have gathered over this country. All its ethnic and religious communities have suffered (*Narrative Function*). In particular, I would like to mention the Yazidi community, which has mourned the deaths of many men and witnessed thousands of women, girls and children kidnapped, sold as slaves, subjected to physical violence and forced conversions (*Narrative Function*). Today, let us pray for those who have endured these sufferings, for those who are still dispersed and abducted, that they may soon return home (*Communication Function*). And let us pray that freedom of conscience and freedom of religion will everywhere be recognised and respected; these are fundamental rights, because they make us free to contemplate the heaven for which we were created (*Ideological Function*). When terrorism invaded the north of this beloved country, it wantonly destroyed part of its magnificent religious heritage, including the churches, monasteries and places of worship of various communities (*Narrative Function*). Yet, even at that dark time, some stars kept shining (*Narrative Function*). I think of the young Muslim volunteers of Mosul, who helped to repair churches and monasteries, building fraternal friendships on the rubble of hatred, and those Christians and Muslims who today are restoring mosques and churches together (*Narrative Function*). It is important to make pilgrimages to holy places, for it is the most beautiful sign on earth of our yearning for heaven (*Ideological Function*).

To love and protect holy places, therefore, is an existential necessity, in memory of our father Abraham, who in various places raised to heaven altars of the Lord (*Communication Function*). May the great Patriarch help us to make our respective sacred places oases of peace and encounter for all! (*Communication Function*). By his fidelity to God, Abraham became a blessing for all peoples; may our presence here today, in his

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footsteps, be a sign of blessing and hope for Iraq, for the Middle East and for the whole world (*Communication Function*). Heaven has not grown weary of the earth: God loves every people, every one of his daughters and sons! (*Communication Function*). Let us never tire of looking up to heaven, of looking up to those same stars that, in his day, our father Abraham contemplated (*Communication Function*). We journey on earth (*Communication Function*). For Abraham, looking up to heaven, rather than being a distraction, was an incentive to journey on earth, to set out on a path that, through his descendants, would lead to every time and place (*Narrative Function*). It all started from here, with the Lord who brought him forth from Ur (*Narrative Function*). His was a journey outward, one that involved sacrifices (*Narrative Function*). Abraham had to leave his land, home and family (*Narrative Function*). Yet by giving up his own family, he became the father of a family of peoples (*Narrative Function*). Something similar also happens to us: on our own journey, we are called to leave behind those ties and attachments that, by keeping us enclosed in our own groups, prevent us from welcoming God's boundless love and from seeing others as our brothers and sisters (*Communication Function*). We need to move beyond ourselves, because we need one another (*Communication Function*). The pandemic has made us realise that "no one is saved alone" (*Communication Function*). Still, the temptation to withdraw from others is never-ending, yet at the same time we know that "the notion of 'every man for himself' will rapidly degenerate into a free-for-all that would prove worse than any pandemic" (*Communication Function*). Amid the tempests we are currently experiencing, such isolation will not save us (*Communication Function*). Nor will an arms race or the erection of walls that will only make us all the more distant and aggressive (*Communication Function*). Nor the idolatry of money, for it closes us in on ourselves and creates chasms of inequality that engulf humanity (*Communication Function*). Nor can we be saved by consumerism, which numbs the mind and deadens the heart (*Communication Function*). The way that heaven points out for our journey is another: the way of peace (*Communication Function*). It demands, especially amid the tempest, that we row together on the same side (*Communication Function*). It is shameful that, while all of us have suffered from the crisis of the pandemic, especially here, where conflicts have caused so much suffering, anyone should be concerned simply for his own affairs (*Communication Function*). There will be no peace without sharing and acceptance, without a justice that ensures equity and advancement for all, beginning with those most vulnerable (*Communication Function*). There will be no peace unless peoples extend a hand to other peoples (*Communication Function*). There will

be no peace as long as we see others as them and not us (*Communication Function*). There will be no peace as long as our alliances are against others, for alliances of some against others only increase divisions (*Communication Function*). Peace does not demand winners or losers, but rather brothers and sisters who, for all the misunderstandings and hurts of the past, are journeying from conflict to unity (*Communication Function*). Let us ask for this in praying for the whole Middle East. Here I think especially of neighbouring war-torn Syria (*Communication Function*). The Patriarch Abraham, who today brings us together in unity, was a prophet of the Most High (*Communication Function*). An ancient prophecy says that the peoples “shall beat their swords into ploughshares, and their spears into pruning hooks” (*Narrative Function*). This prophecy has not been fulfilled; on the contrary, swords and spears have turned into missiles and bombs (*Narrative Function*). From where, then, can the journey of peace begin? (*Communication Function*) From the decision not to have enemies (*Communication Function*). Anyone with the courage to look at the stars, anyone who believes in God, has no enemies to fight (*Communication Function*). He or she has only one enemy to face, an enemy that stands at the door of the heart and knocks to enter (*Communication Function*). That enemy is hatred (*Communication Function*). While some try to have enemies more than to be friends, while many seek their own profit at the expense of others, those who look at the stars of the promise, those who follow the ways of God, cannot be against someone, but for everyone (*Communication Function*). They cannot justify any form of imposition, oppression and abuse of power; they cannot adopt an attitude of belligerence (*Communication Function*). Dear friends, is all this possible? (*Communication Function*) Father Abraham, who was able to hope against all hope, encourages us (*Communication Function*). Throughout history, we have frequently pursued overly worldly goals and journeyed on our own, but with the help of God, we can change for the better (*Communication Function*). It is up to us, today’s humanity, especially those of us, believers of all religions, to turn instruments of hatred into instruments of peace (*Communication Function*). It is up to us to appeal firmly to the leaders of nations to make the increasing proliferation of arms give way to the distribution of food for all (*Communication Function*). It is up to us to silence mutual accusations in order to make heard the cry of the oppressed and discarded in our world: all too many people lack food, medicine, education, rights and dignity! (*Communication Function*). It is up to us to shed light on the shady maneuvers that revolve around money and to demand that money not end up always and only reinforcing the unbridled luxury of a few (*Communication Function*). It is up to us preserve our common home from our predatory aims (*Communication Function*).

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It is up to us to remind the world that human life has value for what it is and not for what it has (*Communication Function*). That the lives of the unborn, the elderly, migrants and men and women, whatever the colour of their skin or their nationality, are always sacred and count as much as the lives of everyone else! (*Communication Function*). It is up to us to have the courage to lift up our eyes and look at the stars, the stars that our father Abraham saw, the stars of the promise (*Communication Function*). The journey of Abraham was a blessing of peace (*Narrative Function*). Yet it was not easy: he had to face struggles and unforeseen events (*Narrative Function*). We too have a rough journey ahead, but like the great Patriarch, we need to take concrete steps, to set out and seek the face of others, to share memories, gazes and silences, stories and experiences (*Communication Function*). I was struck by the testimony of Dawood and Hasan, a Christian and a Muslim who, undaunted by the differences between them, studied and worked together (*Testimonial Function*). Together they built the future and realised that they are brothers. In order to move forward, we too need to achieve something good and concrete together (*Communication Function*).

This is the way, especially for young people, who must not see their dreams cut short by the conflicts of the past! (*Communication Function*). It is urgent to teach them fraternity, to teach them to look at the stars (*Communication Function*). This is a real emergency; it will be the most effective vaccine for a future of peace. For you, dear young people, are our present and our future! (*Communication Function*). Only with others can the wounds of the past be healed (*Communication Function*). Rafah told us of the heroic example of Najy, from the Sabeen Mandeian community, who lost his life in an attempt to save the family of his Muslim neighbour (*Testimonial Function*). How many people here, amid the silence and indifference of the world, have embarked upon journeys of fraternity! (*Communication Function*). Rafah also told us of the unspeakable sufferings of the war that forced many to abandon home and country in search of a future for their children (*Testimonial Function*). Thank you, Rafah, for having shared with us your firm determination to stay here, in the land of your fathers (*Communication Function*). May those who were unable to do so, and had to flee, find a kindly welcome, befitting those who are vulnerable and suffering (*Communication Function*).

It was precisely through hospitality, a distinctive feature of these lands, that Abraham was visited by God and given the gift of a son, when it seemed that all hope was past (*Narrative Function*). Brothers and sisters of different religions, here we find ourselves at home, and from here, together, we wish to commit ourselves to fulfilling God's dream that the

human family may become hospitable and welcoming to all his children; that looking up to the same heaven, it will journey in peace on the same earth (*Communication Function*).”

The analysis shows that all the five functions except one are used. Table (1) below shows the frequency and percentage of the use of each one:

Table (1): Frequency and Percentage of Genette's (1980) Functions use

| Function Type | Frequency | Percentage |
|------------------------|-----------|------------|
| Narrative Function | 22 | 22.44 % |
| Directing Function | 0 | 0 % |
| Communication Function | 67 | 68.36 % |
| Testimonial Function | 3 | 3.06 % |
| Ideological Function | 6 | 6.12 % |

The table makes it clear that the most frequently used function in the speech is the Communication Function with a percentage of 68.36% of the total. This is due to the text's primary message of unity, peace, and brotherhood, which necessitates extensive communication and dialogue. This function conveys ideas, values, and summons to action. It engages viewers and fosters a sense of unity and shared responsibility to promote religious tolerance, understanding, and peace. The Narrative Function is second most used at 22.44 %. The speaker weaves Abraham's trip and the Middle East's situation together. A narrative function presents the topic's historical background and history. It helps explain sacred sites and religions' origins. The Ideological and Testimonial Functions are the least used, with 6.12% and 3.06 %. When a speaker expresses his thoughts or ideologies, it is known as the Ideological Function. With the Testimonial Function, the speaker shares personal experiences or witness. The testimonial function emphasizes human stories to highlight themes and concepts. The emphasis on religious freedom and persecution makes the text passionate and current. No Directing Function is used in the text. This may be because the text inspires and encourages rather than commands.

Information, inspiration, and motivation to promote religious discourse, respect, and collaboration come from these functions. It stresses religious freedom and how each person can contribute to a more peaceful and loving world. The major theme that is found in the analysis of the speech is unity and fraternity. Pope emphasises Jewish, Christian, Muslim, and other religious adherents' shared ancestry and interconnectedness. He emphasises Abraham's

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common lineage and appeals for mutual respect, cooperation, and love among religious communities. The text emphasises the significance of looking up to heaven, recognising God's otherness, and accepting a feeling of collective duty for our fellow humans.

Thus, the topics and themes exist in the speech reflect Pope's desire and hope to support peacebuilding through religious pluralism.

D. CONCLUSION

Religious pluralism can contribute to a more inclusive and peaceful world by fostering understanding, overcoming barriers, fostering tolerance, tackling shared difficulties, and establishing long-term peace. Governments, religious authorities, and individuals must actively participate in interreligious dialogue in order to promote a society that values cooperation, respect, and peaceful coexistence. Pope Francis's speech delivered in the historical City of Ur, Iraq is a call for such pluralism. The authors of this study put hypotheses that Pope has focused on the communicative functions that enhance religious diversity acceptance. The analysis of the speech discloses a substantial trust on the communication Function, which is essential in conveying the ultimate message of unity, peace, and brotherhood. This function is important for engaging the audience and inculcating a sense of mutual responsibility for endorsing tolerance and peace among religious societies. The Narrative Function, the second furthestmost frequently employed, adds historical framework to the topic, enhancing awareness of the importance of sacred sites and the origins of different religions. The Ideological and Testimonial Functions are used carefully to provide an emotional element to the text and converse the speaker's feelings. Remarkably, the Directing Function is entirely lacking, most likely because the speech is intended to motivate and stimulate rather than command and control. The grouping of these functions in the speech successfully informs, inspires, and motivates the addressees towards dialogue, respect, and collaboration among religious groups, emphasising the significance of religious freedom and the part that each individual can play in raising a more nonviolent world. These functions, however, can be found in a variety of types of communication, including speeches, literature, films, ads, and even regular conversations. Each function has a specific purpose and contributes to the overall efficacy of the message. Consequently, the conclusions arrived at affirm the put hypotheses.

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