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Editorial

La *Revue Internationale de Langue, Littérature, Culture et Civilisation* (RILLiCC) est une revue à comité de lecture en phase d'indexation recommandée par le Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES). Elle est la revue du Laboratoire de Recherche en Langues, Littérature, Culture et Civilisation Anglophones (LaReLLiCCA) dont elle publie les résultats des recherches en lien avec la recherche et la pédagogie sur des orientations innovantes et stimulantes à la vie et vision améliorées de l'académie et de la société. La revue accepte les textes qui cadrent avec des enjeux épistémologiques et des problématiques actuels pour être au rendez-vous de la contribution à la résolution des problèmes contemporains.

RILLiCC met en éveil son lectorat par rapport aux défis académiques et sociaux qui se posent en Afrique et dans le monde en matière de science littéraire et des crises éthiques. Il est établi que les difficultés du vivre-ensemble sont fondées sur le radicalisme et l'extrémisme violents. En effet, ces crises et manifestations ne sont que des effets des causes cachées dans l'imaginaire qu'il faut (re)modeler au grand bonheur collectif. Comme il convient de le noter ici, un grand défi se pose aux chercheurs qui se doivent aujourd'hui d'être conscients que la science littéraire n'est pas rétribuée à sa juste valeur quand elle se voit habillée sous leurs yeux du mythe d'Albatros ou d'un cymbale sonore. L'idée qui se cache malheureusement derrière cette mythologie est que la littérature ne semble pas contribuer efficacement à la résolution des problèmes de société comme les sciences exactes. Dire que la recherche a une valeur est une chose, le prouver en est une autre. La *Revue Internationale de Langue, Littérature, Culture et Civilisation* à travers les activités du LaReLLiCCA entend faire bénéficier à son lectorat et à sa société cible, les retombées d'une recherche appliquée.

Le comité spécialisé « Lettres et Sciences Humaines » du Conseil Africain et Malgache pour l'Enseignement Supérieur (CAMES) recommande l'utilisation harmonisée des styles de rédaction et la présente revue s'inscrit dans cette logique directrice en adoptant le style APA.

L'orientation éditoriale de cette revue inscrit les résultats pragmatiques et novateurs des recherches sur fond social de médiation, d'inclusion et de réciprocité qui permettent de maîtriser les racines du mal et réaliser les objectifs du développement durable déclencheurs de paix partagée.

Lomé, le 20 octobre 2020.

Le directeur de publication,

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Volume : La taille du manuscrit est comprise entre 4500 et 6000 mots. Format: papier A4, Police: Times New Roman, Taille: 11,5, Interligne 1,15.

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Un article doit être un tout cohérent. Les différents éléments de la structure doivent faire un tout cohérent avec le titre. Ainsi, tout texte soumis pour publication doit comporter:

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- un résumé en anglais-français, anglais-allemand, ou anglais-espagnol selon la langue utilisée pour rédiger l'article. Se limiter exclusiment à objectif/problématique, cadre théorique et méthodologique, et résultats. Aucun de ces résumés ne devra dépasser 150 mots ;
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- une introduction (un aperçu historique sur le sujet ou revue de la littérature en bref, une problématique, un cadre théorique et méthodologique, et une structure du travail) en 600 mots au maximum ;
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- une conclusion (rappel de la problématique, résumé très bref du travail réalisé, résultats obtenus, implémentation) en 400 mots au maximum ;
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Il n'est fait mention dans la liste de références que des sources effectivement utilisées (citées, paraphrasées, résumées) dans le texte de l'auteur. Pour leur présentation, la norme American Psychological Association (APA) ou références intégrées est exigée de tous les auteurs qui veulent faire publier leur texte dans la revue. Il est fait exigence aux auteurs de n'utiliser que la seule norme dans leur texte. Pour en savoir

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La gestion des citations :

Longues citations : Les citations de plus de quarante (40) mots sont considérées comme longues ; elles doivent être mises en retrait dans le texte en interligne simple.

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Résumé :

✓ Pour Pewissi (2017), le Womanisme trenscende les cloisons du genre.
✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Résumé ou paraphrase :

✓ Ourso (2013:12) trouve les voyelles qui débordent le cadre circonscrit comme des voyelles récalcitrantes.

Exemple de référence

➕ **Pour un livre**

Collin, H. P. (1988). *Dictionary of Government and Politics*. UK: Peter Collin Publishing.

➕ **Pour un article tiré d'un ouvrage collectif**

Gill, W. (1998/1990). "Writing and Language: Making the Silence Speak." In Sheila Ruth, *Issues in Feminism: An Introduction to Women's Studies*. London: Mayfield Publishing Company, Fourth Edition. Pp. 151-176.

➕ **Utilisation de Ibid., op. cit, sic entre autres**

Ibidem (Ibid.) intervient à partir de la deuxième note d'une référence source citée. Ibid. est suivi du numéro de page si elle est différente de

référence mère dont elle est consécutive. Exemple : ibid., ou ibidem, p. x.
Op. cit. signifie 'la source pré-citée'. Il est utilisé quand, au lieu de deux références consécutives, une ou plusieurs sources sont intercalées. En ce moment, la deuxième des références consécutives exige l'usage de op. cit. suivi de la page si cette dernière diffère de la précédente.

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-Les auteurs doivent respecter la typographie choisie concernant la ponctuation, les abréviations…

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Pour les textes contenant les tableaux, il est demandé aux auteurs de les numéroter en chiffres romains selon l'ordre de leur apparition dans le texte. Chaque tableau devra comporter un titre précis et une source propre. Par contre, les schémas et illustrations devront être numérotés en chiffres arabes et dans l'ordre d'apparition dans le texte.

La lageur des tableaux intégrés au travail doit être 10 cm maximum, format A4, orientation portrait.

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LINGUISTIQUE ET TRADUCTION

The Grammatical Representation of Experiences in the Dalai-Lama's Address to the European Union: A Critical Discourse and Systemic Functional Linguistic Approach

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Abstract

This study explores the 14th Dalai Lama's address to the European Parliament (2001) in the framework of Critical Discourse Analysis and Systemic Functional Linguistics with a special focus on transitivity. It offers an insight into the textual and grammatical strategies used by the Tibetan leader to foreground his nonviolent ideology through a cautious choice of processes and the participants involved in their realisation. A clause-by-clause analysis of the text has helped to identify, quantify and gage the implication of each process in the building of a rhetoric about the right of the Tibetan to political and religious autonomy. This study has found that there is a concentration of Material and Relational processes which can be accounted for the fact that the text is built up on a series of actions taken by the Monk and the representation of China and the Chinese government as a social actor whose deeds affect the Tibet and its people in a critical way.

Keywords: Critical Discourse Analysis, Transitivity, processes, nonviolence ideology, representation

Résumé

Cette étude porte sur l'analyse du discours du Dalai Lama au parlement européen (2001) avec pour cadre théorique l'analyse critique du discours et la grammaire systémique fonctionnelle avec un accent particulier sur la transitivité. Elle démontre la possibilité qu'offre le cadre théorique comme modèle efficace d'analyse du discours pour analyser le discours du leader Tibétain à travers le choix de modèles transitifs opérés dans le texte dans son idéologie qui consiste à fédérer les peuples autour de la détermination des Tibétains en tant que peuple jouissant d'une autonomie politique et religieuse. L'analyse a montré que les phrases sont en majorité matérielles et relationnelles mettant en exergue une série d'actions accomplies par le moine. Elle aborde aussi la représentation de

la chine ou du gouvernement chinois comme un acteur social dont les actes impactent de manière critique le Tibet et le peuple Tibétain.

Mots clés : transitivité, processus, analyse critique du discours, grammaire systémique fonctionnelle, idéologie de la non-violence

Introduction

The Dalai-lama is to the Tibetans, what the Pope is to the Roman Catholics. He is considered as their spiritual and secular leader (Fisher, Shahghasemi, & Heisey, 2009). The fourteenth Dalai Lama has visited many countries in the world delivering speeches and conferences to defend the right of his people to religious freedom and political autonomy. He is well-known through the language he uses; his ideology is characterised by a rhetoric of peace based on spiritual principles. It is in our belief that a Critical Discourse Analysis of one of his speeches will contribute to, to some extent, having more insight into the ideological positioning of the Monk and his engagement towards the establishment of a peaceful world.

Much has been said or written about the speech he delivered to the European Parliament twenty (20) years ago, either from a rhetorical point of view or from a socio-critic perspective. Many scholars have devoted their scholarships to pinpoint the religious leader's idiosyncrasies as formulated in his various speeches, conferences, and books (Fisher, Shahghasemi, Heisey, 2009; Robinett, 2015). They have dealt with it from multiple angles. Nevertheless, not many analysts have tackled the issue from a linguistic prism. In this study, a discourse analysis based on a grammatical study offers more insights into how meanings are encoded and how the speaker's linguistic choices of the participants, the processes, and the circumstances contribute to encoding meanings about his ideology. The linguistic angle under which we have made the investigation of the Dalai-Lama's speech in this study is that of Critical Discourse Analysis and Systemic Functional Linguistics. Van Dijk, quoted in Wodak (2008), emphatically describes the aim of Discourse Studies as "a systematic and explicit analysis of the various structure and strategies of different levels of text and talk" (p. 3). In this regard, we consider the speech of the Dalai Lama to the European Parliament (2001) as a text and talk worth analysing first as an academic exercise from a

linguistic perspective and second as an endeavour to grasp the essence of what might be called "a nonviolence rhetoric." More specifically, this research explores the Dalai Lama's world experiences, the way he conceives the world and human relationships, and how he has represented them through the choices he had made of lexis and grammar. Considering that "The role of linguistics is to say how and why the text means what it does to the reader or listener, and how and why he evaluates it in a certain way" (Halliday & Hasan, 1985: 328), this study aims at pinpointing how language is used to create a "nonviolent ideology" in the speech.

After a short review of related literature and a description of the language theories that underpin the study, a clause-by-clause analysis of the speech is offered; processes and participants are identified, counted, tabulated and illustrated in a figure. All this is followed by a discussion of the major findings.

1. Literature Review and Theoretical Framework

1.1. Literature Review

This literature review is organised in two different axes. The first axis justifies the theoretical approach of Discourse Historical Approach (DHA) within the broad scope of Critical Discourse Analysis (CDA) and Systemic Functional Linguistics (SFL) to underpin the study. The second axis is a review of some analytical studies about some of the Dalai Lama's speeches. The objective, at this point, is to give a theoretical and methodological orientation to the paper whose main aim is to understand the linguistic dimensions that structure and nurture the text (the speech) as a "nonviolent ideology."

The speech delivered by his Holiness in front of the European Union MPs is somewhat to be ascribed to the genre of political discourse for two main reasons. First, by taking into account the context and second by taking into account the status of the speaker. Since the essence of political discourse is to 'legitimate or de-legitimate' political actions (Fairclough and Fairclough, 2012), any endeavour to seek for traces of ideology will be a rewarding exercise. Ideology, by the way, as defined in Reisigh and Wodak (2009), is "one-sided perspective or world view

composed of related mental representations, convictions, opinions, attitudes and evaluation which is shared by members of a specific social group" (p. 88). We need to emphasise at this point that the Dalai Lama's address is a reaction to a dominant ideology. According to CDA and its variant of DHA, some methodological steps are worth following for any critic who wants to analyse a text and talk as the materialisation of a typical discourse. In Reisigh and Wodak (2009: 93), these are five critical questions formulated as follows:

> 1-How are persons, objects, phenomena/events, processes, and actions named and referred to linguistically?
> 2-What characteristics, qualities and features are attributed to social actors, objects, phenomena/events, and processes?
> 3-What arguments are employed in the discourse in question?
> 4-From what perspective are these nomination and arguments expressed?
> 5-Are the respective utterances articulated overtly; are they intensified or mitigated?

These five critical questions that Reisigh and Wodak (2009: 93) ask in the framework of Discourse Historical Approach are fundamental. We think that any of the questions above suggested for a discursive strategy analysis is best answered only through a grammatical survey in which linguistic elements are syntactically and semantically pinpointed. This justifies the choice of Systemic Functional Linguistics as the second theoretical approach to sustain this study. Halliday (2004), the pioneer of this approach, posits that any speaker, as a 'social man', uses language to express three functions (metafunctions): the ideational metafunction, the interpersonal metafunction, and the textual metafunction. The ideational metafunction of a text concerns the representation of the speaker's experience; the interpersonal metafunction concerns the speaker's attitude, and the textual metafunction is about the mode of meaning, i.e., the way the flow of the discourse is organised into a single semantic unit.

According to Halliday (1985; 1994; 2004), the three meanings occur simultaneously in a text, and each is translated into wording (lexis and structures) at the level of lexicogrammar respectively by the system of Transitivity, the system of Mood, and the system of Theme. We draw

only on the ideational meaning with its Transitivity system to pinpoint the representation of the inner and outer world experiences of the Dalai Lama as expressed in his speech delivered in the EU Parliament. We are concerned with the type of meanings generated in relation to the "content" of the speech in terms of world experiences as Dalai-Lama conceives of it or hypothesizes about it, or as he might imagine it could be (Graber, 2001). The second axis of this brief literature review is, as said, about some scholarships related to the analysis of some of Dalai Lama's speeches. Two articles are worth revisiting as they inform about the political and ideological orientation of most of his statements. The work of Fisher, Shahghasemi, and Heisey (2009) titled "Intercultural rhetorical study of international conflicts: The case study of 14th Dalai Lama" is significant in many regards. First, as it gives a lot of insights and explanations about the basis of the philosophical and ideological position of the Monk and second as it provides a detailed account of the Chinese and Iranian government's position about the issue of Tibet in a kind of cross-check analysis. This study is developed in the framework of communication theory. In a comparative analysis that takes into account China and Iran, the historical background of the conflicts, the author has been able to pinpoint the most determining aspects of the Buddhist leader's life and philosophy along with his rhetorical practices and views on Tibet.

In our opinion, this study could have achieved more about investigating the Dalai Lama's rhetorical strategies if their work is based on grammatical analysis. At this point, Halliday (1990: xviii) warns that "a Discourse Analysis that is not based on grammar is not an analysis at all, but simply a running commentary on a text." This can justify the choice we have made in this study to explore the experiential choices made by the Buddhist leader in his speech in terms of processes, participants, and circumstances.

Another scholarship that is worth reviewing is Robinett (2015), where, once again, an attempt has been made to decipher one of the Dalai Lama's speeches. Robinett's article is titled "A rhetorical of nonviolence: The Dalai Lama's 1989 Nobel Prize lecture. The author examines the Dalai-Lama's speech from a rhetorical perspective. After identifying the

different rhetorical devices that structure the text, the researcher comes at cogent conclusions regarding the Dalai Lama's rhetorical strategies, political and ideological positioning. On the whole, Robinett has demonstrated that the image that this leader is projecting throughout his speech is his "capability as a public intellectual" and an activist of the peace who is acting to broaden and renew the tradition of nonviolent rhetoric practiced by Mahatma Gandhi and Martin Luther King, Jr. For him, the projection of the rhetoric of nonviolence forged in "Buddhist principles" in the speech strongly supports the idea of rhetoric of peace based on the uniqueness of humankind. This, as he concludes, contrasts with the type of political rhetoric that prevails in Europe and America based on division.

1.2. Theoretical Framework

The theoretical framework that sustains this study is a blend of two prominent linguistic approaches to language study: Critical Discourse Analysis (CDA) with a particular focus on its branch of Discourse-Historical Approach (Reisigl and Wodak, 2009) and Systemic Functional Linguistics (SFL) (Halliday and Matthiessen, 2004).

1.2.1. Discourse-Historical Approach to Critical Discourse Analysis

In Critical Discourse Analysis, many sub-categories of approaches or research strategies have been identified according to their specific interest to the field of "Discourse theory". For example, the Sociocognitive Approach (SCA) propounded by Van Dijk (Wodak and Meyer, 2009) is based on the socio-psychological dimension of the CDA field. In Discourse-Historical Approach (DHA) that sustains this study along with Halliday's (2004) theory of Transitivity, the emphasis is rather "on historical analysis: context is understood as mainly historical" (p. 26). That is why researchers in this specific field of CDA focus on political discourses basing mainly on argumentation theory with some key concepts such as "critique", "ideology", and "power". The idea of "critique" is central to any orientation given the analysis of the text under study because a "critical" stance should be understood as "gaining distance from the data, clarifying the political positioning of the discourse participants, and having a focus on continuous self-reflection while undertaking research" Reisigl and Wodak (2009: 87-88). Seeking

ideologies and how they are foregrounded or hidden in discourses is crucial. Therefore the job of any analyst in this framework is to see "how linguistic and other semiotic practices mediate and reproduce ideology in a variety of social institutions."

As for the issue of power, DHA is very cautious in the way it should be investigated in discourses. "Language is not powerful on its own- it is a means to gain and maintain power by the use powerful people make of it. Specifically, power should be seen as relating "asymmetric relationship among social actors who assume different social positions or belong to different social groups" (Ibid.)

1.2.2. Systemic Functional Linguistics and Transitivity System

Systemic Functional Linguistics is a functional approach to language study that sees language as a 'meaning potential' in which

> Language seems to have evolved for three primary purposes. These are 1. To talk about what is happening, what will happen and what has happened, 2. to interact and/or to express a point of view, 3)   to turn the output of the previous two functions into coherent whole (Butt et al., 2003: 5).

The focus in this study is on the experiential strand of meaning-making with a particular emphasis on Transitivity system. What then does the system of Transitivity stand for in the SFL conceptual framework?

Transitivity System

In any text (spoken or written), the way experiential meaning is projected and realised can be described through the grammatical analysis of each clause in terms of process-types (the verbal elements that are used to describe events and states), the entities involved in the realisation of the process (participants) and the circumstances in which those events and states occur (Circumstances). There are six main process-types in SFL framework: Material processes, Mental processes, Verbal processes, Behavioural processes, Relational processes, and Existential processes. Each of them occurs with a typical participant regarding the syntactic and semantic role of the linguistic element in the clause.

Material Processes

Material processes are processes of doing and happening. They are all about tangible and concrete actions in which entities are represented as actors, goals, beneficiaries (recipient or client), range, or scope. In SFL framework, a clause which reflects a material process can be read as the answer to the question 'What does x do?' where 'do' represents a concrete and tangible action and 'x' the actor, the one who is doing something (Akogbeto and Koukpossi, 2015). For example, in the clause "I have paid visits to various Hindu, Islamic, Christian, Jain and Sikh shrines both in India and abroad", the subject "I" is analysed as the actor, the verbal element "paid" is the Material process, the direct object "visits" is the "range" and the prepositional phrase "to various Hindu, Islamic, Christian, Jain and Sikh shrines both in India and abroad" (adjunct) is described as the circumstances in which the process "paid" is realised.

Mental Processes

While Material processes convey our external experiences, Mental processes express the way we experience the world internally through a sensory-based system (Fontaine, 2013). Halliday (2004) identifies four different types of Mental processes: Mental process of desideration (want, desire), Mental process of affection (love, sense, hate) Mental process of perception (see, hear, feel, taste, and smell), and Mental process of cognition (recall, remember, know, understand, think, etc.). The clause "I consider it as an encouraging gesture of genuine sympathy and concern for the tragic fate of Tibetan people" is analysed as follows: 'I' (Senser); 'consider' (process: Mental); it (Phenomenon); 'as an encouraging gesture of genuine sympathy and concern for the tragic fate of Tibetan people' (Circumstance).

Behavioural Processes

Behavioural processes occur where material processes and mental processes overlap. Halliday sees them as actions that are only experienced by conscious beings. They are of the physiological and psychological expressions of the participant's inner world. For example, the verb "looks at" in the clause "When one looks at the situation inside

Tibet" reflects a behavioural process, "one" and "the situation inside Tibet being the behaver and the Phenomenon, respectively.

Verbal Processes

Verbal processes are realised by verbs of verbal actions like "say", "utter", "address", "affirm", "confirm", etc. The participant that performs the verbal actions is Sayer and what is said is Verbiage. A verbal process may have a recipient, called the Receiver. It is the one to whom the message is addressed.

Relational Processes and Existential Processes

In SFL framework, Relational processes and Existential processes are processes of being rather than action. With a relational process, the process establishes a relationship between two entities. This relationship may be in an attributive form or in an identifying one. In an attributive relational process, the participants are the carrier and the attribute. For example, in the clause "My initiatives and overtures over the years …remain unreciprocated", the nominal group "My initiatives and overtures over the years" is the carrier to which the attribute "unreciprocated" is assigned. But if the process is an identifying relational process, the emphasis is rather put on defining rather than qualifying. In this case, there are two participants, too: the Token and the Value.

It is essential to mention at this point that the system of relational process is a very complex one. While a relational process can be identified as an Attributive relational process or Identifying Relational process, it can also be an Intensive, Circumstantial, or possessive. Therefore, a Relational processes can be identified as Intensive Attributive Relational process; Intensive Identifying Relational process; Circumstantial Attributive Relational process; Circumstantial Identifying Relational process; Possessive Attributive Relational process, or Possessive Identifying Relational process. Existential processes are also being processes, but this time, only one participant is involved in the realisation of the process. This participant is called "Existent". In the following, the analysis of the speech consists in identifying each of the six process types

with the participants involved in their realisation. This accounts for the choices made by the Dalai Lama to express his inner and outer world experiences.

2. Data Analysis

The analysis of the speech delivered by the Dalai Lama at the European Union Parliament consists in going through the speech with a linguistic spotlight by specifying the types of processes and associated participants in each clause of the text under study. Table 1 and Table 2 summarise the results of the analysis below.

2.1. Processes in the Speech of the Dalai Lama

Table 1: Process type in the speech of the Dalai Lama

Process type			Number	Percentage
Material processes	Transitive	76	82	31.29%
	Intransitive	6		
Mental processes			42	16.03%
Behavioural processes			10	03.81%
Verbal processes			31	11.83%
Existential processes			15	05.72%
Causative processes			06	02.29%
Relational processes	Intensive attributive	45	76	29%
	Intensive identifying	15		
	Circumstantial attributive	07		
	Circumstantial identifying	00		
	Possessive attributive	9		
	Possessive identifying	00		
Total			**262**	**100 %**

According to Table 1, the text configures a high proportion of material processes organised into Transitive material processes and intransitive material processes. The number of transitive material processes is 76, and

the number of intransitive material processes is 6, with a proportion of 91.46% and 08.64%, respectively. The speech contains 82 Material processes representing 31.29% of all processes. All these processes reflect the dynamic aspect of the text around tangible and concrete actions accomplished by the participants. This concentration of material processes can be accounted for the fact that the text is built upon a series of actions taken by the Monks or the people of Tibet in the situation that opposes them to the Republic of China.

It is also noticeable from Table 1 that the relational processes form the second-largest types in the speech. The number of relational processes is 76, and its proportion to the total processes is 29.00%. A detailed account of the occurrences of these relational processes gives the following data: 45 intensive attributive relational processes; 15 intensive identifying relational processes; 07 circumstantial attributive relational processes; 09 possessive attributive relational processes. As it can be seen, the use of the relational process in its intensive attributive form, i.e., stating something as having a specific attribute is the most used with a proportion of 59.21 % to the entire relational processes.

Table 1 also shows another type of process translating the speaker's inner experiences into grammatical forms: the mental processes. The statistic table indicates that the number of mental processes is 42, and its proportion to the total processes is 16.03 %. This relatively substantial proportion of mental processes is quite telling about the representation of participants through the way they think, feel, and perceive things around them.

Apart from mental processes, verbal processes are also used in the text. The number of verbal processes is 31, and the proportion of verbal processes is 11.83%. Verbal activities epitomised in processes like "to address", "thank", "speak", "have discussed", etc. reveal the voices of the participants and their say. In addition to verbal processes, behavioural processes also occur in the text. The number of behavioural processes is 10, with a proportion of 03.81% to the total processes. They mainly depict participants as psychological and physiological beings through the way they respond to different situations in the text.

Causative processes are also found in the text. Their rate of occurrences in comparison to other process types is low (02.25%). Nevertheless, they play an important role in providing information about the causers of some situations.

Last but not least is the class of existential processes. The number of existential processes in the speech is 15, with the proportion of 05.72% and enables the reader to appreciate human relation within the textual environment and how possibly it may affect life out here in society.

2.2. Role Configuration and Agency

Hasan (1989) posits that a careful exploration of "– er" roles, i.e, the doers of the actions in the text, and the "–ed" roles, the affected participants, i.e., the one that things are done to, will help discuss agency ascribed to each participant. As a matter of fact, the "– er" roles are depicted through actors, sensers, behavers, sayers, carriers, token, possessors, initiators, etc. of the different processes. The affected roles are seen through the Phenomenon in a mental process, the Goal, the Beneficiary or Scope in a Material process, the Behaviour in a Behavioural process, the receiver in a Verbal process. At this point, Santiago (2008) clarifies that "All the "– er" participants do not necessarily have their action extended to the "-ed" participant, though, when they do, this action does not affect Behaviour, Receiver, or Phenomenon, positioning them, therefore, in a less dynamic scale than the Actor in a +Goal clause." (p. 108)

Table 2 displays the distribution of the participants as playing an "– er" role.

Table 2: Participants as doer of actions

Participant roles	Tibetan people, the Tibetan problem, the Tibetan solution	I & we	China, Chinese authorities, China government	World & human community EU Parliament	Other participants	Total
Actor	6	18	8	3	7	42

Senser	2	15 +9	3	2	3	34
Behaver	3	2 3	-	-	1	9
Sayer	3	13	2		1	19
Carrier	4	7	5	8	24	48
Token	4	-	-	2	13	19
Possessor	1	5	1	-	-	7
Total	**23**	**72**	**19**	**12**	**49**	**178**

In the analysis of the text, as shown in Table 2, the Dalai Lama represented by the personal pronoun "I', and the inclusive personal pronoun "we" representing, in one way or another, the Tibet and representations, appear 72 times, which is 40.44% of the participants. China, China authorities, or China government are depicted as participants in "– er" role in 19 processes, which is ten whereas Tibetan people, the Tibetan problem, or Tibetan solution appear 23 times with the proportion of 12.92 %. Another category of participants involved in the processes that translate the Dalai Lama's inner and world experiences in his speech is the one related to the European Parliament, the World Communities. It appears 12 times, which is 06.74% of the participants. The remaining category of participants includes various entities that build the rhetorical structure of the text appear 49 times.

3. Discussion

This section is meant to discuss the findings related to the choice of the processes made by the Dalai Lama on the one hand and how social actors are represented throughout the speech in their playing of the "– er" role or "–ed" role on the other hand with mostly a focus on their implication in foregrounding the ideology behind the speech.

As shown in Figure 1 below, there is a higher density of Material processes (31.29%) in relation to other process types identified in the speech. Processes like "have given", "would like to share", "develop", "learn to work", "have met", etc., which are processes of doings and happenings are given prominence in the text. The principal value of these processes to the speech event is to "construe a quantum of change in the flow of events as taking place through some input of energy" (Halliday and Mathiessen, 2004: 179). Consequently, any participant

involved in such a process is not only seen as a more dynamic social actor but also as powerful or dominant (this last aspect will be discussed further later). Relational processes ranked second in the text and occurred either in intensive, circumstantial, or possessive form.

Figure 1: Overall occurrence of processes in the speech of the Dalai Lama
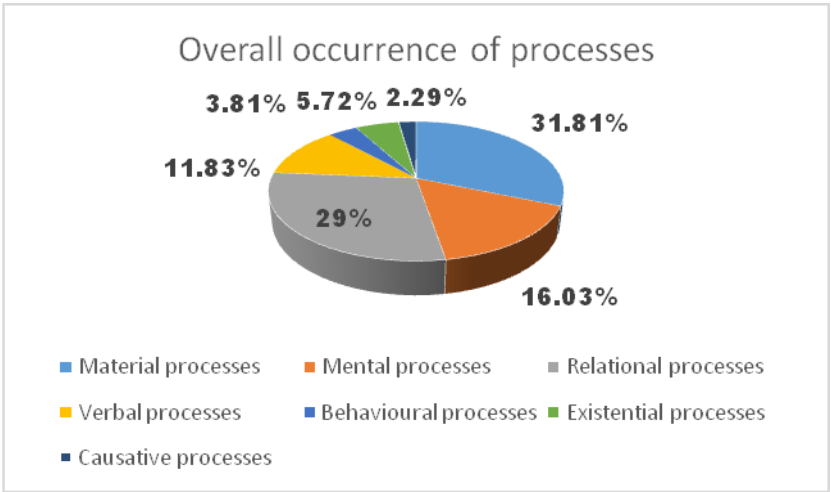
Critical discourse analysts find in relational processes the linchpin of an ideological construing of meanings in texts as text producers actively link forms and functions of the language to describe the vision that they have of the world. So, relational processes are useful tools to decipher ideology in a given text (Akogbeto and Koukpossi, 2015: 30). In the text under study, the following clauses are typical examples of Relational clauses and a revelation of an aspect of the Dalai Lama's ideology which is: "Humans are all interdependent" (Fisher, Shahghasemi and Heisey, 2009):

(8) It **is** evident [[that the human community has reached a critical juncture in its history.
(12) The world is becoming increasingly interdependent.
(13) Within the context of this new interdependence, self-interest clearly **lies in** considering the interest of others.
(14) Without the cultivation and promotion of a sense of universal responsibility our very future **is** in danger.

In (8), for example, the Dalai Lama first sets up a premise for his argument by using an intensive attributive relational process "is", relating the fact that " the human community has reached a critical juncture in its history", the carrier, to the attribute "evident". He then proceeds on to set out the basis of his argumentation in (12) where the intensive attributive Relational process "is becoming" establishes a relationship between "the world" and the attribute "interdependent". This is to show that all humans are related together, including China and Tibet, and that it is now time for China to integrate this reality. He ends his argumentation in this same vein by a type of warning that if the situation he has described so far is not met, the entire world is in danger: (14) "Without the cultivation and promotion of a sense of universal responsibility, our very future is in danger. In this clause, "our very future" is the carrier, and "in danger" is the attribute.

Similarly, The Dalai Lama does believe in the uniqueness of humankind and has a strong aspiration of his people for peace and happiness. For him, all sorts of violence should be set up through a nonviolent strategy. Let's consider the following relational clauses from the text:

> (19) People are equal in their basic desire for peace and happiness:
> (22).Our inability to embrace diversity becomes a major source of conflict among peoples.
> (38) In the context of our newly emerging global community all forms of violence, including war, are totally inappropriate means of settling disputes.
> (39.) Violence and war have always been part of human history
> (43) Dialogue is the only sensible and intelligent way of resolving differences and clashes of interests

A relationship has been established between two entities, either in attributive or identifying form. In (19) and (22), this relationship has been that of attributive. "People", and "our inability to embrace diversity" are the carriers to which the following attributes are assigned, respectively: "equal in their basic desire for peace and happiness", "a major source of conflict among peoples", specifying the quality of the former. In (38), (39), and (43), the relationship is instead on identification than on

description. "All forms of violence, including war"; "Violence and war", and "Dialogue" are identified to some values.

This can be read as an expression of a "nonviolence" ideology. The Dalai Lama supports the idea of the diversity of cultures and freedom of religion, arguing that the lack of the latter is the cause of the conflict here and on the planet and in history. He acknowledges the existence of conflicts on earth by defining them as "part of human history" but posits the sameness between "dialogue" and "the only sensible and intelligent way of resolving differences and clashes of interests."

Mental processes are also found in the text with a relatively important proportion. They mainly account for the Dalai Lama's inner world experiences in terms of feelings, perception, desideration, and cognition. Here, the speaker expresses his innermost feelings that trigger his visit and speech in front of the Europeans' representatives and which have helped him to articulate his strong will to see his people's emancipation. Having pinpointed some lexico-grammatical aspects of the text in terms of process choice, we proceed to discuss the representation of some social actors regarding the –er role or - ed role ascribed to each of them.

Table 2 above shows the statistics of participants such as the Dalai Lama himself through the personal pronoun "I" and the inclusive pronoun "we", the International Community and the EU Parliaments, China and Chinese authorities, the Tibetan people and the Tibetan problem and solution. The objective in depicting how they are represented as they play the -er roles or -ed role establishes their degree of dynamism, say, how their activities impact others, positively or negatively, "either by maintaining the existent social structure or challenging it [by] suggesting new social practices" (Santiago, 2008: 100).

Though Table 2 displays the Dalai Lama as the most –er role player in the text, it does not directly mean that he is depicted as the most dynamic participant or the participants exerting power over other participants. Hasan (1985) posits that there is a cline in the dynamism of participants in the realisation of processes. Agents in causative processes are likely to be construed as the participant who impacts the most other participants

more authoritatively. A close analysis of the speech in that perspective shows that the Dalai Lama is rarely ascribed as an initiator, assigner, attributor, or inducer of actions that typically affect the lives of other participants. The only case in which the Dalai Lama is represented as the initiator is linked to a democratic value as seen in the following clause:

> (98) by having the chairman of the Tibetan Cabinet elected by popular vote.

Other agents in causative processes include the Dalai Lama's meeting with the late Thomas Merton in (27) "increased, concerted and consistent international efforts" in clause (102), "The numerous resolutions of the European Parliament on the issue of Tibet" in clause (120), all of which, as we could notice, are not directly human entities. Relating causative processes to non-human entities as participants is a strategy to avoid the direct implication of the speaker in any action that could affect the life of other participants. This simply reinforces the idea of a nonviolent ideology that has been the Dalai Lama's philosophy in his address to the EU Parliament as he is rarely seen causing other entities to engage, in one way or another, in the processes.

Something one might want to know about the speech is how China is represented as the doer of actions, the actors in Material processes. According to Hasan (1985), Actor + Goal or Actor + scope patterns ranks second behind agency in causative verb as dynamic participants. The processes associated with "China and Chinese authorities" as participants are most of the time Material processes which denote action and power. The processes in the following clauses are an illustration.

> (59i) However, in breach of this agreement, the Chinese authorities forced upon Tibetans their rigid and alien ideology
> (65ii) oppressed by force
> (65iii) and scarred by suffering.
> (75iii) and when force is used as the principal means of rule

In the above clauses, China or Chinese authorities are Actors, and they are presented as acting on another participant represented by the Goal or

Scope. Such processes as "forced", "oppressed", "scarred", "is used" depict China as not only a dynamic participant but also as possessing more power and affecting the lives of other entities in a negative way. This way of presenting actors is consistent with Lukes's (2005) (quoted in Fairclough and Fairclough, 2012: 113) definition of power as "the ability to constrain the choices of others, coercing them or securing their compliance, by impeding them from living as their nature and judgment dictate."

Conclusion

The main objective in this study has been to analyse lexically and grammatically the speech of the Dalai Lama delivered twenty years ago in the framework of Critical Discourse Analysis. We have started making an account of some existing scholarships about the issue of Tibet and the works of some scholars about some of the Dalai Lama's speeches. We then presented the theoretical framework that sustains the study, which is a blend of CDA in its Discourse-Historical Approach strategy and Systemic Functional Linguistics with a particular focus on transitivity (processes and participants). Each clause of the speech has been identified, counted and tabularised.

The different findings of the analysis include the use of material processes in a relatively higher density compared to other process types. Mental processes, behavioural processes, and relational processes are also found as elements of choice that structure and nurture the ideology behind the text. Power relations have also been discussed in terms of which participants are involved in the realisation of the different processes in terms of who play the "– er" role (agent, initiator, assigner, etc.) and the "– ed" role (affected participants). All this has helped to get more insight into the ideology behind each clause in terms of "who does what to whom under which circumstances." We have shed light on how some lexical and grammatical choices are made by the Dalai Lama to translate his inner and outer world experiences in his quest to find an echo of the Tibetan plight under China's oppressive policy. In other words, it has been possible to provide a clear understanding of the grammatical structure of the text and the choices made by the Dalai Lama

to develop his philosophical and ideological positioning in front of the European Union parliament which is to legitimise his position as the natural representation of the Tibetan people in their quest for self-determination.

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