

TRANSITIVITY CHOICES IN NATIONAL ANTHEMS WRITTEN IN ENGLISH

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INTRODUCTION

For approximately the past two hundred and fifty years, national symbols such as flags, monuments, public buildings, historical figures and national anthems have played important roles in the socio-political realm of life within modern nation-states (HOBSBAWM, 1982, 1983, 1992; SMITH, 1991). Their presence is mostly noticed during national holidays and in periods of great social and political tension such as the terrorist attacks against the U.S. on September 11, 2001, and the public protests against former President Fernando Collor de Mello in Brazil, 1992. Besides being used in national holidays and in political events, national symbols are also frequently used by governments in the institutional practice of national socialization, and to this end one of the most used national symbol is music especially in the form of national anthems.

The main objective of this paper is to investigate the transitivity resources used in the construal of experiential meanings in the generic element Prescribing Positive Behavior found in the genre national anthem written in English. The research presented in this study derives mainly from my doctoral research on the discourse of national anthems (SOUZA, 2008). In my doctoral dissertation I argue that national anthems written in English can be characterized by a schematic structure (HASAN, 1989; 1996) comprised of four generic elements, namely Prescribing Positive Behavior (PPB), Fragment of Historical Memories (FHM), Praising the Landscape (PL), and Benediction (B). Accordingly, the element PPB has been identified as the only obligatory element to appear in all national anthems I investigated. Fragment of Historical Memories, Praising the Landscape, and Benediction, in turn, have been characterized as optional elements.

As the term suggests, Prescribing (or Prescription) of Positive Behavior is the generic element where citizens are exhorted to behave in ways that are socially considered to be appropriate for a nation. A PPB can be (i) a material action such as in the following command extracted from the Dominican national anthem (line U): *Toil with hearts and hands and voices*, (ii) an act of consciousness (e.g. *Love, oh, love your island home* [Saint Lucia: F]), (iii) a verbal action (e.g. *High we exalt thee, realm of the free* [Sierra Leone: A]), or (iv) a relational figure construing a quality or an identity (e.g. *be firm, be fair* [Dominica: T]).

The main theoretical framework I draw upon in this study is Halliday and Matthiessen's system of transitivity (2004) and Thompson's concepts of transitivity concordance and transitivity template (in press). The decision to focus on the element Prescribing Positive Behavior is justified by the fact that it has proved to be the only obligatory element in this genre.

1 THE SYSTEM OF TRANSITIVITY

As we experience the events, phenomena, states and actions that 'go on' in the world around us and within our own consciousness, we may look for ways to represent our experiences to others and to ourselves. Halliday & Matthiessen (2004) refer to these 'goings-on' as the *processes* that make up our experience of reality, and the grammatical system that allows us to encode a picture, or *figure*, of our experiences into wording they call the *transitivity system*.

According to Halliday & Matthiessen (ibid., p. 175), a figure consists of three elements, namely the process itself, the participants involved in the process, and any attendant circumstances. The process is typically realized by a verbal group; the participants are realized by nominal groups; and the circumstance (if there is one) by an adverbial group or prepositional phrase. The system of transitivity encompasses four main types of processes and two

intermediary ones. The main process types are material, mental, relational, and verbal; and the intermediary ones are existential and behavioral.

In the sub-sections below, I elaborate on the meaning of material, relational, mental, and verbal processes, for these types constitute the striking majority of the transitivity processes found in the texts of the national anthems selected for this study.

1.1 Material Clauses

Material clauses are concerned with actions, events and happenings that take place in the domain of 'outer experience' and are typically comprised of three elements, namely a material process, the participants involved in the process, and some optional circumstances (HALLIDAY; MATTHIESSEN, 2004, p. 175). There are five types of participants that can be present in a material clause, namely Actor, Goal, Initiator, Recipient, and Client. The Actor is the participant who does the action and is inherent in a material clause; the Goal – if there is one – is the entity that is affected by the Actor's action; the Initiator is the entity who causes an Actor to perform an action; and the Client and the Recipient are the participants who benefit from the Actor's action. Besides these participants, a material clause may also display a Scope. The Scope is the element that either (a) "construes the domain over which the process takes place" or (b) "construes the process itself" (HALLIDAY; MATTHIESSEN, 2004, p. 192).

1.2 Mental Clauses

Mental processes are concerned with the flow of events that take place in the world of our own consciousness and for this reason they are referred to by Halliday & Matthiessen (2004, p. 197) as 'figures of sensing'. In the data, mental processes are typically realized by verbs such as *love*, *cherish*, *find*, *see*, and *gaze*. The main elements typically present in mental clauses are the Phenomenon, which is the 'thing' which triggers a mental process, and the Senser, which is the participant involved in conscious processing. Occasionally, a mental clause might display in its configuration an Inducer, which is the entity who causes a Senser to experience a Phenomenon.

1.3 Verbal Clauses

Verbal clauses construe figures of symbolic meaning exchanges. Verbal processes are usually realized in the data by verbs such as *pledge*, *exalt*, *declare*, *extol*, *sing*, and *praise*. Besides the verbal process itself, the elements that might appear in a verbal clause are the Sayer, the Receiver, the Verbiage, and the Target. The Sayer is the entity that produces the verbal meaning; the Receiver is the participant to whom the saying is addressed; the Verbiage refers to the content of what is said; and the Target is the entity that is targeted by a process of verbal judgement (HALLIDAY; MATTHIESSEN, 2004; MARTIN et al., 1997).

1.4 Relational Clauses

According to Halliday & Matthiessen (2004), relational clauses are figures that construe a relationship of 'being' between two separate entities. The authors identify three types of relational clauses, namely intensive, circumstantial, and possessive, and each of these, in turn, can be cross-classified as either attributive or identifying. In very broad terms, in the attributive intensive mode, a quality (i.e. an Attribute) is ascribed to an entity (i.e. the Carrier). In the identifying intensive mode, an identity (i.e. an Identifier) is ascribed to an entity (i.e. the Identified). The possessive mode, in turn, establishes a relation of possession between a Possessor and the thing that belongs to him/her, i.e. the Possessed. And finally, circumstantial relational processes, as the

term suggests, create a relationship between a Carrier/Identified and a circumstance of “time, place, manner, cause, accompaniment, role, matter or angle” (ibid., p. 240).

Besides the participant roles of Carrier, Identifier, Identified, Possessor, and Possessed a relational clause may display an Attributor. The Attributor appears in attributive clauses; it is the entity who causes a Carrier to have an Attribute — e.g. in the sentence ...*and [Ø: we] vow / To keep you ever free* [Saint Vincent and the Grenadines: C-D], the Attributor is the ellipsed first person plural pronoun [Ø: we]. Please note that throughout this study, ellipsed elements such as participants and verbal groups are represented by the symbol ‘Ø’ enclosed within square brackets (Cf. HALLIDAY; MATTHIESSEN, 2004, p. 563).

2. METHODS

2.1 Data selection and collection

The texts selected for this study are 18 (eighteen) national anthems from English speaking countries. The texts of the anthems were collected from the book *National anthems of the world* edited by W. L. Reed & M. J. Bristow (2002 – 10th ed. Cassel: London). This book was chosen because it is considered by *British Book News* as ‘a very thorough work of reference’.

The anthems were selected on the basis of three criteria. First, they had to be originally written in English. In other words, no translated texts were investigated. Second, the national anthems had to be from English speaking countries which have one national anthem written in English only. This criterion was adopted because some countries, whose official national languages is not English only, may use one anthem written in English and another written in an officially recognized native language (e.g. South Africa). The third, and last, criterion concerns my decision to focus on national anthems from English speaking countries which do not exert a major political and/or economic influence in the world scenario. I have therefore concentrated my investigation on national anthems from English speaking countries from three parts of the world, namely The Caribbean, South America, and Africa.

The application of these criteria resulted in the selection of the following national anthems: *Caribbean*: Antigua and Barbuda, Barbados, Dominica, Grenada, Jamaica, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, and The Bahamas; *South America*: Guyana and Trinidad and Tobago; *Africa*: Ghana, Mauritius, Namibia, Nigeria, Sierra Leone, The Gambia, and Uganda. Please see *Apendix A* in Souza (2008) for the complete texts of the national anthems.

2.2 Procedures for Data Analysis

The methodology used to organize the analysis of the transitivity choices found in the data is the one proposed by Thompson (in press). The first step of the analysis consisted of identifying the main entities which occur most frequently in the element Prescribing Positive Behavior. The second step was to carry out the transitivity analysis of the data in order to identify the processes, participant roles, and circumstantial elements. The third step consisted of drawing up a *transitivity concordance* (THOMPSON, ibid.) of all instantiations of the element Prescribing Positive Behavior in which each identified entity is represented in a given transitivity role. In a nutshell, a transitivity concordance provides a summary of how many times a given entity appears in a particular transitivity role. The fourth, and final, step was to identify *transitivity templates* (THOMPSON, ibid.). Transitivity templates, in Thompson’s words, are “schematic representations of transitivity structures in which there are recurrent patterns of one or more of the entities appearing in complementary distribution in particular participant roles or circumstances”. The main purpose in identifying transitivity templates is to account for the ways in which the entities are represented as relating to each other.

3. THE PARTICIPANTS

The analysis has revealed that the most frequently occurring entities in the element Prescribing Positive Behavior are the citizens, the nations, God, and concepts. The entity ‘citizens’ refers not only to the citizens themselves, but also to metonymical expressions such as body parts (e.g. *our hearts, our hands*) whose referent are the citizens and abstract entities possessed by citizens (e.g. *our noble cause*). The entity ‘nations’ encompasses not only references to the nations themselves (e.g. *Ghana, thee*), but also references to the nations’ natural objects (e.g. *rivers, mountains, island*), abstract entities possessed by the nations (e.g. *thy liberty*), and any element or symbol that is supposed to represent the nations such as flags (e.g. *the flag of Ghana* in *raise high the flag of Ghana*). And finally, the entity ‘concepts’ is comprised of abstract entities derived mainly from nominalizations (e.g. *love, freedom, and unity*).

Before I proceed to presenting and discussing the results of the analysis, I would like to clarify that the focus of the analysis is on the entities ‘citizens’ and ‘nations’. The decision to focus on the representations of citizens and nations only derives from the fact these entities have proved to be the most significant ones in the element Prescribing Positive Behavior.

4. RESULTS AND DISCUSSION OF THE ANALYSIS

There were identified 156 occurrences of the element Prescribing Positive Behavior in the data. In terms of its process environment, the analysis has revealed a preference for material processes (56%, 88 occurrences), followed by 20% (31 occurrences) of relational process, and 14% (22) and 10% (15) of mental and verbal processes, respectively. A high number of material processes indicates that in the national anthems texts, national bonding is construed as an activity primarily concerned with concrete doings and actions rather than mental, relational, or verbal domains of human experience.

In the following sub-sections, I present the results of the analysis concerning the analysis of material, relational, verbal and mental clauses and the identification of patterns in terms of transitivity participant roles in which the most significant entities are represented in the element Prescribing Positive Behavior.

4.1 Material Behavior

4.1.1 Material clauses and transitivity concordances

Transitivity concordances are records (typically presented by Thompson (in press) in the form of tables) that indicate how many times a given entity is represented in particular participant roles. For example, Table 1 shows the concordances for the four main entity groupings identified in the analysis across material roles. As we can observe, the most frequently occurring entity is that of citizens who appear 39 times in the role of Actor in clauses with no Goal or with a Scope (i.e. intransitive clauses), 22 times as Actor in clauses with a Goal (i.e. transitive clauses), 8 times as Actor in clauses with a Client or Recipient, 15 times as Goal, 5 times as Recipient, and 1 time as Client; thus totaling 90 representations in material roles. The second most frequently recurring entity represented in material roles is the nations with 30 occurrences, followed by 21 representations of the entity concepts and 13 occurrences of God as participant.

Roles	God	Nation	Citizens	Concepts
Actor (-Goal or +Scope)	1	2	39	3
Actor (+Goal)	9	3	22	3

Actor (+Client or + Recipient)	1	0	8	0
Goal	0	12	15	8
Recep.	0	3	5	0
Scope	0	4	1	7
Client	0	5	1	0
Initiator	2	0	0	0
Total	13	30	90	21

Table 1: Transitivity concordance results for material roles

The diversity of material roles taken on by citizens thus shows that they are represented – to use Thompson’s expression – ‘in the round’, rather than as being engaged in only one or two material roles. This fact can be verified, for example, by comparing the material roles taken on by God, which is basically that of Actor and Initiator. The high number of occurrences of citizens represented in material roles (especially as Actor), in turn, indicates that the ideational orientation of the prescribed material behaviors is in fact aimed at the citizens. In other words, it is up to citizens to perform the actions represented in the element Prescribing Positive Behavior. Table 1 also shows that contrary to citizens, the nations are not represented as an ‘active’ entity, but rather as a participant who is acted upon (i.e. as Goal), rendered services (i.e. as Client), or given things (i.e. as Recipient).

The transitivity concordance shown above in Table 1 therefore allows us to have a useful overview of one aspect of the ideational meanings construed in the element Prescribing Positive Behavior, namely to visualize how many times the main entities represented in the anthems texts (i.e. citizens, nations, God, and concepts) are construed in different participant roles. However, as Thompson (ibid.) argues, “the ways in which the entities are represented *as relating to each other* in the text still have to be accounted for” (my italics). That is, we still need to know ‘who does what to whom’. This aspect of the analysis is investigated through the identification of transitivity templates which show “recurrent patterns of one or more of the entities appearing in complementary distribution in particular participant roles or circumstances” (ibid.).

4.1.2 Citizens and Nations in complementary distribution across material participant roles Citizens as Actors – Nations as Goal, Client or Recipient

A frequently occurring configuration regarding material clauses in the element Prescribing Positive Behavior refers to the complementary distribution of citizens represented in the participant role of Actors and nations represented in the role of Goal, Client, or Recipient. This transitivity configuration can be represented by the template shown in Figure 1:

ACTOR	+ PROCESS: MATERIAL	+GOAL,CLIENT or RECIPIENT	(+CIRCUMSTANCE)
<i>Citizens</i>	<i>‘act on’; ‘act for’ or ‘give something to’</i>	<i>Nations</i>	

Figure 1: Transitivity template for material clauses in which citizens appear as Actor and nations appear as Goal, Client or Recipient.

The following instantiations provide examples of this template:

Citizens as Actors – Nations as Goal:

[Antigua and Barbuda: D]

... [Ø: in order for us]	<i>To safe-guard</i>	our Native Land.
Actor: Ø: us	Proc.: mat.	Goal

[Antigua and Barbuda: E-F]

we	<i>commit <ourselves> to building</i>	/ A true nation brave and free;
Actor	Proc.: mat.	Goal

[Antigua and Barbuda: X]

... [Ø: in order for us]	<i>To defend</i>	her liberty.
Actor: Ø: us	Proc.: mat.	Goal

Citizens as Actors – Nations as Client:

[Saint Kitts and Nevis: K-L]

With wisdom and truth	/We	<i>will serve and honour</i>	thee.
Circ.: Manner	Actor	Proc.: mat.	Client

[Ghana: P]

[Ø: we]	[Ø: vow]... <i>To serve</i>	Thee,	Ghana,	now and evermore.
Actor	Proc.: mat.	Client	(Vocative)	Circ.: Extent

Citizens as Actors – Nations as Recipient:

[Namibia: E-F]

we	<i>give,</i>	[Ø: to you = Namibia]	our love and loyalty	/Together in unity,...
Actor	Proc.: mat.	Recipient	Goal	Circ.: Manner

[Uganda: F-G]

Oh Uganda! the land of freedom.	our love and labor	we	<i>give,</i>	[Ø: to you = Uganda]
(Vocative)	Goal	Actor	Proc.: mat.	Recipient

The representation of citizens as Actors and nations as Goals in transitive material clauses instantiated by processes such as *build*, *protect*, *defend*, *safeguard*, *give* and *serve* construes a model of material behavior in which citizens act upon nations, but nations do not act upon citizens. In other words, according to this representation of experience, it is the citizens who are responsible for the well-being of the nation, and not the other way round. This model of material behavior seems to be encapsulated in the verb *serve*. To serve is an interesting process because it conveys the essence of one of the main principles preached by nationalism, namely that one should put his/her nation's interests ahead of one's own. This principle seems to be epitomized in J. F. Kennedy's famous words "*Ask not what your country can do for you, ask what you can do for your country*".

4.1.3 Citizens as Actors: material clauses with one-participant role

As we have seen, national anthems make extensive use of material clauses to portray citizens and nations represented in complementary distribution across material participant roles. However, material clauses featuring the citizens only are also amply used to construe Prescriptions of Positive Behavior. For example,

[Dominica: U]

[Ø: you]	<i>Toil</i>	with hearts and hands and voices.
Actor	Proc.: mat.	Circ.: Manner

[The Bahamas: D]

[Ø: you]	<i>Pledge to excel</i>	through love and unity.
Actor	Proc.: mat.	Circ.: Manner

The transitivity template that best captures such material configuration is the one presented in Figure 2. This template shows citizens in the role of Actor in material intransitive clauses (i.e. clauses that do not have a Goal) which usually include some kind of circumstantial element, typically circumstances of Manner, Extent, or Location.

ACTOR	+ PROCESS: MATERIAL	(+CIRCUMSTANCE)
<i>Citizens</i>	<i>'act'</i>	

Figure 2: Transitivity template for intransitive material clauses with citizens as Actors

An interesting motif revealed by the analysis of these intransitive clauses concerns the use of material processes of motion (e.g. *arise*, *lift (up)*, *go (upward)*, *come (forward)*, *march*, *advance*, and *press (onward)*). Drawing on Lakoff & Johnson (1980), I suggest that these processes can be interpreted as orientational (or spatialization) metaphors that are used in the national anthems for construing meanings related to the idea of national progress, development and continuity.

According to Lakoff & Johnson (ibid.), spatialization metaphors refer to linguistic items that express movement and/or location in physical space (e.g. *up - down*, *in - out*, *front - back*, *on - off*, *top - bottom*, *deep - shallow*) and that carry positive or negative meanings in several western societies. The authors claim that spatialization metaphors have a basis in our physical and cultural experience of the environment that surrounds us (ibid., p. 15-16). For example, according to the authors, we usually use items related to being in a vertical state or position such as *up*, *top*, and *peak* to refer to a person who enjoys good health because healthy people are able to stand up while “serious illness forces us to lie down physically”. In a similar manner, Lakoff & Johnson (ibid.) argue that having a high status in society is *up* because “status is correlated with (social) power and (physical) power is up”. Other examples mentioned by the authors include: happy is up / sad is down; having control or force is up / being subject to control or force is down; and foreseeable future events are up (and ahead).

The examples below show some of the material clauses of motion involving spatialization metaphors found in the data. Please, note that in some cases the material process expressing the positive orientational metaphor is accompanied by an adverbial group or prepositional phrase functioning as circumstances of Manner (e.g. *together*) and circumstances of Location (e.g. *forward*, *upward*). Note also that in some cases the Location refers to abstract destinations (e.g. *to glory*, *to a common loftier goal*). These abstract destinations further reinforce the positive meanings of national development expressed by the spatialization metaphors instantiated via material processes of motion.

[Barbados: U-V]

Upward and onward	we	<i>shall go</i> ,	/ Inspired, exulting, free,
Circ.: Location	Actor	Proc.: mat.	Depictive Attribute

[Dominica: Q-R]

<i>Come</i>	ye	forward	sons and daughters / Of this gem beyond compare.
Proc.: mat.	Actor	Circ.: Location	(Vocative)

[Ghana: W]

[Ø: you]	<i>Arise, arise,</i>	O sons of Ghanaland,
Actor	Proc.: mat.	(Vocative)

Another interesting motif that emerged from the analysis of the intransitive material clauses where the role of Actor is taken on by the citizens in the element Prescribing Positive Behavior is that of ‘manner of life’ (NEALE, 2002). In the data, these clauses are typically realized by the processes *live* and *dwell* and are always accompanied by circumstances of Manner embodying positive evaluations of judgement and affect such as *love, peace, friendship, unity, and freedom*. The instantiations below illustrate some of these intransitive actions.

[Antigua: H]

[Ø: you]	<i>Dwell</i>	in love and unity.
Actor	Proc.: mat.	Circ.: Manner

[Antigua: P]

[Ø: you]	<i>Live</i>	in peace...
Actor	Proc.: mat.	Circ.: Manner

Other intransitive material processes found in the element Prescribing Positive Behavior where the role of Actor is taken on by the citizens include the verbs *strive, toil, work, pray, grow, prosper, and gather*. For example:

[Dominica: S]

[Ø: you]	<i>Strive</i>	for honour,	sons and daughters,...
Actor	Proc.: mat.	Circ.: Cause	(Vocative)

[Dominica: T]

[Ø: you]	<i>Do</i>	The right,...
Actor	Proc.: mat.	Scope

The absence of the entity ‘nations’ in instantiations of the element Prescribing Positive Behavior realized through material intransitive clauses portraying citizens as Actors, such as the ones illustrated above, therefore, point to fact that a material behavior is not only about acting directly on or for the nations, but also about performing actions whose experiential content and moral assessments can be interpersonally viewed as socially good or appropriate. In other words, in the context of national bonding, Prescribed Positive Behaviors such as the ones instantiated in the intransitive material clauses above do not need to explicitly mention the entity ‘nation’ for them to be considered positive or good for nations.

4.2 Relational Behavior

In the element Prescribing Positive Behavior investigated in this study, relational clauses are concerned with the prescription of attributes, values, and/or identities which are construed in the discourse of the national anthems as desirable characteristics of ‘good’ citizens. As stated previously, with 31 occurrences, prescriptions of relational behavior constitute 20% of all instantiations of the element Prescribing Positive Behavior found in the data. The most frequently occurring type of relational clause found is the intensive attributive one realized mainly by the processes *be, stand, and stand for*.

Roles	God	Nation	Citizens	Concepts
Carrier	0	5	13	3
Identified	0	0	2	0
Identifier	0	0	0	1
Possessed	0	1	1	4
Possessor	0	2	5	1
Attributor	3	1	1	0
Assigner	0	0	0	0
Total	3	9	22	9

Table 2: Transitivity concordance results for relational roles

The analysis has shown that the most frequently recurring participant in these relational clauses is the citizens; and in 80% of its occurrences (13 out of 22) they are represented in the role of Carrier (Table 2). The prescribed positive qualities/values on the hand are mainly represented as Attributes and/or nominalizations in the role of Circumstances and belong mostly to the domain of positive judgemental and/or affective values such as *firm*, *fair*, *strong*, *free*, *united*, *side by side*, and *together*. These relational clauses are represented by the following template (Fig. 3):

CARRIER	+ PROCESS: RELATIONAL	+ATTRIBUTE	(+CIRCUMSTANCE)
<i>Citizens</i>	<i>'are'</i>	<i>attribute</i>	

Figure 3: Main transitivity template for relational clauses in the element Prescribing Positive Behavior

The following examples illustrate the transitivity template shown in Figure 12.

[Dominica: T]

[Ø: you]	<i>Be</i>	<i>firm,</i>
Carrier	Proc.: Relational	Attribute

[Dominica: T]

[Ø: you]	<i>Be</i>	<i>fair.</i>
Carrier	Proc.: Relational	Attribute

The analysis has shown that intensive identifying and possessive relational clauses occur much less than intensive attributive ones. There were found 5 occurrences of possessive clauses and 2 of identifying ones. In what regards the use of possessive clauses, the most interesting instantiation is the one found in the Jamaican anthem where the citizens are represented in the role of Possessor and the prescribed positive qualities are nominalized and represented as the Possessed 'things'. In other words, the prescribed qualities are represented as abstract possessions of the citizens:

[Jamaica: G & P]

[Ø: may]	Justice, Truth	<i>Be</i>	ours	forever.
	Possessed	Proc.: rel.: posses.	Possessor	Circ.: extent

Nominalized attributes are also used in one of the two identifying relational clauses found in the data. In the identifying clause found in Saint Lucia's national anthem, the prescribed attributes

(i.e. *justice*, *truth* and *charity*) are represented as Identifier, while the role of Identified is taken on by the citizens. The Identified element is in fact realized via a nominal group with a possessive determiner as Deictic – referring back anaphorically to citizens (e.g. *our*) – and a common noun as Head/Thing explicitly denoting the nature of the Identified element (i.e. *ideals*):

[Saint Lucia: Q-R]

Justice, Truth and Charity,	[Ø: may]	/Our ideals	forever	<i>be!</i>
Identifier		Identified	Circ.: extent	Proc.: rel.

4.3 Mental Behavior

There were found 22 (14%) occurrences of the element Prescribing Positive Behavior construed as mental clauses. Out of the four different sub-types of mental processes described by Halliday & Matthiessen (2004) (i.e. perceptive, cognitive, desiderative, and emotive), the most frequently occurring is the emotive one instantiated mainly by the process *love*, with 11 occurrences. Other mental processes occurring in the data include *cheer*, *cherish*, *honour*, *find*, *know*, *gaze*, and *endure*. The citizens are represented as Sensors in all these mental processes as shown in Table 3, which summarizes the concordances of the four main entity groupings across mental roles.

Roles	God	Nation	Citizens	Concepts
Senser	0	0	22	0
Phen.	0	14	0	3
Inducer	2	0	0	0
Total	2	14	22	3

Table 3: Transitivity concordance results for mental roles

Table 3 also shows that the nations are the entity most frequently represented in the role of Phenomenon (14 occurrences). In what regards recurrent transitivity configurations of entity groupings occurring in complementary position in particular mental roles in the element Prescribing Positive Behavior, the analysis has revealed that the predominant template is the one where the nations are represented as the Phenomenon that triggers the mental process in citizens. In other words, there is a clear pattern of citizens ‘sensing’ and nations being ‘sensed’. Fifteen (15) mental clauses are covered by this template, which is represented below in Figure 4:

SENDER	+ PROCESS: MENTAL	+PHENOMENON
<i>Citizens</i>	<i>‘sense’</i>	<i>Nations</i>

Figure 4: Main transitivity template for mental clauses in the element Prescribing Positive Behavior

The following instantiations provide illustrations of the above template:

[Saint Lucia: A to D]

Sons and daughters of Saint Lucia,	/[Ø: you]	<i>Love</i>	the land that gave us birth,...
(Vocative)	Senser	Proc.: mental	Phen.

[Saint Lucia: E-F]

[Ø: you]	<i>Love</i> , oh, <i>love</i>	your island home.
Senser	Proc.: mental	Phen.

It is hardly surprising that *love* is the most used mental process in the element Prescribing Positive Behavior, after all in western societies love stands for pure and noble sentiments. Anderson (1991, p. 143) suggests that love of nation can be explained from the two main ways in

which nations are represented in the cultural products of nationalism: “either in the vocabulary of kinship (motherland, *Vaterland*, *patria*) or that of home (*heimat* or *tanah air* [earth and water, the phrase for the Indonesians’ native archipelago]). Both idioms denote something to which one is naturally tied” (italics in the original). In addition, the author (ibid., p. 144) argues that the nation-as-family and the nation-as-home metaphors are called upon to provide a sense of national unity and collective belonging because for “the overwhelming bulk of mankind....” “the family has traditionally been conceived as the domain of disinterested love and solidarity”.

Smith (1991, 1998) also recognizes the importance that the nation-as-family metaphor has in nationalists’ discursive practices; however, he disagrees with Anderson in what concerns the idea that families symbolize ‘interestless love’. For Smith (1998, p. 67),

it is not because it is pure and disinterested that the family engenders such powerful attachments. On the contrary: as history too often proves, families have powerful interests, and their members equally fervent attachments bound up with those interests. Similarly with the nation; it is because we know that our interests, indeed our very identities and survival, are bound up with the nation, that we feel such devotion to the nation and are prepared to make such sacrifices for it when it is in danger.

Regardless of whether the concept of ‘family’ is thought of as interested or disinterested, the fact remains that references to family and home abound in the texts of the national anthems investigated in this study. The association of ‘nation’ with the vocabulary of kinship and home can be observed, for example, in the instantiations provided above where nations are referred to as *island home* and *the land that gave us birth*.

4.4 Verbal Behavior

With 15 instantiations, verbal behavior represents 10% of the total of 156 occurrences of the element Prescribing Positive Behavior identified in the data. The main verbal processes found are *pledge* (5), *glorify* (2), (*not*) *boast*, *exalt*, *extol*, *praise*, *pray*, *sing*, and *sound*. As expected, the citizens are represented as Sayers in almost all of these verbal processes (14 occurrences), as we can observe in Table 4, which shows the concordances for verbal roles.

Roles	God	Nation	Citizens	Concepts
Sayer	0	1	14	0
Receiver	0	3	0	0
Target	1	4	0	0
Verbiage	0	0	0	0
Total	1	8	14	0

Table 4: Transitivity concordance results for verbal roles

Of the 15 verbal clauses found, 10 (66%) are covered by the two templates shown in Figure 5.

Template 1	SAYER	+ PROCESS: VERBAL	+TARGET	
	<i>Citizens</i>	<i>‘act verbally on’</i>	<i>Nations</i>	
Template 2	SENDER	+ PROCESS: VERBAL	+VERBIAGE	+RECEIVER
	<i>Citizens</i>	<i>‘pledge’</i>	<i>something</i>	<i>to Nations</i>

Figure 5: Main transitivity templates for verbal clauses in the element Prescribing Positive Behavior

Template 1: Citizens as Sayers – Nations as Target

As Figure 5 shows, Template 1’s configuration is characterized by having the citizens represented in the role of Sayers and the nations and/or their physical natural objects represented in the role of

Target. The main verbal processes typically found in the data instantiating this template are *praise*, *exalt*, *glorify*, *extol*, and *sing*. As mentioned earlier, these process belong to what Martin et al. (1997, p. 126) refer to as the ‘judgemental’ sub-type, for they clearly encode a positive stance towards the entity – i.e. the nations – targeted by the process of saying. The instantiations below illustrate this template.

[Sierra Leone: A]

High	we	<i>Exalt</i>	thee,	realm of the free;
Circ.: Manner	Sayer	Proc.: verbal	Target	(Vocative)

[Dominica: E-F]

Rivers, valleys, hills and mountains, / All these gifts	we	<i>do extol</i>
Target	Sayer	Proc.: verbal

Template 2: Citizens as Sayers – Nations as Receiver

Another common type of verbal clause found in the element Prescribing Positive Behavior is the one that projects abstract goods realized mainly by the process *pledge* (HALLIDAY; MATTHIESSEN, 2004, p. 256). In this template, the citizens are represented as Sayers and the nations are represented in the role of Receiver, as shown in the examples below. Please note that the ‘goods’ — represented in the role of Verbiage — are mostly abstractions realized by the nominalization of processes and adjectives that belong to the affective and/or judgmental semantic domains of the Appraisal system such as *love*, *loyalty*, *strength*, *devotion*, and *allegiance*. It is also worth noting that in two cases the ‘things’ pledged are the citizens themselves.

[St. Vincent and the Grenadines: A-B-C]

Saint Vincent! Land so beautiful,	/With joyful hearts	we	<i>pledge</i>	to thee	/Our loyalty and love,...
(Vocative)	Circ.: Manner	Sayer	Proc.: verbal	Receiver	Verbiage

[Sierra Leone: U]

We	<i>pledge</i>	our devotion, our strength and our might,/
Sayer	Proc.: verbal	Verbiage

To sum up, then, verbal clauses are used to construe and prescribe two basic types of behavior, namely (i) the praising of nations and/or their natural beauties and (ii) the offering of nominalized services to nations.

4.4 Final remarks

The main objective of this paper has been to investigate the construal of experiential meanings in the element Prescribing Positive Behavior present in the genre national anthems written in English. We have seen that citizens and nations are the two most frequently occurring entities found in the data and that they are the two most recurrent entities appearing in complementary distribution across transitivity roles. Drawing on Hasan’s (1989) well known expression, we could say that material behaviors are ‘ways of doing’ or acting towards one’s nation. Mental behaviors on the other hand refer to ‘ways of feeling’, or sensing, one’s nation. Relational behaviors, in turn, pertain to the domain of the identities and attributes prescribed to citizens and for this reason they can be interpreted as ‘ways of being’. And finally, verbal behaviors are ‘ways

of saying' or – as Halliday & Matthiessen (2004) put it – 'acting verbally' on nations such as praising and exalting their natural beauties.

The significance of the analysis of the anthems' ideational meanings lies in the fact that it allows us to have a detailed picture of the authors' different choices of participant and process types, which, in turn, may reveal important aspects of the representation of the prescribed behaviors found in the texts of the national anthems under investigation in this study.

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