A Pragmatic Study of symbolism and Politeness in Pope Francis' Speeches during the Papal Visit to Iraq
Keywords: symbolism, politeness, Pop Fancies

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Abstract

The current pragmatic study attempts to identify the symbolic language and politeness strategies utilized by Pope Francis in his speeches delivered during his visit to Iraq in March 2021. When language is employed implicitly and there is a mismatch between the sign and the symbol, the language is said to be symbolic. Therefore, it is up to the listener to guess the symbolic meaning. The current study aims at: discovering the origin, definitions, and types of symbolism; identifying the politeness strategies that are used, and finding out the functions, the importance of symbolism, and the reasons behind using symbolic language. The two speeches of the Pope are analysed by using Brown and Levinson's (1987) theory of politeness. Four extracts are taken from each speech in order to achieve the aims of this study. The findings of the analysis reveal that symbolism in language refers to the use of one object for the sake of referring to another. Since language is an action that conveys not only lexical or grammatical meaning but also social meaning. Symbolic language serves a variety of purposes. As a result, it is concluded that the Pope's speeches are filled with symbolism. Implicit meanings are utilized to express his beliefs indirectly and to profoundly move his listeners and touch their hearts.

1. Introduction

Pope Francis' travel to Iraq, as head of the Catholic Church and sovereign of the Vatican City, is regarded as one of the most significant and historical events, as it is the first papal visit to draw the entire world's attention to Iraq. Others remark on what this visit means in terms of spiritual connotations and indicators of the Vatican's endeavour to open up to the Muslim world, that are estimated to hundreds of millions worldwide (United Nations, 2021).

The word "symbolism" comes from the Greek verb "*Symbollein*," which means "to assemble." In a nutshell, symbolism is the depiction of objects, moods, and ideas through symbols. However, there is a distinction to be made between sign and symbol; the latter is defined as "an object that alludes to another object, but also demands attention in its own right, as a presentation" (Cohn, 1974).

Symbolism is the semiotic minus language or the mental sans the rational. In this sense, symbolism might be defined as an implicit meaning, something that is hidden and must be deduced by the reader/hearer, rather than an explicit signal. It is crucial to look at how symbolism was utilised in Pop's work.

1.1 The Objective of The Study

This study aims at:

1. Identifying the use of symbolism and politeness in Pope Francis' speeches.
2. Understanding the purposes, the significance of symbolism, and the importance of politeness in language.

1.2 The Statement of Research

Language is a necessary component of any type of communication. It is the primary mode of human communication. As a result, whether speaking or writing, language is critical for transmitting our thoughts, ideas, messages, and information. People can construct some utterances with linked activities by utilising language (Yule, 1996). They want to affect their listeners and send signals from the speaker to the listener, in addition to expressing their thoughts and activities.

language is the most important means of communication in our daily lives. It is also regarded as a means of conveying thoughts and feelings through signs and symbols. The information is encoded and decoded using these signs and symbols.. However, language is not always utilised openly, therefore, it is up to the listener to deduce the intended meaning (Birner, 2013).

The ambiguity of language itself, such as the phenomenon of the duality of meaning (a word may have two antinomies' meanings), as well as the challenge of knowing the speaker's/ writer's intentions or the meta-linguistic conception of "what is behind words and phrases," can be confusing to readers. Since pragmatics is best defined as language in use, a detailed pragmatic analysis should be conducted in order to fully comprehend the meanings of Pope Francis' statements (Al-Hilu, 2017. p.11).

Pope Francis said "My visit takes place at a moment when the world as a whole is seeking to emerge from the catastrophe of the COVID 19 epidemic..." in his speech to Iraqi authorities. Such a statement shows that Pope Francis' desire to pay such a visit to the Iraqi people in order to give them hope and make them realise that their happiness matters was unaffected by the challenging circumstances.

The Pope also, in his speech in UR, mentioned that "we are the fruits of that call and that journey" which implies that all of us have the same origin. In his

speech at UR, Pope Francis also said, "We are the fruits of that summons and that journey," implying that we all come from the same place.

2. Literature Review

2.1 Symbolism

According to Fowler (1949), the word 'Symbolism' comes from the Greek word 'symbol,' which means *token* or *watchword*. It combines the Greek concepts of "bringing things together," "contrasting," "comparing," and "token used in comparisons to determine whether something is real." As a result, there is an "outward indicator" of something. In 1590, the meaning "something that stands for something else" was first described in Spenser's Faerie Queene.

In general, a symbol is an object that represents anything other than or in addition to its literal meaning. The basic goal of symbols is to let people express themselves more simply and succinctly (Mark, 2016). Symbolism is the use of symbols for a variety of purposes, including religious, social, and political ones.

Symbolism, according to Lea, et al. (2014), is the use of symbols to communicate or portray concepts or traits more thoroughly and simply in literature, art, science, and other fields. A specific idea, thought, or attribute portrayed through a symbol is sometimes referred to as symbolism.

Symbolism, according to the American Heritage Dictionary of the English Language (2011), is the art of representing things using symbols. To put it another way, it is the process of assigning symbolic meanings to objects, events, and so on.

Indeed, Editorial Team (2021) defined symbolism as "the use of an action, an object, or a word to signify an idea or a trait." It is the process of associating a symbol with something more concrete in order to give it a new or expanded meaning. Symbolism is a poetic approach for writers to convey an idea or concept to their audience without really saying it. Symbolism can be used by writers to make their works more complex. Many people use symbols in their everyday lives. For example, white is connected with purity, whereas black is associated with evil; roses are associated with romance; a butterfly is related to transformation; a dog is associated with loyalty.

Symbolism is something that has a hidden message, so it is neither easy nor difficult to be understood since people by practice will own the ability to recognize it easily. For the reader or listener, sounds and senses are also participated in recognizing symbols, and to do so, some steps are to be followed to recognize symbolism (Perrine, 1974):

1. Every sentence should contain a clue that leads to additional information or a deeper understanding.

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2. To complete and support the symbolism's meaning, the entire context of the statement must be employed.

3. For something to be deemed symbolism, it must communicate something other than its literal meaning.

4. Symbolism can take on a variety of meanings depending on the situation. There could be a collection of related, but not identical meanings.

Writers/speakers, according to Master Class (2021), use a range of symbolism to describe their goal or to elicit other people's perspectives in order to reveal the underlying meaning. As a result, different forms of symbols affect readers and listeners in different ways.

1. *Emotion*: This form of the symbol is used to elicit specific feelings and emotions from the audience. The emotional impact of symbolism leaves a lasting imprint.
2. *Imagery*: This kind is used to elicit a visual image or aspect from the reader or listener, allowing the writer or speaker to avoid having to describe everything in great detail.
3. *Thematic connection*: This type is used to help the reader or listener connect two ideas from different aspects of life, allowing for improved comprehension.
4. *Deeper meaning*: This type permits the reader or writer to convey a non-literal meaning.

Like many other things, symbolism has different dimensions, e.g., religious, socio-cultural, scientific, economic, art and literature, and political.

Symbols differ from culture to culture, civilisation to civilization, and country to country. As a result, as Cooper (1992) points out, symbolism has various characteristics like displacement, arbitrary, and openness.

A writer can utilise symbolism to add two layers of meaning to his work: the literal and the symbolic, which are both considerably deeper than the literal. As a result, symbolism gives characters and themes in a work of writing universality. People are drawn to literary symbolism because it helps them to obtain insight into the writer's thoughts on how he sees the world, how he thinks about daily objects, and how he acts in more significant situations. Symbolism provides complexity to a story and communicates the author's perspective, in addition to sending a compelling message (Green, 2013).

2.2 Politeness

Politeness is a language assertion of courtesy and social standing. When speakers are confronted on purpose, they embrace civility. The speakers intuitively make sure that what they say or recommend to each other is carefully

chosen to avoid embarrassing or insulting their interlocutors (Trask & Stockwell, 2007, p. 223).

In any culture, defining what is or is not polite entails gauging social interactions along the dimensions of social distance or solidarity, and relative power or status (Holmes & Wilson, 2017, p.268). People must understand society's social values in order to converse respectfully.

According to Leech (2014), politeness entails taking into account the feelings, attributes, and opinions of others. Politeness is described as speaking or acting in a way those benefits or values the other person, especially the one with whom you are conversing. Civility is all about showing regard for others and using language to communicate that concern.

Politeness theory was founded on Paul Grice's conversational maxims, Austin and Searle's speech act theory, and Goffman's notion of the face by linguists such as Lakoff, Leech, Brown, and Levinson. Goffman (1967) introduced the notion of face, which he defines as a person's effective claim to positive social value. Face, on the other hand, is defined by Brown and Levinson (1987) as the norms and values established by members of a specific society. They describe face as an individual's personal "public self-image," which he or she has the right to claim for him or herself (Watts, 2003).

The expression on a person's face might be favourable or negative. A positive face refers to the desire to be accepted by others or the consistency of speakers. There is a good side to the desire to be liked, praised, approved, and admired.

On the other hand, a qualified adult member's desire to fulfil his desires and carry out his acts without hindrance from others is known as a negative face (Allen, 2017).

Brown and Levinson (1978) identified four types of politeness strategies that characterise how individuals communicate. These are bald on record, off-record-indirect strategy, positive politeness, and negative politeness (Al-Bantany, 2013).

2.2.1 Strategy 1: Bald on record

The bald-faced on-record strategy does nothing to protect the hearer's "face". According to Brown and Levinson (1978, p. 95), a situation which needs maximum efficiency justifies the use of the bald-on-the-record strategy, which focuses on clarity and efficiency. The bald on record strategy does not reduce the threat to the listener because the speaker speaks directly. For example, when saying "Give me a pen" (Yule,1996).

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2.2.2 Strategy 2: off-record

In this strategy even if you decide to say something, you do not have to ask directly for something. You can only make hints or statements like "Uh, I forgot my pen." And it is the hearer's responsibility to infer and understand the request (Yule, 1996).

2.2.3 Strategy 3: Positive Politeness

Brown and Levinson claimed that (1987) positive politeness is used to convey a shared interest or desire. Pope's talks take a positive tone to some extent. The employment of a positive politeness method reduces the threat to the hearer's pleasant face and makes him feel at ease. This method is employed by a speaker to satisfy a listener's positive face when they know each other. For example, "How about letting me use your pen?" (Yule,1996).

The speaker expresses agreement with the listener's favourable self-image. Its purpose is to satisfy the hearer's need for approval and belonging in a more subtle way than negative politeness. "I will bring the book tomorrow," for example (promise).

2.2.4 Strategy 4: Negative politeness

Negative politeness is employed to maintain the listener's negative expression. Brown and Levinson (1978, p. 129) defined negative politeness as "specific and concentrated; it fulfils the goal of decreasing the particular imposition that the face-threatening act necessarily generates" (1987, p.129). According to Brown and Levinson, negative politeness is a repressive activity. For example, "could you lend me a pen?" (Yule,1996).

3. Methodology

3.1 Data, Source, and Limitations

The current study is a pragmatic study that follows the qualitative approach to collecting data. It is a qualitative data analysis in investigating the selected data. Hennink, et al. (2020, p.10) defined qualitative research as "a broad umbrella term that covers a wide range of techniques and philosophies." McEnery and Wilson (1996, p.76) explained that "qualitative forms of analysis offer a rich and detailed perspective on the data".

The study attempts to analyse symbolism and politeness in Pope Francis' speeches and it is limited to Pope Francis' two speeches which have been published on 3-8 March 2021. Four extracts are analysed, two extracts of each speech based on the pragmatic aspects, following Brown and Levinson's (1987) theory of politeness.

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Table (1) Sample information

Lists of Titles, URLs, and Publication Date

Titles	URLs	Date and Time of Publication
Pope Francis' speech at Iraq Presidential Palace	https://www-thenationalnews-com.cdn.ampproject.org/v/s/www.thenationalnews.com/mena/iraq/pope-francis-s-speech-at-iraq-presidential-palace-1.1178324?amp_js_v=a6&amp_gsa=1&outputType=amp&usqp=mq331AQKKAFQArABIIACAw%3D%3D#aoh=16401088913510&referrer=https%3A%2F%2Fwww.google.com&amp_tf=From%20%251%24s&ampshare=https%3A%2F%2Fwww.thenationalnews.com%2Fmena%2Firaq%2Fpope-francis-s-speech-at-iraq-presidential-palace-1.1178324	
Full text of Pope Francis' speech in Iraq at Ur interfaith meeting	https://www.thenationalnews.com/mena/iraq/full-text-of-pope-francis-speech-in-iraq-at-ur-interfaith-meeting-1.1178595	

Figure 3.1 The presented model

Figure 3.1

The Proposed Theoretical Framework [adapted from Brown & Levinson (1987) and types of symbolism].
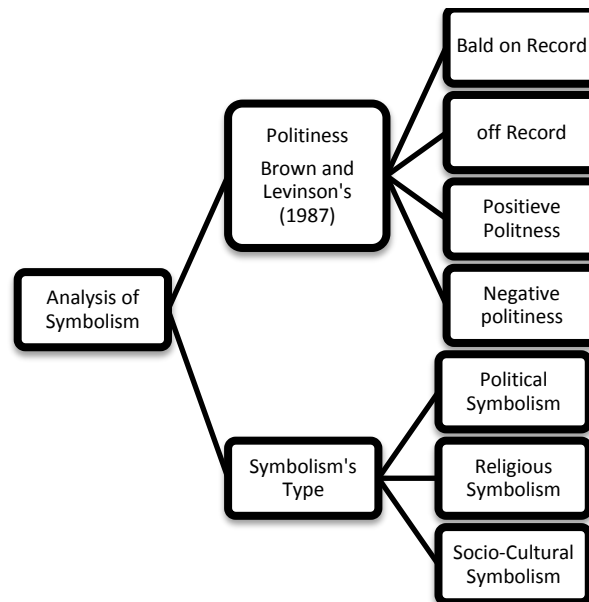
4. Data Analysis

4.1 The First Speech

4.1.1 Analysis of Extract (1)

"I am grateful for the opportunity to make this long-awaited and desired visit to the Republic of Iraq, and to come to this land, a cradle of civilisation closely linked through the Patriarch Abraham and a number of the Prophets to the history of salvation and to the great religious traditions of Judaism, Christianity and Islam."

Pope Francis opens his political speech by mentioning some political characters. He expresses his thank and gratitude for the invitation that he receives from the Iraqi authorities. The Pope is grateful for the chance to make this preferred visit to the Republic of Iraq and to visit this land, which is closely linked to the history of salvation and the great religious traditions of Judaism, Christianity, and Islam through Patriarch Abraham and a number of Prophets.

Pope Fancies uses negative politeness to show his consideration to the listener faces. He intentionally wants to show the distance and respect between himself and others. In this extract, Pop Francis uses socio-cultural symbolism to convey his motions toward the Iraqi people and also to make people see how much he cares and appreciates this country.

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4.1.2 Analysis of Extract (2)

"This crisis is above all a summons to rethink our styles of life … and the meaning of our existence".

In this extract, Pope Francis implies that his visit to Iraq is a kind of unexpected one since it is a dangerous thing to give a visit in the time of the pandemic of COVID_19, nevertheless, he does come and there is a deep goal and intention behind this visit, a great one, which makes someone takes risks on both, the health and the security front. He wants to say that this crisis should be a reason for cooperation and to rethink our lifestyle and the reason behind this life. He indirectly suggests that this could be a lesson for us to be better than before**.**

He uses bald on record politeness; he directly asks us to "rethink" our lives. The type of symbolism is socio-cultural one to add deeper meaning to the speech.

4.1.3 Analysis of Extract (3)

"if we think of the heartbreak endured by so many individuals and communities, and wounds that will take years to heal."

The Pope talks about the suffering of Iraq and mentions that it has suffered from wars, terrorism, and sectarianism and that the damage caused material and moral losses. Pope Francis uses the pronoun "we" to show solidarity and belonging, so he uses positive politeness.

The symbolism is socio-cultural which is used to stir emotions. Pope Francis uses socio- cultural symbolism to declare that Iraq examined different kinds of suffering and difficulties which were a cause for the difficulty of living in a safe and harmonious way. He indirectly shows that in order to heal, Iraq needs a lot of reforms over many years of hard work.

4.1.4 Analysis of Extract (4)

"Heaven has not grown weary of the earth: God loves every people, every one of his daughters and sons! Let us never tire of *looking up to heaven*, of looking up to those same stars that, in his day, our father Abraham contemplated."

In "Heaven has not grown weary of the earth", the Pope uses metaphor by heaven, he means God and by earth he means people. Indirectly, Pope Frances wants to uncover a hidden idea, he says that God loves all people and he always listens to all. The Pope mentions that we are all sons of God and we should not stop asking God about what we need this also emphasizes the idea of brotherhood so that we should not bear any hatred against each other because peace and love is the only way which leads us to heaven. The Pope mentions that "it all started from here" which implies and emphasizes that Iraq is the land from which everything started. In Iraq, the journey of our father Abrahim begins

with who left the most important things in his life, his family and his home, as a kind of sacrifice for God, and because of his sacrifice, he was rewarded by being the father of all people. This implies that when a person sacrifice, he will get more than what he sacrificed in.

Bald on record strategy is used as a kind of politeness. He uses in-group markers "let us" to give a direct request. This act reflects and clarifies God's feelings towards the creatures, the feelings full of love and tolerance, and these feelings are constant and do not change over time. Religious symbolism is used to add deep meaning. Also, to draw a picture in the listener's mind of the only way to life and peace, which is the way of getting close to God.

4.2 The Second Speech

4.2.1 Analysis of Extract (1)

"We seem to have returned home. It was here that Abraham heard God's call; it was from here that he set out on a journey that would change history"

These lines are the opening lines of Pope's second speech in UR in Iraq, in which he conversationally expresses his intended meaning that he and all Christians belong to this land, thus, this land is so precious and valuable. The Pope has an intention in his mind that this land is an old and sacred land and it should be respected and people should respect its history and its sanctity. He refers that this land is the land of all prophets and it has a special soul and there is a secret behind this. For the Pope, this land is the land where from it everything starts and may be even our creation. He regards Iraq as the home for him and his fathers and all Christians.

Pope Francis uses positive politeness since he is using the pronoun "we" and this indicates a common ground between the speaker and the listener. Socio-cultural symbolism refers to a culture that is being talked about. This type is being used to add deeper meaning than what is actually said.

4.2.2 Analysis of Extract (2)

"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. Hostility, extremism and violence are not born of a religious heart: they are betrayals of religion."

Throughout these lines, the Pope indicates that God is so merciful, but he will not forgive us if we hate each other since hatred is one of the most unforgivable sins. The Pope uses repetition to emphasize the idea of being brother and sister. He wants to say that this idea is the core of the universe and God created us to be together both in a good and bad situation, that is why the Pope says that God

may forgive us for everything, but he will not forgive us if we hate each other since this is regarded as the main and the hugest sin in the life of human and has a very bad effect. Hatred leads to a lot of things such as killing, bombing, and so on. All these things are betrayals for the religion by saying so it means that he uses metaphor to give religion the characteristic of humans and should not be betrayed.

Positive politeness strategy is used since the Pope says "let us" to show the common ground between himself and the listener no matter what differences are there. Religious symbolism is used to add deep emotion.

4.2.3 Analysis of Extract (3)

"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. And let us pray that freedom of conscience and freedom of religion will everywhere be recognized and respected; these are fundamental rights, because they make us free to contemplate the heaven for which we were created. When terrorism invaded the north of this beloved country, it want only destroyed part of its magnificent religious heritage, including the churches, monasteries and places of worship of various communities. Yet, even at that dark time, some stars kept shining."

This text implicitly demonstrates the Pope's sympathy for those people who are suffering and who have emigrated from their countries and expresses his strong desire to make them return safely to their homeland. The intensity of sympathy with them makes him pray and ask others to pray with him for the comfort of people and freedom of religion. In fact, he wants to express the main idea of the discourse, which revolves around the fact that God is the creator of all religions and that all religions must be respected, as this right is considered a basic right of life, which is stipulated by even the laws.

The Pope invites all people to pray for all people who suffered and those who lost something and are still sad because of their loss. These lines show us the great sympathy of the Pope for those people, inviting all of us to pray for them reflects his kindness and his soft heart. He also expresses his wishes that all religions would be respected because it is something normal and it is the natural right of life to see your religion is respected whatever it is. Though that terrorism destroyed many precious places in Iraq, still there is hope. Pope Frances uses metaphor he refers to hope as a star in the dark which means there is always new life no matter what the condition is. May be these stars are the Muslims who went to support their brothers as fast as they could, since directly in the following paragraph he mentions those young Muslim soldiers.

He uses a bald on record politeness strategy. Since the request is considered a direct request without preludes and indicates the strength of the relationship between the speaker and the listener, this is what the Pope wants to refer to and

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deepen the idea that there are no boundaries and barriers between him and those who hear him.

Socio-cultural symbolism with political symbolism for adding more emotions. The Pope uses symbolism to depict to us the extent of the tolerance of religions and the existence of rights in them, then turns to social and political symbolism to indicate how bad the situation is in light of the existence of religions that were supposed to be a support for each other.

4.2.4 Analysis of Extract (4)

"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."

The Pope refers to the heroic job the young Muslims did in order to protect those people who are not Muslims which emphasizes the Pope's idea of being all sisters and brothers no matter what the religion is. Again, and again the Pope emphasizes the idea of being brother and sister. The idea of unity is clarified by referring to those Muslims who left everything behind them only to help and protect those non-Muslims in Mosel. The Pope seems proud of them since they understand that difference in religion does not mean anything and we should help each other whenever possible and whenever help is needed.

The negative politeness strategy is used to show the difference and though there is a difference, Muslims do their best to help their brothers from other religions. Religious symbolism connects the theme of this extract with the previous one. Also, this symbolism was used to draw an image of cooperation in the mind of the listener, and this picture urges love and cooperation despite the difference.

5. Results and Discussion

Table 5.1. Frequency of Politeness Strategies and Types of Symbolism

Analysis	First speech	Second Speech	Total
1. Politeness Strategies			
2.1 Positive Politeness	1	2	3
2.2 Negative Politeness	1	1	2
2.3 Bald on record	2	1	3
2.4 Off Record	0	0	0
2. Symbolism			
1.Religious	1	2	3
2.Political	o	o	0
3. Socio-cultural	3	2	5

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5.1 Drawing Results and Conclusions

Symbolism is an important part of organized human existence because it helps to define perception and shape how we see and perceive the world. Despite its important role in moulding understanding, no single interpretation of symbolism is accepted by everyone in the community.

Every man, including the Pope, has his own worldview or philosophy of life. During his visit to Iraq, he clarifies this in two speeches. This research identifies sufficient symbolism definitions. Which is a term defined as a method of expressing oneself in an indirect manner. Understanding the concept of Symbolism as an experience, on the other hand, clarifies the traditional aspect among people.

As a result, symbolism is a growth of a specific art of speaking; such a topic usually tries to demonstrate some characteristics of beliefs or speaking style. Many sorts of symbolism can be used to express one's objective or to lead others to the hidden meaning. As a result, different types of symbols have diverse effects on readers and listeners.

Emotional symbolism, for example, is used to provoke specific feelings and emotions in readers and to leave a lasting impression. The use of imagery symbolism to elicit an image or visual aspect from the reader or listener allows the writer or speaker to avoid having to describe everything in detail while maintaining thematic relevance. Symbolism is used to help the reader or listener connect two ideas from different realms of life, allowing for a better understanding and deeper meaning. The reader or writer might use symbolism to communicate a message that is not literal.

Symbolism, like many other things, has multiple dimensions, including religious, sociocultural, scientific, economic, artistic and literary, and political. Symbols differ from culture to culture, civilization to civilization, and country to country. As a result, symbolism has various characteristics, including displacement, arbitrariness, and openness.

This section is a study of how Pope Francis uses pragmatic parts of Symbolism in his speeches. Since the Pope bases his speeches on specific pragmatic characteristics to reflect his thoughts, this section identifies and explores several viewpoints of Symbolism regarding the aim behind the construction of the pope's speeches.

The selected texts demonstrate how the Pope utilizes pragmatic aspects to encompass various types of symbolic language. As a result, the researcher examines the pragmatic aspect of politeness theory to determine symbolic aspects. The application of Brown Levinson's (1987) politeness theory to the Pope's speeches in Iraq demonstrates that three politeness strategies are used, with the positive politeness and bald on record strategies having the highest frequency.

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Positive politeness strategies are employed to demonstrate the listener's interest or sympathy. Positive politeness strategies are also employed to demonstrate intimacy with the listener. To satisfy the hearer's negative face, negative politeness is used. The direct instructions are also communicated via the bald on record strategy. Finally, there is almost no off-record strategy or is almost absent.

Thus, a pragmatic study of the Pope's speeches helps to understand the hidden meaning beyond the level of words and sentences. It is observed that most of the Pope's intended meaning is indirectly stated by using certain types of symbolism. A speaker can utilize symbolism to add two layers of meaning: the literal and the symbolic. As a result, symbolism allows listeners to acquire insight into the speaker's ideas on how he perceives the environment, how he thinks about commonplace objects, and how he responds in more significant situations. Symbolism provides dimension to a conversation and reveals the speaker's perspective while also sending a powerful message.

Based on the findings of the analysis of the selected extracts, it is found that the chosen extracts indicate that the Pope has used symbolism as a way of conveying his ideas. Additionally, he indirectly stresses brothership and unity no matter what our religion is. He adds that we should follow the rules of God and help each other since He is so merciful but He will not forgive those who hate each other, and we, believers, should not be silent when we witness hatred and terrorism. Finally, he emphasizes his ideas by giving an image of those young Muslims who sacrificed their lives for the sake of those who are not Muslims in Mosul. Actually, this image summarizes all that he wants to say about being brothers and sisters and we belong to each other regardless of our religions. Thus, as was mentioned before, Pope Francis has intentionally used indirectness to convey his intended meaning effectively.

5.2 Suggestions for Further Studies

The following suggestions for future research are made to support the findings of this study:

1. Symbolism in the Pope's speeches in Arabic Countries: A Socio-Pragmatic Analysis.
2. A socio-pragmatic investigation of the impact of symbolism in speeches in contemporary
    communities, particularly in the Arabic society.
3. A linguistic investigation of religious symbolism.
4. A pragma-linguistic study of Symbolism in literary texts.

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دراسة عملية للرمزية والتأدب في خطابات البابا فرنسيس خلال الزيارة البابوية للعراق

الكلمات المفتاحية : الرمزية ، البابا فرانسس ، اسلوب الكياسة

أستاذ مساعد مازن جاسم الحلو

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جامعة واسط

الملخص

تهدف الدراسة التداولية الحالية الى تحديد اللغة الرمزية وأسلوب الكياسة اللذان استخدمهما بابا الفاتيكان في خطبه أثناء زيارته للعراق في آذار، ٢٠٢١ حيث تبين عند استعمال اللغة بصورة ضمنية وعدم وجود تطابق بين الإشارة والرمز ، يكون الميل الى استعمال اللغة الرمزية أكثر وضوحا ، وهنا يكون دور المتلقي في تخمين المعني المراد ايصاله . يتمثل الهدف من الدراسة الحالية في اماطة اللثام عن أصل مفهوم الرمزية وتعريفاتها وأنواعها وتحديد استراتيجيات الكياسة التي يتم استعمالها ومعرفة وظائف وأهمية الرمزية فضلا عن أسباب استعمالها . تم في هذه الدراسة تحليل اثنين من خطابات البابا فرانسس باستعمال نظرية الكياسة لبراون وليفنسون ، ١٩٨٧ حيث تم دراسة أربعة مقتطفات من كل خطاب لتحقيق أهداف هذه الدراسة . تكشف نتائج التحليل أن استعمال الرمزية في اللغة تشير الى استعمال شئ من أجل الإشارة الى شيء اخر نظرا لكون اللغة فعل لا ينقل المعنى المعجمي أو النحوي فحسب ، بل المعنى الاجتماعي كذلك ، فاللغة الرمزية تخدم مجموعة متنوعة من الأغراض . توصلت الدراسة الحالية أن خطابات البابا مليئة بالرمزية ، حيث تم استعمال المعاني الضمنية للتعبير عن معتقداته بشكل ضمني وغير مباشر فضلا عن تحريك مستمعيه وملامسة مشاعرهم .

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