

## Transitivity System in the Discourse of National Anthems

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## Transitivity System in the Discourse of National Anthems

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### Abstract

This research investigates the social function of the discourse of national anthems by applying transitivity analysis to a number of originally English-written national anthems. The qualitative method appears in the analysis of the transitivity framework while the quantitative method appears in the simplification of the new findings into numerical data. The data under investigation are regionally selected from the Encyclopedia of National Anthems (2003). The focus is on the national anthems of the Caribbean countries and the West African countries. The theory of transitivity analysis proposed by M. A. K. Halliday (2014) is used to analyze the texts under investigation. The UAM Corpus Tool 3.3x 2007 provided by Mick O' Donnell and the Antconc software 3.5.8 (2019) provided by Laurence Anthony are used in the quantitative analysis for specifying the *process*, the *participants*, and circumstances as the main constituents of the transitivity framework. It is a set of tools for the linguistic annotation of texts. The transitivity analysis tool is used to detect the different kinds of *processes* in the discourse under investigation. The results indicate that the discourse of national anthems is characterized by *material*, *mental*, *relational*, *verbal*, and *existential processes*. The most frequent type is *material process of doing*, followed with the *relational process*, the *mental process*, the *verbal process* and the *existential process*.

### Keywords

Transitivity, material, mental, relational, verbal, existential, and circumstance.

## Introduction

National anthems are one of country's national symbols that utilize the language to achieve a variety of functions. Among these functions are evoking patriotism, cherishing the national history and traditions, and reminding with the glorious history and heritage of the country. These aims are achieved via language, specifically the clause as experiential or ideational unit of meaning. It is through language that the discourse of national anthems unite the citizens, make them transcend tribal struggles, and make them feel pride in their national history and heritage.

## Aims of the Study

The aim of the current study is to analyze the discourse of the national anthems by using Transitivity Framework proposed by Halliday (2014). The current study aims to clarify the experiential function of the language in the discourse of the national anthems. It seeks to clarify the functional use of language by different nations to represent their experiences, histories, cultures, values, and ethics. In addition, this study seeks to provide a typology of the English verbs that express the various *processes* in the discourse of national anthems. To achieve this aim, the current study investigates the types of *processes* used in the discourse of the national anthems. In addition, this research clarifies the importance of the different kinds of *processes* in achieving the social and communicative functions of the discourse of national anthems. Moreover, it seeks to detect the recurrent types of *processes* that are distinctive of the discourse of the national anthems. Furthermore, it aims to indicate the recurrent types of *participants* as *actors*, *sayers*, *sensors*, *behavers*, and *existents* and their importance in planting patriotism, self-sacrifice, and national heritage in the nations' mentalities. The current study also investigates the importance of the *circumstance* in communicating the targeted values and ethics and the distinctive types of *circumstance* used

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in the discourse of national anthems. Straightforwardly, the focus in this research paper is on the experiential meaning as represented in the discourse of national anthems in the *processes*, the *participants*, and the *circumstances*, namely the Transitivity System.

### **Methodology and Data of the Study**

The method of data analysis is the *Transitivity Analysis Framework* of the clause, established by Halliday and revised by Matthiessen in the *Systematic Functional Linguistics* (2014). The qualitative methodology appears in the analysis and discussion of the discourse of national anthems while the quantitative methodology appears in using the numerical data to deduce generalizations of the types of *processes*, *participants*, and *circumstances* that are distinctive of the discourse under investigation. This study is systematically designed to illustrate the *Ideational Metafunction* or the *Experiential Metafunction* of the clause in the discourse of national anthems. To achieve this aim, Halliday's (2014) is adapted for this study. The approach of Halliday is selected for a variety of reasons. To the researchers knowledge, it has not been applied on the discourse of national anthems. Second, it provides a functional systematic analysis that clarifies the functional use of the language. Third, it provides a semantic analysis of the clause that clarifies how the speakers encode their outer and inner experiences of the world in the language. This is permitted by specifying the *processs*, which are embedded in the syntactic category of the verb, the *participants* i.e. who act to whom, and the *circumstances*.

The discourse of national anthems is chosen to be the focus of this study for a variety of reason. First, it reveals the functional use of language in representing the nations' traditions, histories, and beliefs. Second, it proves the power of language in inspiring feelings of patriotism and pride in the nations' heritage

and histories. Accordingly, the language in the discourse of national anthems achieves a social function by uniting the citizens of the country regardless of their ethnic origins and religious affiliations.

The data under investigation is collected from *Encyclopedia of National Anthems* edited by Xing Hang (2003). The anthems under investigation are selected for three reasons. To the researcher's knowledge, they have not been analyzed before. In addition, they are originally English-written anthems and that is more expressive and illustrative of the experiential metafunction than the English-translated anthems. Moreover, they belong to countries of similar history as they suffered from long history of slavery under the British colonization. The analyzed anthems represent the Carribean countries in sample (1) and the West African countries in sample (2). Certain extracts are selected for the analysis because they represent the most frequent occurrences of the analyzed features in the data under investigation and to avoid repetition of the analyzed features. Since the focus of this research is to detect the the functional use of the language in the discourse of national anthems, a variety of 6 national anthems are analyzed using the approach of Halliday as delineated and clarified in *Halliday's Introduction to Functional Grammar* (2014).

The sample under analysis is divided into two sub-samples. Sample (1) comprises three national anthems of Caribbean countries. It includes the national anthems of Antigua and Barbuda, the Commonwealth of the Bahamas, and Saint Lucia. Sample (2) includes three national anthems of West African countries. It includes the national anthems of the Republic of Ghana, Nigeria, and Namibia. Each anthem is provided by historical indication to its composer and the date of its adaptation as a national anthem of the country.

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### Theatrical Background

#### - SFL and Transitivity

Transitivity analysis is the analysis of the verbs and the accompanying words into *processes*, *participants*, and *circumstances*. It is part of the SFL introduced by Halliday (2014). SFL analyzes the meaning of any semiotic system into three simultaneous metafunctions: *ideational*, *interpersonal*, and *textual*. In this research, the focus is on the ideational (experiential) metafunction in the discourse of the Caribbean and West African national anthems.

Butler (2003:168-169) notes that while the ideational and interpersonal metafunctions revolve around aspects of the *process* of communication in the real world, the textual metafunction is concerned with the relationships between the internal parts of the text i.e. text-internal relationships. Each metafunction provides a part of the meaning of the clause, e.g. "Andrew broke the window". Based on experiential metafunction, "Andrew" is the *actor*, "broke" is the *process* and "the window" is the goal. For interpersonal metafunction, "Andrew" is subject, "broke" is finite predictor, and "the window" is a complement. On textual metafunction, "Andrew" is the theme while "broke the window" is the rheme.

Groom & Littlemore (2012: 149-150) indicate that in traditional grammar *transitivity* refers to the difference between the doer and the receiver of the action, namely the existence of an object in transitive verbs or the absence of the object in intransitive verbs. Contrarily, *transitivity* in SFL refers to the tripartite distinction between *participants*, *processes*, and *circumstances*. Moreover, *transitivity* of traditional analysis uses terms that reflect the formal grammatical function of the words in a sentence such as *adverbial*, *object*, *subject*, *predicate* while

*transitivity* in SFL uses terms that reflect the semantic function of the words in a sentence such as *actor*, *goal*, and *receiver*.

According to Gibbons & Whiteley (2018: 121), the focus of SFL is to study the relation between the grammatical structure of the language and the functions achieved by the language. Unlike the traditional meaning of transitivity, which classifies the verbs into transitive and intransitive, SFL treats the notion of transitivity based on the semantic meaning of the verbs and the *participants* included in the clause.

He & Yang (2019: 31-33) state that *the ideational metafunction* is realized by the transitivity structure, *the interpersonal metafunction* is realized by the mood structure, and *the textual metafunction* is realized by the information structures in the text. *The ideational metafunction* reveals language as the output in which human beings put their external and internal experiences in words. It is illustrated in the transitivity structure where the relation between the *participants*, *processes*, and *circumstances* are analyzed. The *process* is realized in the grammatical category of the verb, which could be finite verb or non-finite verb.

O'Halloran et al. (2019: 435) indicate that *the ideational metafunction* is to use the language to construe our thoughts and feelings i.e. *the experiential meaning*. It is expressed in the *processes*, the *participants*, and the *circumstances*. *The interpersonal metafunction* revolves around the relationship between the speaker and the message on one hand and the relationship between the speaker and the addressee on the other hand. Finally, *the textual metafunction* focuses on how the message is expressed in theme and rhyme.

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Banks (2019: 27) states that the simple clause is structured of a *process* and *participants* of that *process* that takes place in certain *circumstances*. The relationship between these three elements is known as *transitivity*. In SFL, transitivity analysis is a major part of *the ideational metafunction*. *The process* in the transitivity analysis is classified into five types: *material*, *mental*, *relational*, *verbal*, *existential*, and *behavioral*.

#### - Material process and its participants

According to Thompson (2014: 95), *material process* is characterized by the existence of a physical action such as sitting down, standing, rising, and running. *Actor* and *goal* are the terms used in the analysis of *material process*. The *actor* refers to the doer of the action while the *goal* refers to the *participant* that receives the action. *Material processes* are divided into two kinds: the first one involves only an *actor* as in the case of intransitive verbs, while the second kind involves an *actor* and a *goal* as in the case of transitive verbs.

Halliday (2014: 224 - 236) defines *material process* as “a quantum of change in the flow of events as taking place through some input of energy”. It is classified into *material process of doing* (transitive *material process*) and *material process of happening* (intransitive *material process*) based on the intention and volition of the *actor*. *Material process of doing* demands volition and intention of the *actor*. It includes two *participants*, i.e. the *actor* and the *goal*. *Material process of happening* does not demand either volition or intention. It includes one inherent *participant* irresponsible for the action expressed in the *process*.

In addition, *material process of doing* is subclassified into *creative* and *transformative* types based on the outcome of the expressed action. In the *creative* type, *goal* exists because of the action expressed in the *process*. This type is realized by verbs such as ‘emerge’, ‘construct’, and ‘make’. In the *transformative* type, the pre-existing *goal* undergoes a change because of the

action expressed in the *process*. It is realized by verbs such as ‘shut down’ and ‘throw away’.

Gibbons & Whiteley (2018: 125) state that material *processes* involve physical action or event. They classify *material process* into *Material Action Intention*, *Material Action Supervention*, *Material Action Events*. The *Material Action Intention* illustrates the action as performed by an animate *actor* usually a human being such as ‘kick’ and ‘bit’. The *Material Action Supervention* expresses the action as unintentionally carried by a human being. The *Material Action Events* involve inanimate *actors*, such as, ‘storm’ and ‘protest’.

Berry (2019: 96-99) summarizes the standards of *material process* classification into three criteria: the transitivity of the verb, the outcome of the action performed in the *process*, and the nature of the goal as concrete or abstract. Transitive verbs guarantee the existence of *actor* and goal while intransitive verbs guarantee the existence of only one *participant*, namely the *actor*. Intransitive verbs could be followed with a scope. The scope in SFL refers to the domain of the *process* not the thing or the entity to which the action is performed. When the *goal* undergoes transformation because of the action explained in the *process*, it is a *Transformative Material Process*. If the *goal* does not exist before the action explained in the *process*, it is a *creative material process*. *Concrete material process* involves a concrete actor while *abstract material process* involves an abstract actor such as violence disturbs children.

According to Halliday (2014: 224-227), the *actor* is the source of the energy, the one who causes a change of action. It could be implicit as in imperative sentence or explicit as in active voice. The unmarked tense of the *material process* is present-in-present rather than the simple present. In traditional analysis, the *actor* is designated as the logical subject.



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Downing (2015: 160-161) uses an alternative designation of 'the *actor*' i.e. 'the agent'. She defines the agent as "an entity having energy, volition and intention that is capable of initiating and controlling the action usually to bring about some change of location or properties in itself or others". *Material process* has three patterns: *agentive subject of a voluntary process of doing*, *affected participant in a voluntary process of doing*, and *affected subject in a passive clause*.

In addition to the *actor* and the *goal*, Halliday (2014: 236\_ 239) adds *scope*, *recipient*, *client*, and *attribute*. The *recipient* and the *client* express a benefactive role. Both benefit from the action of the *process*. The *recipient* benefits by possessing the goods while the *client* benefits by being serviced. *The transformative process* is the typical environment of the *recipient* while the *creative process* is the typical environment of the *client*.

Instead of the *recipient* and the *client*, Bloor & Bloor (2013: 113-114) use the term *beneficiary*. It is the entity that benefits from the action expressed in the *process*. It occurs in the ditransitive clauses where the two complements are direct and indirect object. Either the received action is useful or harmful; the receiver of the *goal* is designated as the beneficiary. It is the indirect object complement in an active voice while it is the subject in passive voice, e.g., in 'he gave Smith some cash', the transitivity structure is *actor + material process + beneficiary + goal* and in 'Smith was given some cash', the transitivity structure is *beneficiary + material process + goal*.

Halliday (2014: 240) classifies the *scope* into *scope of entity* and *scope of processes*. The former refers to the domain of the *process* while the latter is followed by an act of doing. Bloor & Bloor (2013: 114) mention a third type of *the scope* in which verbs such as 'have', 'do', and 'take' are followed by a noun,

e.g., “I have a bath”. This type is designated as delexicalized verbs.

According to Halliday (2014: 242 - 243), the *attribute* belongs to the *relational process* but it can occur in *material process* in a very restricted way. In the former, it is obligatory element while in the latter it is optional and is considered as marginal *participant*. It is classified into a *resultative attribute* and a *depictive attribute*. The *resultative attribute* refers to the resultant state of the *goal* or the *actor*. It occurs in clauses with an elaborating outcome. It differs from the *circumstance*, as it is not preceded by prepositions. The *depictive attribute* specifies the state of the *actor* or the *goal* when it participates in the *process*.

### **Mental processes and its participants**

According to Halliday (2014: 245-249), *mental processes* are classified into *cognitive, perceptive, emotive, and desiderative*. In *mental clause*, the verbal group appears in simple present form and the subject is a nominal group referring to a conscious being i.e. the *senser*. The only exception is in the imperative mood where the subject is the addressee. *Mental processes* revolve around the internal experiences of the *participants* which emerge from the *participants'* consciousness or that is directed towards the *participants'* consciousness i.e. the *phenomenon*.

*Cognitive mental process* represents the content of thinking usually in the form of that clause. It is expressed in verbs such as ‘remember’. *Perceptive mental process* appears in verbs such as ‘see’. The *senser* is a conscious being while the complement is the *phenomenon* received by the *senser*. *Mental clauses* of perception appear in simple present or a modal verb. The *phenomenon* could be abstract or concrete noun, or non-finite clause. Rather than the *actor + process+ goal* pattern of *material classes*, *mental clauses* has *senser + phenomenon*

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pattern. The *senser* is a human being or a human like which is provided with senses and emotions. *Emotive mental process* expresses emotions in verbs such as 'detest' and 'loathe'. They express degrees of affection. Finally, *desiderative mental process* revolves around intentions or wishes, such as 'want' and 'wish'.

Downing and Locke (2006: 138-141) mention the *experiencer* as an alternative designation of the *senser*. The *experiencer* could be a human, an animal, or even a personified inanimate object. The *phenomenon* is expressed in a nominal group, finite that-clause, finite wh-clause, and non-finite clause. Sometimes the *phenomenon* is not expressed, e.g., 'she doesn't understand'. Unlike *material processes* of doing which are characterized by intention and volition, *mental processes* are unintentional and non-volitional. In addition, *material processes* could appear in the imperative while *mental processes* do not. *Mental* experience has two construals; either the *senser* reacts to the *phenomenon* or the *phenomenon* effects on the *senser's* attention.

Halliday (2014: 251-252) clarifies that the *phenomenon* is classified into things (abstract or concrete), acts, and facts. The acts are characterized by a concrete nature while the facts are of abstract nature. Based on the *phenomenon*, the clause is classified into *macrophenomenal clauses* and *metaphenomenal clauses*. *Macrophenomenal clauses* express an act that is realized by a non-finite clause. This type is restricted to *perception mental* clauses. Conversely, *metaphenomenal clauses* express a fact that is realized by a finite clause.

#### **- Relational processes and its participants**

According to Halliday (2014: 263-265), *relational process* represent the relations between the *participants* in the clause. It is realized by verb to *be* in either present or past. It is expressed in two modes: *attributive* and *identifying*. Accordingly, *relational process* has six subtypes: *intensive attributive*,

*possessive attributive, circumstantial attributive, intensive identifying, possessive identifying, and circumstantial identifying.* In the *attributive* types, the first *participant* is the *carrier* that is qualified with certain *attribute* located as the second *participant*. It is not reversible. In the *identifying* types, the two *participants* are labeled *token* and *value* respectively. The *token* is the *participant* that is defined with certain *value* located as the second *participant*. They are reversible. In the possessive types, a relationship of possession holds between the two *participants*.

### **Behavioral process and its participants**

Halliday (2014: 301) states that *behavioral process* expresses physiological and psychological behavior of a conscious being. It is typically expressed in either present-in-present or in unmarked present tense. The typical pattern of *behavioral process* is *behave* + *process* except in imperative mode. *Behavioral process* can be expressed in *behave* + *process* + *behavior*. The most frequent *circumstance* with *behavioral process* is *matter circumstance* and *manner circumstance* such as "I breathe quickly".

### **Verbal process and its participants**

Halliday (2014: 302-307) defines *verbal process* as "clauses of saying". It can indicate the stance of the speaker or the writer by verbs such as 'claim' and 'congratulate'. The typical pattern of *verbal process* is *sayer* + *process*. *Receiver*, *verbiage*, and *target* are other *participants* in the *verbal process*. The *receiver* refers to the addressee, the *verbiage* refers to the 'content of what is said', and the *target* refers to "the entity that is targeted by the *process* of saying".

### **Existential process and its participants**

According to Halliday (2014: 307-310), *existential process* illustrates the existence or occurrence of something. Typically, it is realized by *existential there* + *existent* pattern where the *existential there* has no experiential function in the transitivity

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framework. Its only function is to express the existence of something i.e. the *existent*. Other elements can be used to illustrate the existence in relation to time or place such as a *circumstance* and a non-finite clause. The *existent* could be concrete or abstract entity. Among the verbs that express *existential process* are ‘exist’; some verbs can express the existence in relation to time such as ‘follow’.

### **Circumstance and Transitivity**

According to Halliday (2014: 222), *circumstance* is realized by an adverbial group or a prepositional phrase. He (2014: 316-315) classifies the *circumstance* into nine types. *Extent circumstances* express information related to distance, duration, and frequency of the *process*. *Distance circumstance* answers the question ‘how far?’ *Duration circumstance* answers the question ‘how long?’ *Frequency circumstance* answers the question ‘how many times?’ It is typically realized by either definite or indefinite quantifier followed by a nominal group or a unit of measurement. The second category is *location circumstances* which revolve around place and time of the *process*. They refer to the location or the time at which the process happens. Typically, they are realized by an adverbial group or a prepositional phrase.

*Manner circumstances* refer to the way of the occurrence of the action expressed in the *process*. Halliday (2014: 318-320) classifies *the manner circumstance* into *means*, *quality*, *comparison*, and *degree circumstance*. *Means circumstance* answers the questions ‘What with?’ *Quality circumstance* answers the question ‘how?’ *Comparison circumstance* is typically expressed by a prepositional phrase or an adverbial group of similarity or difference. *Degree circumstance* is expressed by an adverbial group with reference to the degree or an adverb of degree.

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According to Halliday (2014 320\_322), *cause circumstances* express the reason of the *process* happening. *Cause circumstance* is subclassified into *reason*, *purpose*, and *behalf circumstance*. *Reason circumstance* refers to the reasons of the actualization of the *process*. It answers the question ‘why?’ It is realized by a prepositional phrase. *Purpose circumstance* refers to the intended condition for which the *process* is actualized. It answers the question ‘What for?’ Finally, *behalf circumstance* answers the question ‘who for?’

*Contingency circumstances* refer to one of the influencing conditions in the occurrence of the *process*. They are subclassified by Halliday (2014- 323) into *condition*, *default*, and *concession circumstance*. *Condition circumstance* construe the meaning of ‘in case of’ or ‘in the event of’. It refers to the necessary conditions for the actualization of the *process*. It expresses the sense of ‘if’. *Default circumstance* refers to the negative conditions. It is expressed by a prepositional phrase preceded by prepositions, such as, ‘in the absence of’. *Concession circumstance* refers to the unfulfilled conditions. It expresses the sense of ‘although’.

Halliday (2014:324 - 325) states that *accompaniment circumstances* construe a joint participation in the *process*. They answer the question ‘and who?’ or ‘What else?’ They are classified into *comitative* and *additive*. *Comitative circumstance* represents the *process* as a single instance while *additive circumstance* represents the *process* as two instances sharing the same *participant* functions, e.g., ‘Mary came as well as Anna’.

Halliday (2014: 326- 328) adds *role*, *matter* and *angle circumstances*. *Role circumstances* express the meaning of ‘be’ and ‘become’. It corresponds to the *attribute* or *value* in an *intensive relational clause*. *Role circumstances* are subclassified into *guise* and *product circumstance*. *Guise circumstance* construes the meaning of ‘be’ either as an attribute or as an

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identity. It answers the question ‘what as?’ *Product circumstance* answers the question ‘what into?’ It expresses the meaning of ‘become’ either as an attribute or as an identity. *Matter circumstance* usually accompanies *verbal process*. It answers the question ‘what about?’ Finally, *angle circumstances* include *source* and *viewpoint circumstance*. *Source circumstance* represents the source of information. It is related to the *sayer* of the *verbal process*. The *viewpoint circumstance* expresses the sense of ‘as x thinks’. It is expressed by a prepositional phrase preceded by simple prepositions, such as ‘to’ and ‘by’; or complex prepositions, such as ‘in the view of’ and ‘from the standpoint of’

This research covers a set of gaps, such as the lack of papers that target the characteristics of the discourse of national anthems. The current ones focus on different types of the discourses such as Marbun (2016) in his analysis of *the National Geographic Articles*; Al Janabi (2013) in his analysis of *Short Narrative Texts*; and Zhang (2017) in his analysis of *Hillary Clinton’s and Donald Trump’s First Television Debate*. To illuminate this uncharted area, this study uses the approach of Halliday (2014) which have not previously been applied to the discourse of national anthems to the best of the researcher's knowledge. In addition, it exploits the UAM Corpus Tool 3.3x provided by Mick O’ Donnell (2007) and the Antconc software 3.5.8 (2019) provided by Laurence Anthony to specify the frequency of the constituents of the transitivity framework in the discourse of national anthems.

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## Analysis

### Sample (1): the Caribbean National Anthems

#### 1- The national anthem of Antigua and Barbuda

Raise the standard! Raise it boldly!

Answer now to duty's call

To the service of thy country.

Sparing nothing, giving all;

Gird your loins and join the battle

'Gainst fear, hate, and poverty.

Each endeavoring, all achieving.

Live in peace where man is free.

(Hang, 2003: 18)

The previous extract is the national anthem of the country of Antigua and Barbuda. Odekon (2015: 58) states that it is located in the Caribbean Sea. It consists of two islands, Antigua is the larger where the capital i.e. St Jones is located and the other is Barbuda. The British colonialism of Antigua and Barbuda started since 1632 and ended on November 1981 when Antigua and Barbuda achieved independence. Hang (2003: 18) mentions that the original script of the anthem is written by Novelle Richards who is a poet, author, journalist and unionists. The first adaptation of Richard's lyric was in 1967 and later was modified in 1981 after full independence of Antigua and Barbuda.

The previous extract is the second stanza of the national anthem of the country of Antigua and Barbuda. It is selected for analysis because the phenomenon under investigation is significantly dominant. It begins with the *mental process* in the imperative verb 'raise', i.e. to elevate and develop. The *senser* is the unactualized second person pronoun 'you', exphorically referring to the Antiguan and Barbadians. The *phenomenon* is



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realized in the nominal group ‘the standard’, an abstract notion. Similarly, *mental process* is used in ‘Raise it boldly!’: the *senser* is the unactualized second person pronoun ‘you’, while the *phenomenon* is the third person pronoun ‘it’ which anaphorically refers to ‘the standard’. The adverb ‘boldly’ is a *quality circumstance* which describes the way of raising the standard.

In ‘answer now to duty’s call ... To the service of thy country’, the *material process of doing* is expressed in the intransitive verb ‘answer’ i.e. respond to an action i.e. the duty’s call. The *actor* is the unactualized second person pronoun ‘you’, exphorically referring to the Antiguan and Barbadians, while the *goal* is actualized as ‘duty’s call’. The prepositional phrase “to the service of thy country” is *purpose circumstance* that enlightens the purpose of the action. The *material process* is functionally used to motivate the Antiguan and Barbadians to fulfill their national duty. The adverb ‘now’ is *time circumstance*, which expresses the urgent and immediate requisite to answer the duty’s call. ‘Sparing nothing, giving all’ is an *attribute* of the unactualized *actor*.

In “gird your lions and join the battle against fear, hate, and poverty/ Each endeavoring, all achieving”, the verbs ‘gird’ and ‘join’ express a *material processes of doing* as they demand volition and intention. The *actor* is the unactualized second person pronoun ‘you’, exphorically referring to the Antiguan and Barbadians. The nominal group ‘your lions’ is the actualized *goal* while ‘the battle’ is a *scope of process* that refers to the action itself i.e. to battle. ‘Against fear, hate, and poverty’ is *matter circumstance* that clarifies the subject matter of the clause. It illustrates the problem of poverty that the enslaved Antiguan and Barbadians suffered under the British colonialism. Odekon (2015: 58) asserts that poverty were widespread especially in

Barbuda which lacked the government infrastructure. This led the nationals of Antigua and Barbuda to advice the citizens to ‘gird the lions’ and ‘join the battle’. The *intensive attributive relational process* is observed in the verbal ellipsis in “Each endeavoring, all achieving”. The original structure is ‘Each (is) endeavoring, all (are) achieving’. The *carriers* are ‘each’ and ‘all’ respectively. The *intensive attributes* are ‘endeavoring’ and ‘achieving’. The *relational process* is functionally used to construe the national motto of Antigua and Barbuda. According to Mumford (2014: 71), the national motto of Antigua and Barbuda is “Each Endeavoring, All Achieving”.

In “live in peace where man is free”, the *existential process* is expressed in the intransitive verb ‘live’. The *existent* is unactualized, it exphorically refers to the Antiguan and Barbadians. The prepositional phrase ‘in peace’ is *quality circumstance* that describes the verb ‘live’. ‘Where man is free’ is *place circumstance*. In ‘man is free’, the *intensive attributive relational process* is expressed in the copula verb ‘is’ where ‘man’ is the *carrier* and ‘free’ is the *attribute*. It illustrates the emancipation from slavery that was in Antigua and Barbuda during the British colonialism. Nevins (2021: 28) states that the enslaved Antiguan and Barbadians were sent to the sugarcane plantations where they were exploited and tortured by the British colonialists. The *intensive attributive relational process* represents the awareness of the people of Antigua and Barbuda of peace and freedom as the indispensable goals. It construes their historical reality of yearning for peace and freedom.

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**2 - The national anthem of the Commonwealth of the Bahamas**

Lift up your head to the rising sun. Bahamaland;  
March on to glory, your bright banners waving high.  
See how the world marks the manner of your bearing!  
Pledge to excel through love and unity.  
Pressing onward, march together to a common loftier goal:  
Steady sunward, though the weather hide  
The wide and treacherous shoal  
Lift up your head to the rising sun. Bahamaland:  
Till the road you've trod  
Lead unto your God.  
March on, Bahamaland!  
(Hang. 2003: 40)

The previous extract is the national anthem of the Commonwealth of the Bahamas. Hang (2003: 40) mentions that the anthem is written by Timothy Gibson in 1973. Mumford (2014: 67) states that Bahamas was originally a pirate base that was colonized by Britain during the period from 1783 to 1973.

In "lift up your head to the rising sun, Bahamaland", the *material process* is noted in the phrasal verb 'lift up'. The *actor* is unactualized still understood as 'Bahamaland' since it is cataphorically referred to. The Bahamaland is personified as a human being who is capable of lifting up the head. The prepositional phrase 'to the rising sun' is metaphorically used as *place circumstance* that represents the awareness of the Bahamians of the rising sun as a symbol of hope and success.

In 'March on to glory', the *material process* is detected in the intransitive verb 'march' which illustrates a *transformative*

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*process of doing*. The *actor* is the implied subject 'you' exphorically referring to the Bahamians. 'to glory' is a prepositional phrase metaphorically used as *place circumstance*. In 'your bright banners waving high', the *material process of happening* is expressed in the intransitive verb 'waving'. The inanimate *actor* is actualized as 'your bright banners'. It signifies the Bahamians' belief in the flag of Bahama as the national symbol of freedom. The adverb 'high' is *degree circumstance* that illustrates the way of the banner's waving. It answers the question to what extent.

In "see how the world marks the manner of your bearing"; the *perceptive mental process* is illustrated in the perceptive verb 'see'. The *senser* is the implied subject 'you' exphorically referring to the Bahamians, and the *phenomenon* is the finite clause 'how the world marks the manner of your bearing'. Since it describes an act, it is a *macrophenomenal clause*. Furthermore, *cognitive mental process* is expressed in the verb 'marks', i.e. to characterize and distinguish. The *senser* is 'the world' and the *phenomenon* is an abstract nominal group, i.e. 'the manner of your bearing'.

In "pledge to excel through love and unity", the *verbal process* is illustrated in the transitive verb 'pledge' i.e. to formally promise to do something in the future. The *sayer* is the implied subject 'you' exphorically referring to the Bahamians while the infinitive clause 'to excel' is the *verbiage*. It refers to the content of the promise. The prepositional phrase 'through love and unity' is metaphorically used as *means circumstance*. The *verbal process* reflects inner experience of the Bahamians. According to McIntosh (2021: 71), the pledge of Bahamians is "I pledge my allegiance to the flag and to the commonwealth of the Bahamas for which it stands, one people united in love and service". The

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*verbal process* is functionally used to construe love and unity as the only way for Bahamians to excel and build their homeland.

In ‘March together to a common loftier goal’, the *material process* is detected in the intransitive verb ‘march’ and the *actor* is unactualized as the second person pronoun ‘you’ exphorically referring to the Bahamians. The prepositional phrase ‘to a common loftier goal’ is metaphorically used as *place circumstance*. In “Steady sunward though the weather hide the wide and treacherous shoal’, the *material process of doing* is illustrated in the transitive verb ‘hide’. The *actor* is actualized as ‘the weather’ and the *goal* is the nominal group ‘the wide and treacherous shoal’. Though ‘the weather’ is an inanimate actor, the transitive verb ‘hide’ demands volition and intention. The actualized *goal* construe the world reality of Bahamians. According to Johnson (2012: 8), Bahamas is structured of archipelago of 700 islands and cays. It enjoys beautiful sandy beaches. This is represented in the actualized *goal* i.e. ‘shoal’ which is described as ‘wide and treacherous’. “Steady sunward” is *place circumstance*.

In ‘till the road you have trod lead unto your God’; the *material process of happening* is observed in the verb ‘lead’, i.e. end at. The inanimate *actor* is actualized as ‘the road’ and the *goal* is the prepositional phrase ‘unto your god’. The *material process* illustrates the importance of the Christian heritage to the Bahamians. According to McIntosh (2021: 73), the Bahama anthem impresses values of proud, unity, and Christian heritage as the only way to achieve unity and strength. Finally, in “March on, Bahamaland”, the *material process* is evident in the intransitive verb ‘march on’ and the *actor* is actualized as ‘Bahamaland’.

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### 3- The national anthem of Saint Lucia

Sons and daughters of St. Lucia,  
Love the land that gave us birth,  
Land of beaches, hills and valleys,  
Fairest isle of all the earth.  
Wheresoever you may roam,  
Love, oh love your island home.  
(Hang. 2003: 538)

The previous extract is the national anthem of Saint Lucia located in the Caribbean Sea. According to Hang (2003: 538), the lyric is written by Charlies Jesse. It is adopted upon the complete independence of St Lucia in 1979. According to Lunta (20003: xiii), Saint Lucia witnessed a series of struggles between Britain and France to colonize St. Lucia since 1660. For that, Saint Lucia became known as "the Helen of the West Indies" after the mythological character, Helen of Troy.

The previous extract is the first stanza of the national anthem of Saint Lucia. It begins with the *emotive mental process* in 'Sons and daughters of St. Lucia love the land that gave us birth'. The *mental process* appears in the *emotive verb* 'love'. The *senser* is 'sons and daughters of St Lucia' while the *phenomenon* is the nominal group 'the land that gave us birth' namely St Lucia. It is a *metaphenomenal clause* since it expresses a fact in the form of a finite clause. Conversely, the *material process of doing* appears in the transitive verb 'gave'. The *actor* is actualized, i.e. 'the land' while the *goal* is the noun 'birth'. The *recipient* is the accusative first person plural pronoun 'us' which is anaphorically interpreted as referring to 'the sons and daughters of Saint Lucia'. It is a *material process* of creative type.

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The *intensive identifying relational process* appears in the clausal ellipsis of the subject and the verb in 'land of the beaches, hills, and valleys' and in 'Fairest Isle of all the earth'. The original structures are '(Saint Lucia is) land of beaches, hills, and valleys' and '(Saint Lucia is) the fairest isle of all the earth' respectively. In both examples, the *token* is 'Saint Lucia'; and the *values* are the nominal groups 'land of beaches ...' and 'fairest Isle of ...' respectively. The *intensive identifying relational process* is functionally used to construe the world reality of the citizens of Saint Lucia. Orr (2008: 5) states that Saint Lucia enjoys a vegetation of lush green trees, colorful plants, rain forests on the mountains, and gold sandy beaches. In 'love oh love your island home', the *emotive mental process* appears in the emotive verb 'love'. The unactualized *senser* understood anaphorically through the nominal ellipsis of 'sons and daughters of St. Lucia' while the *phenomenon* is actualized in the nominal group 'your island home', namely St Lucia. The *mental process* is functionally used to stimulate and motivate the citizens of Saint Lucia to love their homeland.

### **Sample (2): West African National Anthems**

#### **1- The national anthem of the Republic of Ghana**

Raise high the flag of Ghana  
And one with Africa advance;  
Black star of hope and honor  
To all who thirst for liberty;  
Where the banner of Ghana freely flies,  
May the way to freedom truly lie;  
Arise, arise, O sons of Ghanaland,  
And under God march on for evermore!

(Hang. 2003: 256)

The previous extract is the third stanza of the national anthem of the Republic of Ghana. Hang (2003: 255) states that the national anthem of Ghana is written by a government committee in 1957 and changed later in 1966 upon the defeat of the former government. According to Utley (2021: 31-33), Ghana is located on the Gold Coast which was a British colony from 1844 to 1957. The aim of the British colonization was to exploit the natural resources of the colonies of the Gold Coast. Most importantly is the oppression of the locals who were servants in the houses of the whites. By the 1940s, the uprising started to eradicate colonialism in Ghana. It ended in 1957 when Kwame N. Krumah declared his memorable words “at long last the battle has ended and Ghana, your beloved country is free forever”.

The third stanza includes *material*, *mental* and *existential processes*. The *material process* appears in ‘Raise high the flag of Ghana/ And one with Africa advance’ where the transitive verb ‘raise’ explains an action, which demands volition and intention. It is a *material process* of *transformative* type. The *actor* is unactualized still understood as referring cataphorically to ‘sons of Ghanaland’. The *goal* is actualized in the nominal group ‘the flag of Ghana’. The adverb ‘high’ is *degree circumstance*. The *material process* of *doing* construe the flag as a national symbol for the Ghanians. “With Africa advance” is *matter circumstance*. It represents the historical reality of Ghana’s independence from British colonialism as the first country in West Africa to gain independence as Oppongs (2003: 10) mentions. That was in 1957 when Ghana succeeded in having an autonomous government of Ghanaians and a powerful economic and political system among the West African countries. According to Amoh and Amoh (2021: 65-66), Ghana’s flag is a national symbol as it was designed upon the



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independence in 1957. It is structured of the Pan-African colors of red, gold, and green with a black star in the middle. The red color is a symbol of blood of the warriors for independence, the gold is a symbol of the mineral resources of Ghana, the green is a symbol of the rich vegetation, and the black star is a symbol of the freedom.

“Black star of hope and honor to all who thirst for liberty” is *circumstantial identifying relational process*. The original structure is “Black star of hope and honor (is) to all who thirst for liberty”. The *token* is “Black star” while the *circumstantial attribute* is the prepositional phrase “To all who thirst for liberty”. The *relational process* is functionally used to represent the physical reality of Ghana’s flag, which has a black star in the center. Oppongs (2003: 10) adds that the black star is a symbol of Nkrumah’s ideas. Nkrumah, who was Ghana’s first leader, considered Ghana as ‘Star of Black Africa’ and the leading country of the African countries to gain independence of colonialism. ‘Of hope and honor’ is *matter circumstance* that refers to the subject matter of the clause. In “who thirst for liberty”, the *desiderative mental process* appears in the phrasal verb ‘thirst for’ i.e. needs and desires. The *senser* is actualized as ‘who’ and the *phenomenon* is the abstract noun i.e. ‘liberty’.

In ‘where the banner of Ghana freely flies, May the way to freedom truly lie’, the *material process of happening* appears in the intransitive verb ‘flies’. The *actor* is actualized as ‘banner of Ghana’. ‘Freely’ is *quality circumstance* that describes the action verb ‘flies’. The *existential process* appears in the intransitive verb ‘lie’ i.e. to exist. The *existent* is the ‘way to freedom’ while the adverb ‘truly’ is *quality circumstance*. In “Arise, arise, O sons of Ghanaland, and under God march on for evermore”, the *material process of doing* appears in the intransitive verbs ‘arise’

and ‘march’. The *actor* is understood cataphorically as ‘sons of Ghana land’. Both occurrences are a *transformative material process*. “Under God” is *place circumstance* and “For evermore” is *time circumstance*.

## 2- Nigeria

Arise, O compatriots.

Nigeria's call obey

To serve our fatherland

With love and strength and faith.

The labors of our heroes past

Shall never be in vain,

To serve with heart and might

One nation bound in freedom, peace and unity.

(Hang. 2007: 472)

The previous extract is the national anthem of the Federal Republic of Nigeria. Hang (2007:472) states that Nigeria’s anthem was adopted at independence in 1960. Its words are formed from the entries of the first five winners in the national publicity committee competition. It is noteworthy to mention that, as Falola and Oyeniyi (2015: 54) state, Nigeria’s anthem was “Nigeria, we hail thee”. Later in 1978, it changed to “Arise, O Compatriots”.

In the previous extract, the *process* is used to communicate feelings of loyalty, self-sacrifice, and pride in the national heritage of Nigeria. In ‘Arise, O compatriots’, the *material process* of *doing* is elucidated in the foregrounded verb ‘arise’. The *actor* is cataphorically understood as ‘compatriots’ as the original sentence is ‘all compatriots arise’. The *material process* construe a national call to all the Nigerians to serve their country.

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In 'Nigeria's call obey to serve our fatherland/ With love and strength and faith', *material process of doing* appears in the verb 'obey'. The original sentence is 'all compatriots obey Nigeria's call'. The *material process of doing* is functionally used to plant patriotism in the hearts of the Nigerians. The *actor* is unactualized still understood anaphorically as 'compatriots' and the *goal* is actualized as 'Nigeria's call'. The infinitive phrase "to serve our fatherland" is *purpose circumstance*. The language of the anthem is used to motivate the Nigerians to serve their homeland. The prepositional phrase "with love and strength and faith" is *means circumstance* that clarifies the demanded tools to accomplish the action.

In 'The labors of our heroes past / Shall never be in vain', the *circumstantial attributive relational process* appears in the infinitive form i.e. 'be'. The *carrier* is 'The labors of our heroes' and the *circumstantial attribute* is 'in vain'. The *circumstantial attributive relational process* inspires the Nigerians to preserve the freedom and peace they achieved after their independence of the British colonial bondage. 'To serve with heart and might / One nation bound in freedom, peace and unity' is *purpose circumstance* that clarifies the purpose of defending the labors of Nigeria's heroes. 'With heart and might' is a *means circumstance* that clarifies the means by which Nigerians serve their nation. The *purpose circumstance* construe the national pledge of Nigeria. According to Achunonu (2012: 203), the national pledge of Nigeria is "I pledge to Nigeria...to serve Nigeria with all my strength, to defend her unity, and uphold her honor and glory"

### **3- The national anthem of the Republic of Namibia**

Namibia land of the brave,  
Freedom fight we have won  
Glory to their bravery.

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Whose blood waters our freedom.  
We give our love and loyalty  
Together in unity.  
Contrasting beautiful Namibia,  
Namibia our country.  
Beloved land of savannahs  
Hold high the banner of liberty.  
Namibia our country  
Namibia homeland  
We love thee.

(Hang. 2003: 446)

The previous extract is the national anthem of the Republic of Namibia. According to Hang (2003: 446), it is entitled “Namibia land of the brave”, written by Axali Doeseb. It is adapted in 1991 after the independence of the Republic of Namibia.

Namibia anthem begins with the *identifying intensive relational process* in ‘Namibia land of the brave’. It appears in the verbal ellipsis of the copular verb since the original structure is ‘Namibia (is) land of the brave’. It has the pattern of *token*, i.e. ‘Namibia’ and *value*, i.e. ‘land of the brave’. In ‘freedom fight we have won’, *creative material process* is illustrated in the verb ‘won’. The *actor* is actualized in the first person plural pronoun, exphorically referring to the Namibians. The *goal* is actualized in the nominal group ‘freedom fight’. The *material process* construe the historical fact about Namibia’s independence of the colonizing powers. McIntyre (2019: 71-75) states that Namibia suffered from different colonizing powers; the Portuguese, the British, the French, and finally the Belgium. Namibia achieved independence on 21 march 1990.

In ‘Glory to their bravery’, the *circumstantial attributive relational process* appears in the verbal ellipsis of the copular. The original structure is ‘Glory is to their bravery’. It has the pattern of *carrier*, i.e. ‘Glory’ and *circumstantial attributive* in

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the prepositional phrase, i.e. 'to their bravery'. In 'whose blood waters our freedom', the *emotive mental process* appears in the transitive verb 'waters' i.e. to support and encourage. The *senser* is actualized in 'whose blood' which is exphorically referring to the blood of the brave. The *phenomenon* is actualized in the nominal group 'our freedom', exphorically referring to the freedom of the Namibians. In 'we give our love and loyalty together in unity contrasting beautiful Namibia', the *material process* appears in the transitive verb 'give'. The *actor* is actualized in the first person plural pronoun, exphorically referring to the Namibians, and the *goal* is 'our love and loyalty'. The prepositional phrase 'together in unity' is *quality circumstance* that answers the question how the event should occur. 'Contrasting beautiful Namibia' is the *receiver* of the 'love and loyalty'. It is a *material process* of *transformative* type.

In "Namibia our country", the *possessive identifying relational process* appears in the verbal ellipsis of the copular verb. The original structure is 'Namibia is our country'. It has the *token-value* pattern: Namibia is the token that is identified by the value 'our country'. In "Beloved land of savannahs hold high the banner of liberty", the *material process* of *doing* appears in the transitive verb 'hold' and the actualized *actor* 'Beloved land of savannahs', namely the country of Namibia. 'High' is a *degree circumstance*. The *material process* construe the physical reality of Namibia. McIntyre (2019: 8-9) describes Namibia as famous of Savannahs that spread on the highlands, the dense vegetation, moist evergreen forests, tall trees, ground level vegetation scattered on the banks of the country's major rivers. The actualized *actor* explains Namibians' awareness of their physical world. The nominal group 'the banner of liberty' is the actualized *goal*. It is a *material process* of *transformative* type. Belda (2007:16) states, "The national flag is a symbol of the Namibian struggle for unity. It symbolizes peace, unity, and common

loyalty to Namibia. The national flag represents the nation in every aspect". This justifies the inclusion of 'the banner' in Namibia national anthem. Finally, in "we love thee"; the verb 'love' expresses *emotive mental process*. The *senser* is the first person plural pronoun referring to the Namibians while the *phenomenon* is the pronoun 'thee', anaphorically referring to the country of Namibia.

## Results and Discussion

In sample (1), *material, mental, relational, verbal, and existential processes* are observed. Using the UAM Corpus Tool 3.3x (2007), the occurrence of the verb in sample (1) is illustrated in table (1):

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Hits: 0-24 of 101 <Prev Next>

| File                         | Pretext             | <v feature="verb"/> | PostText                     |
|------------------------------|---------------------|---------------------|------------------------------|
| 1/1- Antigua and Barbuda.txt | Barbuda. We         | stand               | strong and firm in           |
| 1/1- Antigua and Barbuda.txt | or danger to        | safeguard           | our native land.             |
| 1/1- Antigua and Barbuda.txt | land. We            | commit              | ourselves to building a      |
| 1/1- Antigua and Barbuda.txt | commit ourselves to | building            | a true nation brave          |
| 1/1- Antigua and Barbuda.txt | a true nation       | brave               | and free, ever               |
| 1/1- Antigua and Barbuda.txt | nation brave and    | free                | , ever striving ever-seeking |
| 1/1- Antigua and Barbuda.txt | free, ever          | striving            | ever-seeking. Fair Antigua   |
| 1/1- Antigua and Barbuda.txt | unity. You          | should              | raise the standard.          |
| 1/1- Antigua and Barbuda.txt | . You should        | raise               | the standard. You            |
| 1/1- Antigua and Barbuda.txt | standard. You       | should              | raise it boldly!             |
| 1/1- Antigua and Barbuda.txt | . You should        | raise               | it boldly! You               |
| 1/1- Antigua and Barbuda.txt | boldly! You         | should              | answer now to duty           |
| 1/1- Antigua and Barbuda.txt | ! You should        | answer              | now to duty's                |
| 1/1- Antigua and Barbuda.txt | country. you        | are                 | sparing nothing. you         |
| 1/1- Antigua and Barbuda.txt | . you are           | sparing             | nothing. you are             |
| 1/1- Antigua and Barbuda.txt | nothing. you        | are                 | giving all. You              |
| 1/1- Antigua and Barbuda.txt | . you are           | giving              | all. You should              |
| 1/1- Antigua and Barbuda.txt | all. You            | should              | gird your loins.             |
| 1/1- Antigua and Barbuda.txt | . You should        | gird                | your loins. You              |
| 1/1- Antigua and Barbuda.txt | loins. You          | should              | join the battle against      |
| 1/1- Antigua and Barbuda.txt | . You should        | join                | the battle against fear      |
| 1/1- Antigua and Barbuda.txt | endeavoring, all    | achieving           | . You should live            |
| 1/1- Antigua and Barbuda.txt | achieving. You      | should              | live in peace where          |
| 1/1- Antigua and Barbuda.txt | . You should        | live                | in peace where man           |
| 1/1- Antigua and Barbuda.txt | peace where man     | is                  | free. God of                 |
| 1/1- Antigua and Barbuda.txt | of nations,         | let                 | your blessings fall upon     |
| 1/1- Antigua and Barbuda.txt | let your blessings  | fall                | upon this land of            |
| 1/1- Antigua and Barbuda.txt | God of nations      | is                  | ever sending rain and        |
| 1/1- Antigua and Barbuda.txt | nations is ever     | sending             | rain and sunshine.           |
| 1/1- Antigua and Barbuda.txt | God of nations      | fill                | her fields with crops        |
| 1/1- Antigua and Barbuda.txt | flowers. We         | do                  | implore you. God             |
| 1/1- Antigua and Barbuda.txt | . We do             | implore             | you. God of                  |
| 1/1- Antigua and Barbuda.txt | God of nations      | give                | us strength, faith           |
| 1/1- Antigua and Barbuda.txt | loyalty. We         | are                 | never failing, all           |
| 1/1- Antigua and Barbuda.txt | We are never        | failing             | , all enduring,              |
| 1/1- Antigua and Barbuda.txt | failing, all        | enduring            | , to defend her              |
| 1/1- Antigua and Barbuda.txt | enduring, to        | defend              | her liberty.                 |

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|                                    |                           |          |                             |
|------------------------------------|---------------------------|----------|-----------------------------|
| 1/2- Bahamas.txt                   | Bahamaland                | lift     | up your head to             |
| 1/2- Bahamas.txt                   | head to the               | rising   | sun. Bahamaland march       |
| 1/2- Bahamas.txt                   | glory.Your bright banners | are      | waving high. Bahamaland     |
| 1/2- Bahamas.txt                   | bright banners are        | waving   | high. Bahamaland see        |
| 1/2- Bahamas.txt                   | high. Bahamaland          | see      | how the world marks         |
| 1/2- Bahamas.txt                   | how the world             | marks    | the manner of your          |
| 1/2- Bahamas.txt                   | Bahamaland pledge to      | excel    | through love and unity      |
| 1/2- Bahamas.txt                   | unity. Bahamaland         | is       | pressing onward. Bahamaland |
| 1/2- Bahamas.txt                   | . Bahamaland is           | pressing | onward. Bahamaland march    |
| 1/2- Bahamas.txt                   | though the weather        | hide     | the wide and treacherous    |
| 1/2- Bahamas.txt                   | shoal. Bahamaland         | lift     | up your head to             |
| 1/2- Bahamas.txt                   | head to the               | rising   | sun. Till the               |
| 1/2- Bahamas.txt                   | the road you              | have     | trod lead unto your         |
| 1/2- Bahamas.txt                   | road you have             | trod     | lead unto your God          |
| 1/3- Grenada.txt                   | Hail! Grenada             | is       | land of ours.               |
| 1/3- Grenada.txt                   | hearts and hands          | are      | in unity to reach           |
| 1/3- Grenada.txt                   | in unity to               | reach    | our destiny. We             |
| 1/3- Grenada.txt                   | destiny. We               | are      | ever conscious of God       |
| 1/3- Grenada.txt                   | God. We                   | are      | being proud of our          |
| 1/3- Grenada.txt                   | . We are                  | being    | proud of our heritage       |
| 1/3- Grenada.txt                   | our heritage.             | May      | we with faith and           |
| 1/3- Grenada.txt                   | faith and courage         | aspire   | . May we with               |
| 1/3- Grenada.txt                   | courage aspire.           | May      | we with faith and           |
| 1/3- Grenada.txt                   | faith and courage         | build    | . May we with               |
| 1/3- Grenada.txt                   | courage build.            | May      | we with faith and           |
| 1/3- Grenada.txt                   | family. God               | bless    | our nation.                 |
| 1/4- Federation of Saint Kitts.txt | you                       | are      | land of beauty.             |
| 1/4- Federation of Saint Kitts.txt | . Our country             | is       | where peace abounds.        |
| 1/4- Federation of Saint Kitts.txt | is where peace            | abounds  | . Your children stand       |
| 1/4- Federation of Saint Kitts.txt | . Your children           | stand    | free on the strength        |
| 1/4- Federation of Saint Kitts.txt | Kitts and Nevis           | be       | a nation bound together     |
| 1/4- Federation of Saint Kitts.txt | be a nation               | bound    | together with a common      |
| 1/4- Federation of Saint Kitts.txt | As stalwarts we           | stand    | . For justice and           |
| 1/4- Federation of Saint Kitts.txt | and truth we              | will     | serve and honor you         |
| 1/4- Federation of Saint Kitts.txt | truth we will             | serve    | and honor you.              |



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|                                    |                     |         |                             |
|------------------------------------|---------------------|---------|-----------------------------|
| 1/4- Federation of Saint Kitts.txt | will serve and      | honor   | you. No sword               |
| 1/4- Federation of Saint Kitts.txt | sword nor spear     | can     | conquer, for God            |
| 1/4- Federation of Saint Kitts.txt | nor spear can       | conquer | , for God will              |
| 1/4- Federation of Saint Kitts.txt | , for God           | will    | sure defend. His            |
| 1/4- Federation of Saint Kitts.txt | God will sure       | defend  | . His blessings shall       |
| 1/4- Federation of Saint Kitts.txt | . His blessings     | shall   | extend forever to posterity |
| 1/4- Federation of Saint Kitts.txt | His blessings shall | extend  | forever to posterity.       |
| 1/5-Saint Lucia.txt                | Sons and daughters  | love    | the land that gave          |
| 1/5-Saint Lucia.txt                | the land that       | gave    | us birth. Saint             |
| 1/5-Saint Lucia.txt                | . Saint Lucia       | is      | land of beaches,            |
| 1/5-Saint Lucia.txt                | . Saint Lucia       | is      | fairest isle of all         |
| 1/5-Saint Lucia.txt                | . Wheresoever you   | may     | roam, love,                 |
| 1/5-Saint Lucia.txt                | Wheresoever you may | roam    | , love, oh                  |
| 1/5-Saint Lucia.txt                | love, oh            | love    | your island home.           |
| 1/5-Saint Lucia.txt                | . The times         | gone    | when nations battled for    |

|                     |                    |           |                         |
|---------------------|--------------------|-----------|-------------------------|
| 1/5-Saint Lucia.txt | gone when nations  | battled   | for this Helen of       |
| 1/5-Saint Lucia.txt | . The days         | gone      | when strife and discord |
| 1/5-Saint Lucia.txt | strife and discord | dimmed    | her children's toil     |
| 1/5-Saint Lucia.txt | her children's     | toil      | and rest. Dawns         |
| 1/5-Saint Lucia.txt | 's toil and        | rest      | . Dawns are at          |
| 1/5-Saint Lucia.txt | rest. Dawns        | are       | at last a brighter      |
| 1/5-Saint Lucia.txt | day. Dawns         | stretches | out a glad new          |
| 1/5-Saint Lucia.txt | new way.           | May       | the good Lord bless     |
| 1/5-Saint Lucia.txt | the good Lord      | bless     | our island. The         |
| 1/5-Saint Lucia.txt | The good Lord      | guard     | her sons from woe       |
| 1/5-Saint Lucia.txt | May our people     | live      | united. Our people      |
| 1/5-Saint Lucia.txt | . Our people       | live      | strong in soul.         |
| 1/5-Saint Lucia.txt | . Our people       | live      | strong in arm.          |
| 1/5-Saint Lucia.txt | , and charity      | be        | our ideal forever!      |

Table (1) of Process in Sample (1)

In sample (1), the *material process of doing* is the recurrent type. It is functionally used to represent the idea of defending the homeland in 'answer' and 'Gird'. In addition, it is used to commit the citizens to the responsibility of building the homeland in the transitive verb 'build'. Repeatedly, it is used to beseech God's help, protection, and blessings in the imperative verbs 'let', 'fall upon', 'bless', and 'give'. The *recipient* is actualized as the first person plural pronoun in the accusative case. When the actor is actualized, it appears as 'God'. Even

when the *actor* is unactualized, it is understood anaphorically as ‘God’. Noticeably, celebrating freedom from past colonialism is functionally represented by the *material process* in verbs such as ‘march’, ‘waving’, ‘lift up’, and ‘stretches out’. They are functionally used to communicate an optimistic vision of the future. The only occurrence of the *creative material process* is observed in the transitive verb ‘gave’ where the *actor* is *actualized* as ‘the land’ and the *recipient* as the first person plural pronoun in the accusative case.

Similarly, *material process of doing* is the recurrent type in Sample (2). Other observed processes are *relational*, *mental*, *verbal*, and *existential*. Using the UAM Corpus Tool 3.3x 2007, the occurrence of the verb is revealed in Table (2):

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Hits: 0-23 of 77 <Prev Next>

| File            | Pretext                | <v feature="verb"/> | PostText                          |
|-----------------|------------------------|---------------------|-----------------------------------|
| 2/1- Gambia.txt | our homeland. We       | strive              | . We work. We                     |
| 2/1- Gambia.txt | We strive. We          | work                | . We pray that all                |
| 2/1- Gambia.txt | We work. We            | pray                | that all may live in              |
| 2/1- Gambia.txt | We pray that all       | may                 | live in unity, freedom            |
| 2/1- Gambia.txt | pray that all may      | live                | in unity, freedom and             |
| 2/1- Gambia.txt | each day. You          | should              | let justice guide our actions     |
| 2/1- Gambia.txt | day. You should        | let                 | justice guide our actions towards |
| 2/1- Gambia.txt | You should let justice | guide               | our actions towards the common    |
| 2/1- Gambia.txt | good. And You          | should              | join our diverse peoples to       |
| 2/1- Gambia.txt | . And You should       | join                | our diverse peoples to prove      |
| 2/1- Gambia.txt | our diverse peoples to | prove               | man's brotherhood. We             |
| 2/1- Gambia.txt | firm allegiance. We    | renew               | our promise. Great God            |
| 2/1- Gambia.txt | Great God of nations   | keep                | us to the Gambia ever             |
| 2/2- Ghana.txt  | God                    | bless               | our homeland Ghana, and           |
| 2/2- Ghana.txt  | Ghana, and God         | make                | our nation great and strong       |
| 2/2- Ghana.txt  | strong, bold to        | defend              | forever the cause of freedom      |
| 2/2- Ghana.txt  | of right. God          | fill                | our hearts with true humility     |
| 2/2- Ghana.txt  | . God Make us          | cherish             | fearless honesty. And God         |
| 2/2- Ghana.txt  | honesty. And God       | help                | us to resist oppressors'          |
| 2/2- Ghana.txt  | God help us to         | resist              | oppressors' rule with all         |
| 2/2- Ghana.txt  | O Ghana. we            | make                | our solemn vow to you             |
| 2/2- Ghana.txt  | you: Steadfast to      | build               | together. A nation is             |
| 2/2- Ghana.txt  | together. A nation     | is                  | strong in unity; with             |

|                  |                          |        |                             |
|------------------|--------------------------|--------|-----------------------------|
| 2/2- Ghana.txt   | , whate'er the call      | may    | be, to serve thee           |
| 2/2- Ghana.txt   | whate'er the call may    | be     | , to serve thee,            |
| 2/2- Ghana.txt   | may be, to               | serve  | thee, O Ghana,              |
| 2/2- Ghana.txt   | . Sons of Ghanaland      | raise  | high the flag of Ghana      |
| 2/2- Ghana.txt   | And sons of Ghanaland    | raise  | one with Africa advance.    |
| 2/2- Ghana.txt   | . Sons of Ghanaland      | raise  | Black star of hope and      |
| 2/2- Ghana.txt   | banner of Ghana freely   | flies  | . May the way to            |
| 2/2- Ghana.txt   | Ghana freely flies.      | May    | the way to freedom truly    |
| 2/2- Ghana.txt   | way to freedom truly     | lie    | . Arise, arise,             |
| 2/2- Ghana.txt   | freedom truly lie.       | Arise  | , arise, sons of            |
| 2/2- Ghana.txt   | lie. Arise,              | arise  | , sons of Ghanaland.        |
| 2/3- Liberia.txt | of liberty Shall long    | be     | ours. Though new her        |
| 2/3- Liberia.txt | her name. Green          | be     | her fame. And mighty        |
| 2/3- Liberia.txt | fame. And mighty         | be     | her powers. In joy          |
| 2/3- Liberia.txt | gladness with our hearts | united | , We'll shout the           |
| 2/3- Liberia.txt | our hearts united, We    | 'll    | shout the freedom Of a      |
| 2/3- Liberia.txt | united, We'll            | shout  | the freedom Of a race       |
| 2/3- Liberia.txt | happy land! Liberia      | is     | a home of glorious liberty  |
| 2/3- Liberia.txt | In union strong success  | is     | sure. We cannot             |
| 2/3- Liberia.txt | is sure. We              | can    | not fail! with God          |
| 2/3- Liberia.txt | . We cannot              | fail   | ! with God above.           |
| 2/3- Liberia.txt | . Our rights to          | prove  | we will overall prevail,    |
| 2/3- Liberia.txt | rights to prove we       | will   | overall prevail, with heart |

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|                  |                            |             |                                 |
|------------------|----------------------------|-------------|---------------------------------|
| 2/3- Liberia.txt | prove we will overall      | prevail     | , with heart and hand           |
| 2/3- Liberia.txt | Our country's cause        | is          | defending. We will meet         |
| 2/3- Liberia.txt | country's cause is         | defending   | . We will meet the              |
| 2/3- Liberia.txt | is defending. We           | will        | meet the foe with valor         |
| 2/3- Liberia.txt | defending. We will         | meet        | the foe with valor unpretending |
| 2/3- Liberia.txt | happy land! Liberia        | is          | a home of glorious liberty      |
| 2/4- Nigeria.txt | 's call obey to            | serve       | our fatherland with love and    |
| 2/4- Nigeria.txt | of our heroes past         | shall       | never be in vain.               |
| 2/4- Nigeria.txt | heroes past shall never    | be          | in vain. To serve               |
| 2/4- Nigeria.txt | in vain. To                | serve       | with heart and might One        |
| 2/4- Nigeria.txt | and might One nation       | is          | bound in freedom, peace         |
| 2/4- Nigeria.txt | might One nation is        | bound       | in freedom, peace and           |
| 2/4- Nigeria.txt | O God of creation          | help        | our youth the truth to          |
| 2/4- Nigeria.txt | youth the truth to         | know        | , in love and honesty           |
| 2/4- Nigeria.txt | love and honesty to        | grow        | . And living just and           |
| 2/4- Nigeria.txt | to grow. And               | living      | just and true, Great            |
| 2/4- Nigeria.txt | , Great lofty heights      | attain      | to build a nation where         |
| 2/4- Nigeria.txt | lofty heights attain to    | build       | a nation where peace and        |
| 2/5- Namibia.txt | Namibia                    | is          | land of the brave.              |
| 2/5- Namibia.txt | is land of the             | brave       | . Freedom fight we have         |
| 2/5- Namibia.txt | . Freedom fight we         | have        | won. Glory is to                |
| 2/5- Namibia.txt | Freedom fight we have      | won         | . Glory is to their             |
| 2/5- Namibia.txt | have won. Glory            | is          | to their bravery. Whose         |
| 2/5- Namibia.txt | our freedom. We            | give        | our love and loyalty together   |
| 2/5- Namibia.txt | loyalty together in unity  | contrasting | beautiful Namibia. Namibia is   |
| 2/5- Namibia.txt | beautiful Namibia. Namibia | is          | our country. Namibia is         |
| 2/5- Namibia.txt | our country. Namibia       | is          | beloved land of savannahs.      |
| 2/5- Namibia.txt | of savannahs. Namibia      | hold        | high the banner of liberty      |
| 2/5- Namibia.txt | of liberty. Namibia is     | is          | our country. Namibia is         |
| 2/5- Namibia.txt | our country. Namibia       | is          | motherland. We love you         |
| 2/5- Namibia.txt | is motherland. We          | love        | you                             |

Table (2) of Process in Sample (2)

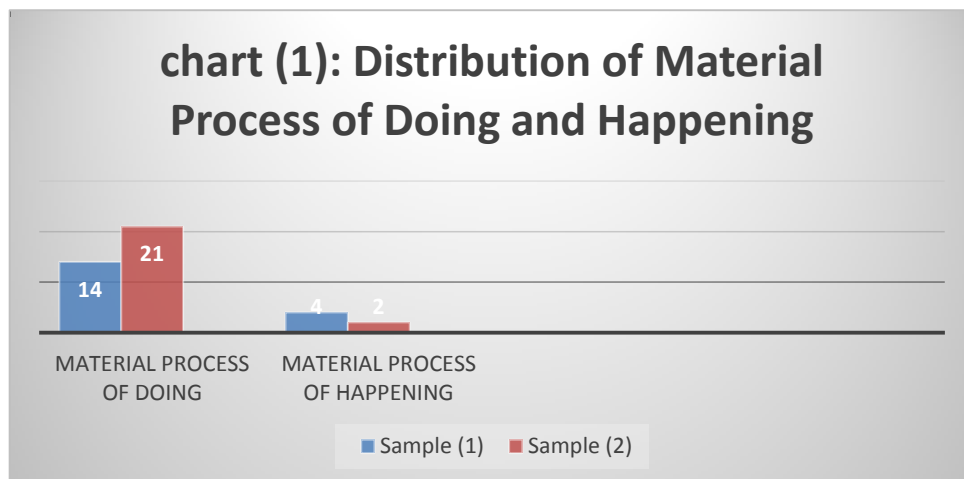
As table (2) illustrates, *material process of doing* outnumbers the other types of *processes*. It is used to achieve variety of functions among them is declaring the citizens' duty towards the homeland in the intransitive verbs 'strive' and 'work'. In addition, it is used to communicate feelings of patriotism, self-sacrifice, and pride in the national heritage through the functional use of verbs such as 'arise' and 'obey'.

Supplication to beseech God's help, bless, and protection is illustrated in the transitive verbs 'keep' 'help', 'bless', and 'make'. Either actualized or unactualized, the actor is understood as 'God' and the *goal* is the nation. The theme of revolt against the oppressor is indicated in the intransitive verb 'meet' where the actor is unactualized still understood as the citizens and the *goal* is the 'foe'. Celebrating freedom is expressed in raising the flag of the country in the imperative verb 'raise', the intransitive verb 'flies', and the transitive verb 'hold' where the actualized goal is 'the banner of liberty'. In addition, announcing loyalty to the homeland is functionally expressed in verbs such as 'arise', 'obey', 'help' and 'attain'. *Creative material process* is observed twice in 'attain' and 'won'. 'The lofty heights' and 'the freedom fight' did not exist before the action expressed in 'attain' and 'won' respectively. The only occurrence of *material process of happening* is observed in the intransitive verb 'flies' where the *actor* is actualized as the banner of Ghana, an inanimate *participant* that lacks volition and intention.

In both samples under investigation, *material process* outnumbers the other types of *processes*. In sample (1), *material process* has frequency of 18 times distributed into 14 times as *material process of doing* and 4 times as *material process of happening*. *Material process of doing* is expressed in verbs such as 'gird', 'join', 'let', 'fall', 'lift up', 'march' used twice, 'build', 'advance', 'bless' (used twice), 'serve', 'honor', and 'stretch out'. These verbs are similar in demanding volition and intention on the part of the *actor*. Conversely, *material process of happening* is reflected in verbs, which do not demand volition nor intention of the *actor*. This is evident in verbs such as 'wave', 'lead', and 'gone'. The *actor* is inanimate entity, namely 'banners of Bahamas', 'the road', and 'times'.

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Similarly, in Sample (2), *material process of doing* exceeds the other types of *processes*. It has frequency of 23 times: 21 times as *material process of doing* and twice as *material process of happening* in the intransitive verbs ‘flies’ and ‘fail’. The *material process of doing* is functionally used in verbs such as ‘strive’, ‘work’, ‘let’, ‘join,’ ‘keep’, ‘bless’, ‘make’ used twice, ‘help’ used twice, ‘raise’, ‘arise’ used 3 times, ‘march’, ‘meet’, and ‘obey’, ‘help’, ‘attain’, ‘give’, and ‘hold’. The following chart illustrates the distribution of the *material process of doing and happening* in the two samples under investigation:



Based on chart (1), it is evident that *material process of doing* plays a vital role in the discourse of national anthems with frequency of  $35 > 6$  as *material process of happening*. This is attributed to the fact that *material process of doing* represents actions that demand volition and intention. Such an action is the demanded act for serving, developing, and protecting the Homeland. Moreover, it is proved that sample (2) uses *material process of doing* more than sample (1). This is attributed to the beginning of slavery in Africa, as one of the old world

continents, before the Caribbean countries, which is located in one of the New World continents. Many of the slaves in the Caribbean countries were brought on voyages via the Atlantic from African countries.

*Mental process* is used to stir the citizens' patriotic emotions and construe their inner awareness of their homelands. In sample (1), *mental process* has frequency of 7 times. Once as *receptive mental process* exemplified in the transitive verb 'see' where the *senser* is the citizens and the *phenomenon* is wh-clause. Once as *desiderative mental process* exemplified in the intransitive verb 'aspire'. Three times as *emotive mental process* exemplified in the transitive verb, 'Love' (used 3 times) with the same *senser*, i.e. the addressees and the same *phenomenon*, i.e. the homeland. Finally, *cognitive mental process* is used twice in 'raise' and 'mark'; the *sensers* are the addressees and the world respectively and the *phenomena* are the nominal groups i.e. 'the standard' and 'the manner of your bearing'.

Similarly, in sample (2) *mental process* is functionally used to construe patriotism and supplication of God for guidance and support. It has frequency of 9 times. They are distributed as 3 times of *cognitive mental process*, 4 times as *emotive mental process*, and twice as *desiderative mental process*. The *desiderative mental process* appears in the intransitive verbs 'pray', i.e. "to wish or hope very strongly that something will happen" in Oxford Advanced Learner's Dictionary (2015) and in 'thirst' i.e. want. The *cognitive mental process* appears in the transitive verbs 'guide' (used twice) and 'direct' (used once). The *emotive mental process* appears in the verbs "fill", 'cherish', 'waters' i.e. encourage. Exceptionally, it is detected in the transitive verb 'give'. Although it is an action verb, giving love is related to emotions rather than physical action. The *senser* is the first person pronoun and the *phenomenon* is love of the homeland.



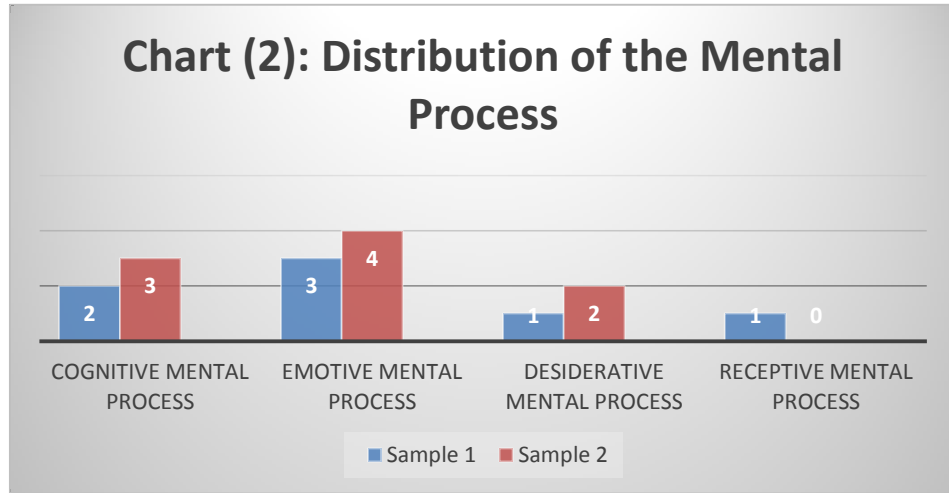


Chart (2) shows that sample (2) uses the mental process more than sample (1) with frequency of  $9 > 7$ . The recurrent type of *mental process* in the two samples under analysis is the *emotive mental process* with frequency of 7 times, followed with the *cognitive mental process* with frequency of 5 times. The *desiderative mental process* has frequency of 3 times and the least occurrence is of the *perceptive mental process* (used once).

In sample (1), *relational process* is used to achieve a variety of social functions. First, the *intensive attributive relational process* is functionally used to state freedom as the primary goal. It appears in the copular verb 'is' where 'man' is the *carrier* and 'free' is the *intensive attribute*. Second, to declare obedience to God and proud of the national heritage as illustrated in the clausal ellipsis where the *carrier* is ellipped still understood as the citizens and *the intensive attributes* are actualized in the adjective phrases *conscious of God* and *proud of our heritage*. Unity is another national goal functionally represented by the *circumstantial attributive relational process* where *the heads, hearts, and hands* of the citizens are described by the *circumstantial attribute* 'in unity'.

The *intensive identifying relational process* is observed in the clausal ellipsis where the *token* and the *process* are ellipted. It is functionally used to flirt with the beauty of the homeland where the *valuse* is expressed in the noun phrase structure *land of beauty, land of the beaches hills, and valleys*. In addition, the *intensive identifying relational process* represents the homelands' ideals as one of *Justice, truth, and charity*. The *possessive identifying relational process* is functionally used to declare the possession of the homeland by the citizens. It appears in the verbal ellipsis of the copular verb where the homeland is identified by the possessive structure 'our country'. Similarly, the *circumstantial identifying relational process* appears in the verbal ellipsis of the copular verb where the homeland is identified by the circumstance 'where peace abounds'.

In sample (2), the *intensive attributive relational process* appears in the copular verb 'be' where the *carrier* is the homeland's powers and the *intensive attribute* is 'mighty'. In addition, it appears in the verbal ellipsis of the copular verb where the carrier is Liberia and the *intensive attribute* is 'new'. The *intensive attribute* represents the citizen's physical world. According to Sherman (2011:14-15), the American Colonization Society (A. C. S.) founded Liberia in 1822 and turned it to be a home for freed slaves who lived in United States. It is considered as the newest country among the West African countries. The *circumstantial attributive relational process* is evident in the copular verb 'is' to represent the achievements of the ancestors who struggled for freedom as precious and valuable.

The *intensive identifying relational process* is functionally used to flirt with the beauty of the homeland. This is evident in the functional use of the copular verb 'is' where the *token* is 'her fame' and *the value* is 'green'. The *value* construe the physical world of the Liberians. According to Sherman (2011: 69), Liberia

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is characterized by dense vegetation, which includes tropical rain forests and semi deciduous forests. This is attributed to its equatorial climate. The possessive *identifying relational process* is functionally used to declare the possession of the homeland by the citizens. It appears in the infinitive form of the copular verb ‘be’ used twice where the carriers are Liberia and ‘this glorious land of Liberty’ and the *possessive attribute* is *ours*. In addition, the possessive subtype is observed in the ellipted copular verb where the carrier is Namibia and the *possessive identifying attribute* is the possessive structure “our country”. The only occurrence of the *circumstantial identifying relational process* appears in the verbal ellipsis of the copular verb where ‘glory’ is identified by the prepositional phrase ‘to their bravery’.

The following chart illustrates the types of the *relational processes* used in the two samples under investigation:

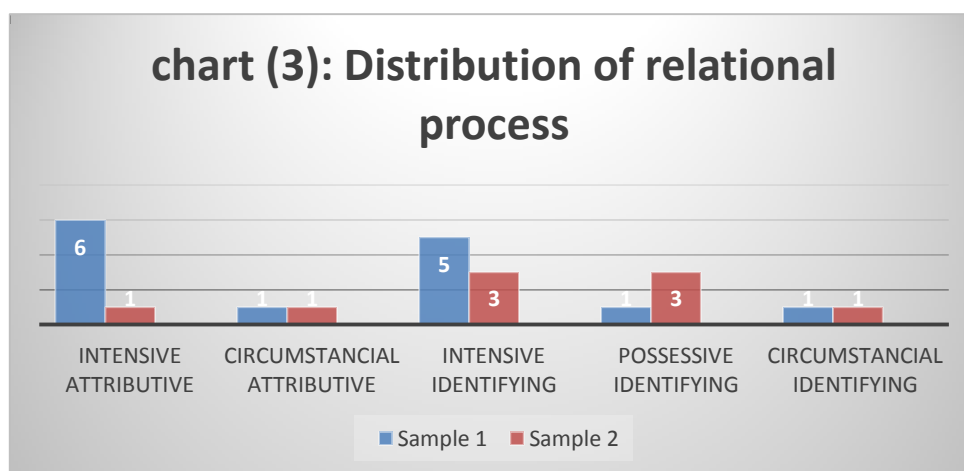


Chart (3) illustrates that Sample (1) uses *the relational process* more than sample (2) with frequency of 14 >9. This is attributed to the fact that the Caribbean countries are located in one of the New World Continents. The Caribbean citizens have great tendency to identify and attribute their countries. Regarding the most frequent type of *relational*

*processes* in the discourse under investigation, *the identifying relational processes* are used more frequently than *the attributive relational processes* with frequency of  $14 > 9$ . This is attributed to the tendency of the discourse of national anthems to identify the homeland, the nation, and the ideals of the nation.

In sample (1), *verbal process* is mainly used to declare loyalty to the homeland and commit the addressee to building it. It appears in verbs such as 'commit', 'implore', 'pledge', and 'hail'. The *sayer* is actualized in the first person plural pronoun which refers either anaphorically or cataphorically to the citizens. Even when the *verbal process* has *unactualized sayer* as in, 'pledge' and 'hail', it is understood as the citizens. The *verbiage* is represented as non-finite clause, e.g. *to building a true nation* and *to excel throw love and unity*.

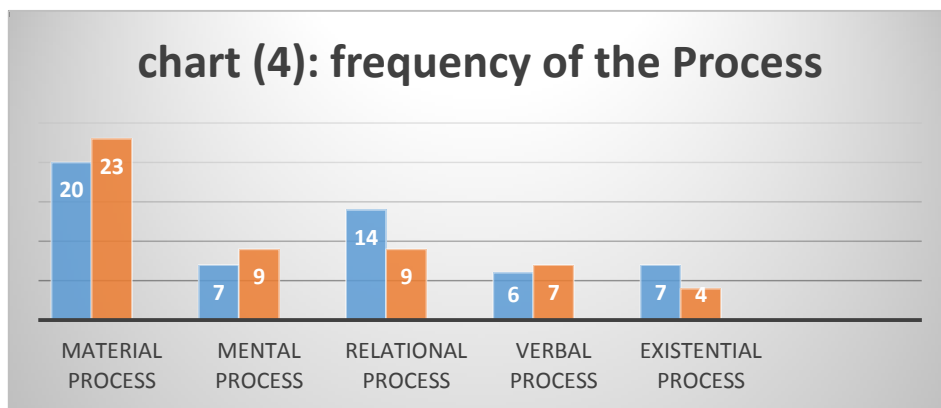
In sample (2), the *verbal process* appears in verbs such as 'pledge', 'renew', 'shout', and 'hail'. It is used to commit the citizens to be loyal to their homeland and to emphasize formally and publicly on their loyalty as illustrated in the verbs 'pledge' and 'renew'. The *sayer* is the first person plural pronoun and the *verbiage* revolves around concrete notions such as *firm allegiance, our promise, and freedom*. Sometimes, the *sayer* is unactualized still understood as the citizens. When *actualized*, the *sayer* appears in the first person plural pronoun as in 'shout' and 'make our vows'. It is exphorically referring to the citizens of the homeland.

*Verbal process* reiterates in sample (2) more than in sample (1) with frequency of  $7 > 6$ . In Sample (1), it is exemplified in verbs such as 'commit', 'implore', 'pledge' (used twice), and 'hail'. The *actualized sayer* is the first person plural pronoun (used 4 times) while the *unactualized sayer* is the homeland (used twice). In sample 2, *verbal process* appears in verbs such as 'pledge', 'renew', 'hail' (used three times), 'make our solemn vow', and 'shout'. The *actualized sayer* is the first

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person plural pronoun (used 4 times) and the indefinite pronoun 'all' (used twice). The only occurrence of the *unactualized sayer* refers to the speaker. The *verbiage* revolves around 'our firm allegiance', 'our promise', 'thy name', 'the Freedom', 'Liberia', and 'to build together a nation'.

The last spotted type of processes in the data under investigation is the *existential process* which has more frequency in sample (1) than in sample (2);  $7 > 4$ . In sample (1), existential process is represented in verbs such as 'stand' (used twice), 'dwell', 'live' (used twice), 'extend' and 'abounds'. When the *existent* is actualized, it refers to the citizens of the homeland exemplified in the nominal groups 'thy children' and 'our people' or the first person plural pronoun. When unactualized, the *existent* is understood anaphorically as the homeland. In sample (2), the *existential process* appears in verbs such as 'live' used twice, 'lie' and 'reign'. The *existent* varies between the citizens represented in the indefinite pronoun 'all', 'the way to freedom', and abstract notions such as peace and justice. The following chart represents the frequency of the detected types of *processes* in the two samples under investigation:



Based on chart (4), the discourse of national anthems is characterized by five types of processes: *material*, *mental*, *relational*, *verbal*, and *existential*. The *material process* exceeds the other types of *processes* with frequency of 43 times, followed with the *relational process* with frequency of 23 times. The *mental process* has frequency of 16 times, followed by the *verbal process* with frequency of 13 times, and the *existential process* with frequency of 11 times.

As one of the aims of this study is to provide a typology of the verbs that represent the *process* in the discourse of national anthems, the following table lists the used verbs in the samples under analysis:

| Sample 1  | Sample 2  |
|---|---|
| <b>Verbs of Material Process of Doing</b>   |   |
| 'gird', 'join', 'let', 'fall', 'lift up', 'march' used twice, 'build', 'advance', 'bless' 'serve', 'honor', 'conquer', 'roam', 'stretch out'. | Strive, work, let, join, keep, bless, make used twice, help used twice, raise, arise, march on, meet, and obey, attain, give, and hold. |
| <b>Verbs of Material Process of Happening</b>   |   |
| 'Wave', 'hide', 'lead', and 'gone'.   | 'flies' and 'fail'  |
| <b>Verbs of Mental Process</b>  |   |
| 'see', 'aspire', 'love', 'raise' i.e. to elevate , and 'mark', i.e. to distinguish  | 'pray' i.e. to wish and hope, 'guide', 'direct', 'fill', 'cherish', 'waters' i.e. encourage, and 'thirst' i.e. want.                    |
| <b>Verbs of Relational Process</b>  |   |
| is  | is  |
| <b>Verbs of Verbal Process</b>  |   |
| 'Commit', 'implore', 'pledge', and 'hail'.  | 'Pledge', 'renew', 'hail', 'make our solemn vow', and 'shout'.  |
| <b>Verbs of Existential Process</b>   |   |
| 'Live', 'abounds', 'stand', 'dwell', and 'extend'.  | 'live', 'lie', and 'reign'  |

Table (3) typical verbs of the process element in the discourse of national anthems

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Since one of the aims of the current research is to detect the recurrent *participants* and their functional use in the discourse of national anthems, the following section tackles this issue. Using the Antconc software 3.5.8 (2019), the frequency of ‘freedom’ and ‘liberty’ in the two samples under analysis is illustrated in the following tables:

| Concordance        | Concordance Plot  | File View | Clusters/N-Grams | Collocates | Word List | Keyword List                            |
|--------------------|---|-----------|------------------|------------|-----------|---|
| Concordance Hits 7 |   |           |                  |            |           |   |
| Hit                | KWIC  |           |                  |            |           | File                                    |
| 1                  | , Bold to defend for ever The cause of freedom and of right; Fill our hearts with true          |           |                  |            |           | Sample (2) Republic of Ghana.txt        |
| 2                  | and pray, That all may live in unity. Freedom and peace each day. Let justice guide our         |           |                  |            |           | Sample (2) Republic of Gambia.txt       |
| 3                  | Namibia land of the brave, Freedom fight we have won Glory to their bravery.                    |           |                  |            |           | Sample (2) Republic of Namibia.txt      |
| 4                  | With our hearts united, We'll shout the freedom Of a race benighted, All hail, Liberia, hail! ( |           |                  |            |           | Sample (2) All Hail, Liberia, Hail!.txt |
| 5                  | One nation bound in freedom, peace and unity O God of creation, Direct                          |           |                  |            |           | Sample (2) Federal Republic of Nigeria  |
| 6                  | of Ghana freely flies, May the way to freedom truly lie; Arise, arise, O sons of Ghanaland,     |           |                  |            |           | Sample (2) Republic of Ghana.txt        |
| 7                  | to their bravery. Whose blood waters our freedom. We give our love and loyalty Together in      |           |                  |            |           | Sample (2) Republic of Namibia.txt      |

Table (4) frequency of ‘freedom’ in the two samples under analysis

| Concordance        | Concordance Plot   | File View | Clusters/N-Grams | Collocates | Word List | Keyword List                            |
|--------------------|--|-----------|------------------|------------|-----------|---|
| Concordance Hits 5 |  |           |                  |            |           |   |
| Hit                | KWIC   |           |                  |            |           | File                                    |
| 1                  | yalty. Never failing, all enduring To defend her liberty.  |           |                  |            |           | Sample (1) Antigua and Barbuda.txt      |
| 2                  | land of savannahs Hold high the banner of liberty. CHORUS Namibia our country Namibi             |           |                  |            |           | Sample (2) Republic of Namibia.txt      |
| 3                  | il, Liberia, nail! (repeat) This glorious land of liberty Shall long be ours. Though new her nar |           |                  |            |           | Sample (2) All Hail, Liberia, Hail!.txt |
| 4                  | hope and honor To all who thirst for liberty; Where the banner of Ghana freely flies,            |           |                  |            |           | Sample (2) Republic of Ghana.txt        |
| 5                  | destiny As stalwarts we stand. For justice and liberty, With wisdom and truth We will serve ar   |           |                  |            |           | Sample (1) Federation of Saint Kitts :  |

Table (5) frequency of ‘liberty’ in the two samples under analysis

The Caribbean and the West African history of slavery in the sugar plantations is reflected in *freedom* and *liberty* as recurrent *participants*. Tables (4) and (5) proves that sample (2) outnumbered sample (1) in construing the notion of freedom and its synonymy, namely liberty with frequency of  $10 > 2$ . Freedom is a participant in *material*, *mental*, *existential*, *verbal*, and *relational processes*. In the *material processes*, *freedom* is foregrounded as the actualized goal in (2) (table 5) and in (3) (table 4). In *mental process*, ‘liberty’ and ‘freedom’ occurs as a

phenomenon in (4) (table 5) and (7) (table 4). In the *verbal process*, freedom is the *verbiage* in (4) (table 4). When located in a *relational process*, liberty is the *carrier* in (3) (table 5). In *existential process*, freedom appears as the *existent* in (6) (table 4). When ‘freedom’ is located as a *circumstance*, it appears as a *purpose circumstance* in (1) (table 4) and in (1) and (5) (table 5) and as *quality circumstance* in (2) (table 4).

Another recurrent *participant* in the discourse of national anthems is the ‘nation’. This is illustrated in the following table:

| Concordance Hits 7 |   |  |
|--------------------|---|--|
| Hit                | KWIC  | File   |
| 1                  | As one people, one family. God bless our nation.  | Sample (1) Hail! Grenada.txt                       |
| 2                  | One nation bound in freedom, peace and unity O G  | Sample (2) Federal Republic of Nigeria.txt         |
| 3                  | our struggles, Saint Kitts and Nevis be A nation bound together With a common destiny         | Sample (1) Federation of Saint Kitts and Nevis.txt |
| 4                  | land. We commit ourselves to building A true nation brave and free. Ever striving ever seekin | Sample (1) Antigua and Barbuda.txt                 |
| 5                  | God bless our homeland Ghana, And make our nation great and strong, Bold to defend for eve    | Sample (2) Republic of Ghana.txt                   |
| 6                  | our solemn vow: Steadfast to build together A nation strong in unity; With our gifts of mind  | Sample (2) Republic of Ghana.txt                   |
| 7                  | true, Great lofty heights attain. To build a nation where peace and justice reign.            | Sample (2) Federal Republic of Nigeria.txt         |

Table (6) frequency of ‘nation’ in the two samples under analysis

Table (6) reveals that the *nation* reiterates in sample (2) more than sample (1) with frequency of  $4 > 3$ . In *material process*, the ‘nation’ is represented as the *actualized goal* in (1), in *verbal process*; it appears as the *verbiage* in (4), and in *circumstance* position; it appears as a *purpose circumstance* in (2), (6) and (7).

Another recurrent *participant* in the discourse of national anthems is the ‘country’. This is evident in the following table:

| Concordance Hits 5 |  |  |
|--------------------|--|--|
| Hit                | KWIC   | File   |
| 1                  | y. Contrasting beautiful Namibia, Namibia our country. Beloved land of savannahs Hold high t | Sample (2) Republic of Namibia.txt                 |
| 2                  | h the banner of liberty. CHORUS Namibia our country Namibia homeland We love thee.           | Sample (2) Republic of Namibia.txt                 |
| 3                  | erall prevail, (repeat) With heart and hand Our country's cause defending We'll meet the foe | Sample (2) All Hail, Liberia, Hail!.txt            |
| 4                  | duty's call To the service of thy country. Sparing nothing, giving all; Gird your I          | Sample (1) Antigua and Barbuda.txt                 |
| 5                  | O land of beauty! Our country where peace abounds, Thy children sta                          | Sample (1) Federation of Saint Kitts and Nevis.txt |

Table (7) frequency of ‘country’ in the two samples under analysis



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As a recurrent participant, the ‘country’ reiterates in sample (2) more than sample (1) with frequency of  $3 > 2$ . The ‘country’ as a *participant* appears in the *relational process* as the *token* in (3) and (5) and as the *value* in (1) and (2) where the copular verb is ellipsed. In *circumstance* position, it appears as *purpose circumstance* in (4).

Conversely, the ‘land’ reiterates in sample (1) more than in sample (2) with frequency of  $6 > 3$ . This is clarified in the following table:

| Concordance Hits | 9  |  |   |
|------------------|--|--|---|
| Hit              | KWIC   |  | File                                    |
| 1                | . Lucia, Love the land that gave us birth, Land of beaches, hills and valleys, Fairest isle of |  | Sample (1) Saint Lucia.txt              |
| 2                | O land of beauty! Our country where peace abou   |  | Sample (1) Federation of Saint Kitts ar |
| 3                | All hail, Liberia, nail! (repeat) This glorious land of liberty Shall long be ours. Though new |  | Sample (2) All Hail, Liberia, Hail!.txt |
| 4                | of nations, let Thy blessings Fall upon this land of ours: Rain and sunshine ever sending. F   |  | Sample (1) Antigua and Barbuda.txt      |
| 5                | Hail! Grenada, land of ours. We pledge ourselves to thee. Hear                                 |  | Sample (1) Hail! Grenada.txt            |
| 6                | autiful Namibia, Namibia our country. Beloved land of savannahs Hold high the banner of libe   |  | Sample (2) Republic of Namibia.txt      |
| 7                | Namibia land of the brave, Freedom fight we have won   |  | Sample (2) Republic of Namibia.txt      |
| 8                | Sons and daughters of St. Lucia, Love the land that gave us birth, Land of beaches, hills      |  | Sample (1) Saint Lucia.txt              |
| 9                | in peace or danger To safeguard our native land. We commit ourselves to building A true n      |  | Sample (1) Antigua and Barbuda.txt      |

Table (8) frequency of ‘land’ in the two samples under analysis

Table (8) shows that in the *material process*, the ‘land’ is the *scope of entity* in (4) and the *actualized actor* in (6). In the *mental process*, it is the *phenomenon* in (8), the *value* of the *relational process* in (1) and (2) where the clausal ellipsis is detected; and the *token* in (3), (5), and (7) where the copular verb is ellipsed. Finally, when the ‘land’ occurs as a *circumstance*, it is *purpose circumstance* in (9).

As a recurrent *participant*, ‘peace’ is functionally used to delineate the future of nations colonized in the past. The following table lists the frequency of ‘peace’ in the samples under investigation:

| Concordance Hits | 6  | File   |
|------------------|--|--|
| Hit              | KWIC   |  |
| 1                | O land of beauty! Our country where <b>peace abounds</b> , <b>Thy children</b> stand free On the     | Sample (1) Federation of Saint Kitts and Nevis.txt |
| 2                | lofty heights attain. To build a nation where <b>peace and justice</b> reign.                        | Sample (2) Federal Republic of Nigeria.txt         |
| 3                | One nation bound in freedom, <b>peace and unity</b> O God of creation, Direct our                    | Sample (2) Federal Republic of Nigeria.txt         |
| 4                | , That all may live in unity. Freedom and <b>peace each day</b> . Let justice guide our actions To   | Sample (2) Republic of Gambia.txt                  |
| 5                | sons and daughters stand. Strong and firm in <b>peace or danger</b> To safeguard our native land.    | Sample (1) Antigua and Barbuda.txt                 |
| 6                | overty. Each endeavoring, all achieving. Live in <b>peace where man</b> is free. God of nations, let | Sample (1) Antigua and Barbuda.txt                 |

Table (9) frequency of 'peace' in the two samples under analysis

Table (9) reveals equal frequency of 'peace'. This is attributed to the similarity of the atrocious conditions that West Africans and Caribbeans lived under the bondage of the British colonialism. For these nations, 'peace' is the indispensable goal, the way to freedom, and the only way to the unity of the nation. In the *existential process*, 'peace' is used as the *existent* in (1) and (2) and in *circumstance* position, it occurs in *quality circumstance* in (3), (4), and (6) and in *condition circumstance* in (5).

The prevailing religious tone is attributed to the recurrent use of 'God'. The following table illustrates the frequency of using 'God' as a *participant* in the two samples under investigation:

| Concordance Hits | 11   | File   |
|------------------|--|--|
| Hit              | KWIC   |  |
| 1                | strong success is sure We cannot fail! With <b>God above</b> Our rights to prove We will o'          | Sample (2) All Hail, Liberia, Hail!.txt            |
| 2                | unity To reach our destiny. Ever conscious of <b>God, Being proud</b> of our heritage, May we with   | Sample (1) Hail! Grenada.txt                       |
| 3                | <b>God bless our homeland</b> Ghana, And make our  | Sample (2) Republic of Ghana.txt                   |
| 4                | pire, build, advance As one people, one family. <b>God bless our nation</b> .                        | Sample (1) Hail! Grenada.txt                       |
| 5                | On the strength of will and love. With <b>God in all our struggles</b> , Saint Kitts and Nevis       | Sample (1) Federation of Saint Kitts and Nevis.txt |
| 6                | the road you've trod Lead unto your <b>God. March on</b> , Bahamaland!                               | Sample (1) March on, Bahamaland.txt                |
| 7                | ; Arise, arise, O sons of Ghanaland, And under <b>God march on</b> for evermore! (repeat previous t  | Sample (2) Republic of Ghana.txt                   |
| 8                | nation bound in freedom, peace and unity O <b>God of creation</b> , Direct our noble cause; Guide t  | Sample (2) Federal Republic of Nigeria.txt         |
| 9                | achieving. Live in peace where man is free. <b>God of nations</b> , let Thy blessings Fall upon this | Sample (1) Antigua and Barbuda.txt                 |
| 10               | egiance, Our promise we renew; Keep us, great <b>God of nations</b> , To The Gambia ever true.       | Sample (2) Republic of Gambia.txt                  |
| 11               | thee. No sword nor spear can conquer, For <b>God will sure defend</b> . His blessings shall for ev   | Sample (1) Federation of Saint Kitts and Nevis.txt |

Table (10) frequency of 'God' in the two samples under analysis

Table (10) reveals approximate frequency of 'God' as a *participant* in the two samples under investigation. It occurs more frequently in sample (1):  $6 > 5$ . It functionally construe the importance of religion for the Caribbean and the West African

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countries as a source of blessings, protection, and victory. It is represented as the *actualized actor* in the *material process*. This is illustrated in declaring ‘God’ as The Ever-Sustaining and The Ever-Endowing in (3), in (4), and in (9). Moreover, ‘God’ is the *actualized actor* who keep, defend, help, and support in (7), (10), (11). In *cognitive mental process*, ‘God’ is the *senser* who directs and controls the destiny of the nation in (8). When ‘God’ occurs as a *circumstance*, it appears as *means circumstance* in (1) and (5), and as *place circumstance* in (7).

Finally, ‘love’ is another recurrent *participant* in the data under investigation. The frequency of ‘love’ is illustrated in the following table:

| Concordance      | Concordance Plot   | File View  | Clusters/N-Grams | Collocates | Word List | Keyword List |
|------------------|--|--|------------------|------------|-----------|--------------|
| Concordance Hits | 10   |  |                  |            |           |              |
| Hit              | KWIC   | File   |                  |            |           |              |
| 1                | : Help our youth the truth to know, In love and honesty to grow, And living just and           | Sample (2) Federal Republic of Nigeria.txt         |                  |            |           |              |
| 2                | Whose blood waters our freedom. We give our love and loyalty Together in unity. Contrasting    | Sample (2) Republic of Namibia.txt                 |                  |            |           |              |
| 3                | With love and strength and faith.  | Sample (2) Federal Republic of Nigeria.txt         |                  |            |           |              |
| 4                | anner of your bearing! Pledge to excel through love and unity. Pressing onward, march togeth   | Sample (1) March on, Bahamaland.txt                |                  |            |           |              |
| 5                | and free. Ever striving ever seeking Dwell in love and unity. Raise the standard! Raise it bol | Sample (1) Antigua and Barbuda.txt                 |                  |            |           |              |
| 6                | of all the earth. Wheresoever you may roam, Love, oh love your island home. Gone the time      | Sample (1) Saint Lucia.txt                         |                  |            |           |              |
| 7                | Sons and daughters of St. Lucia. Love the land that gave us birth, Land of                     | Sample (1) Saint Lucia.txt                         |                  |            |           |              |
| 8                | g Namibia our country Namibia homeland We love thee.   | Sample (2) Republic of Namibia.txt                 |                  |            |           |              |
| 9                | stand free On the strength of will and love. With God in all our struggles, Saint Kitts        | Sample (1) Federation of Saint Kitts and Nevis.txt |                  |            |           |              |
| 10               | ie earth. Wheresoever you may roam, Love, oh love your island home. Gone the times when n      | Sample (1) Saint Lucia.txt                         |                  |            |           |              |

Table (11) frequency of ‘love’ in the two samples under analysis

Apart from using ‘love’ as an *emotive mental process*, ‘love’ as a *participant* is used 6 times. It has equal frequency in the two samples under investigation. In *material process*, ‘love’ appears as the *actualized goal* in (2). As a *circumstance*, ‘love’ is metaphorically used as *place circumstance* in (1), (5), and (9) and as *means circumstance* in (3) and (4).

Since this research seeks to detect the distinctive *circumstances* of the discourse of national anthems and their functional use, the following section illustrates the frequency and

functional use of the types of *circumstance* in sample (1) followed with sample (2).

In sample (1), *extent circumstances* appear in *duration circumstance*. It frequently accompanies *material process* of *doing*, then *relational process* and rarely to appear in the *material process* of *happening*. It is functionally used to motivate the citizens to immediately respond to the duty's call and to celebrate the end of colonialism and the beginning of freedom. *Time circumstance* has frequency of 3 times. It appears in the adverbs 'ever' and 'forever' (used twice). It is functionally used to construe the citizens' loyalty, belief in God and his blessings, justice, truth, and charity.

*Location circumstances* appear in *place circumstance*, which has frequency of 11 times. It co-occur with *material process*. It appears in prepositional phrase structure and adverb clause. It is metaphorically used to construe the nation's existence as one of power, peace, love, and justice. On the other side, *time circumstance* is realized by adverb, adverbial clause of time, and prepositional phrase. It is evident that the most frequent *location circumstance* is the *place circumstance*. In relation to *process*, *place circumstances* accompany *material process*, followed with *existential process*.

The observed types of *manner circumstances* are *quality*, *comparison*, *means*, and *degree circumstances*. The most frequent type is the *means circumstance*. It is characterized by expressing abstract notions such as 'love', 'charity', 'faith', and 'wisdom' as tools to achieve the nations' aims. It accompany *material*, *mental*, *verbal*, *relational processes*. The *means circumstance* is functionally used to construe love, unity, faith, courage, common destiny, wisdom, and truth as tools to excel,

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aspire, build, advance, unite, serve and honor the homeland. It appears in the prepositional phrase structure. *Quality circumstance* is functionally used to emphasize on the homeland freedom. It is functionally used to motivate the citizens to defend their freedom ‘boldly’. *Comparison circumstance* appears in prepositional phrase structure. It is functionally used to compare the action taken by the citizens to the action carried out by ‘one people’ and ‘one family’ and the national support of the citizens to that of the loyal, reliable, and powerful proponents. In addition, *comparison circumstance* is functionally used to declare unity of the nation and the citizen’s loyalty, reliability and powerful advocacy of their country. *Degree circumstance* is functionally used to emphasize the notion of freedom through revealing to what extent the national symbol of the flag is waving.

The observed types of *cause circumstances* are *purpose* and *reason circumstances*. The most frequent type of *cause circumstances* is *purpose circumstance*. It is functionally used to construe the nations’ aims. It is realized by the infinitive phrase structure. It co-occurs with *existential process* twice, *relational process* twice, and *material processes* (once). *Reason circumstance* is used twice to declare faith in God’s support and protection of the homeland, and to declare the homeland as highly coveted by colonial powers. It co-occurs with *material process*. *Cause circumstance* represent God as the cause of victory and the homeland as the cause of battles between colonial powers where St Lucia is compared to Helen of Troy. According to Frederick Treves in Melas (2005: 167) ‘St. Lucia is the Helen of the West Indies, and has been the cause of more bloodshedding than was ever provoked by Helen of Troy’.

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*Contingency circumstances* appear in the *condition circumstance*. It is functionally used to construe the citizens' readiness to defend their homelands under any conditions. It accompany *existential process*. It is realized by prepositional phrases. *Matter circumstance* is functionally used to ask for God's blessings.

In sample (2), *Extent circumstances* appear in *time duration circumstance* and *time frequency circumstance*. *Time duration circumstance* appears in the adverbs 'ever', 'evermore', and 'long' which has the meaning of 'all the time'. *Time frequency circumstance* is used once in the adverb phrase 'each day'.

*Location circumstances* appear in *place* and *time circumstances*. *Place circumstance* is used metaphorically in the form of prepositional phrase and adverbial clause of place. *Time circumstance* appears in the adverb 'now' to express the urgent and immediate request to serve the homeland.

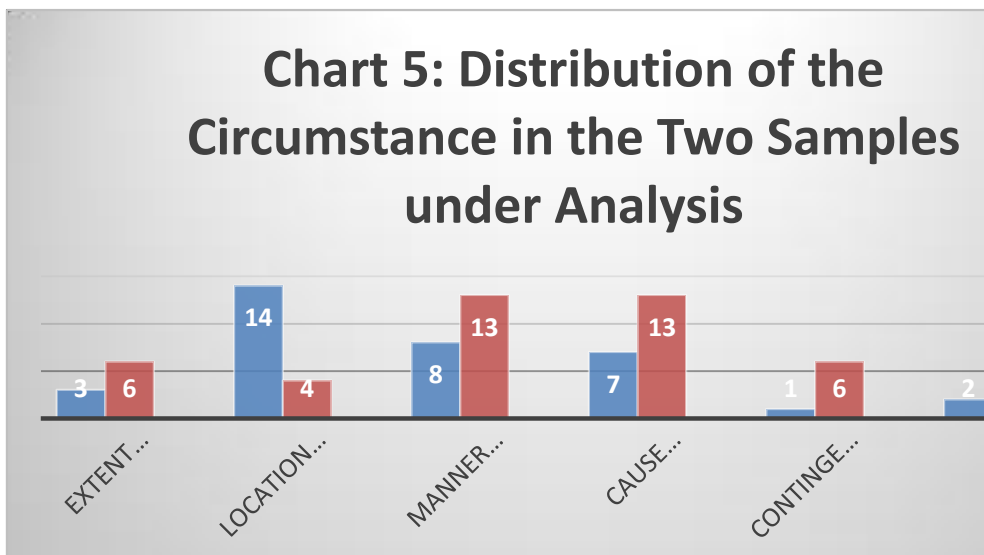
The most frequent type of *manner circumstances* is *means circumstance*. It is functionally used to construe abstract notions as tools to achieve the targeted aims and purposes of the nations. *Manner circumstances* appear in *quality, means, and degree circumstances*. *Quality circumstance* appears in prepositional phrase and adverbs such as "freely" and 'truly'. *Means circumstance* illustrates the tools of the countries to achieve their aims, usually abstract notions such as love, justice, and charity. It is characterized by prepositional phrase structure. *Degree circumstance* is evident in the adverb 'high', which illustrates the extent to which the flag of the countries are raised as a symbol of national freedom.

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*Cause circumstances* appear in *purpose circumstance*. It is functionally used to declare the aims of the West African countries. It is realized by infinitive and prepositional phrases.

*Contingency circumstances* appear in *condition circumstance*. It expresses the conditions under which the citizens will achieve success and the conditions under which they will defend their homelands, i.e. ‘*whether night or day, in mist or storm, in every need*’, ‘*whate'er the call may be*’, and ‘*in joy and gladness*’. It is functionally used to represent the citizens’ willingness to protect their fatherlands under any conditions. Finally, *matter circumstance* reveals the subject matter that the clause revolves around, such as *true humility*, and Ghana as the first country to gain independence among the West African countries.

The following chart summarizes the frequency of the *circumstance* in the two samples under investigation.



Based on chart (5), sample (1) uses *circumstance* with frequency of 35 times. The highest frequency is attributed to the *location circumstances* with frequency of 14 times, followed with *manner circumstances* with frequency of 8 times, then the *cause circumstances* with frequency of 7 times. The least occurrence is of *extent circumstances*, *matter circumstances*, and *contingency circumstances*. In sample (2), *circumstance* has frequency of 44 times. *Manner* and *cause circumstances* have equal frequency of 13 times, then *extent* and *contingency circumstances* have equal frequency of 6 times . They are followed with *location* then *matter circumstance*.

## Conclusion

Based on qualitative and quantitative analysis of the samples under investigation, the discourse of the Caribbean and West African national anthems is similar in using *material process* as the most recurrent type. It is functionally used to motivate the citizens to take action to to build, defend, and develop their homelands. This is achieved by verbs of action. Using the *unactualized actor* is another similarity of the discourse of Caribbean and West African national anthems. This is attributed to the imperative form of the verb used to command the citizens and to beseech God's blessings. The *unactualized actor* is interpreted as referring anaphorically, cataphorically, or exphorically to the citizens and God.

The data under analysis are characterized by *transformative material process of doing* to achieve social and communicative functions. It is functionally used to achieve three functions. First, to motivate the citizens to defend and to build the homeland. Second, to beseech God's help, protection, and blessings. Third, to celebrate post-colonial freedom. It is



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observed that when the *material process* is functionally used to celebrate freedom, the *actor* is *actualized* as an inanimate entity, namely the homeland or its flag as a national symbol. Even though, either animate or inanimate, the *actor* is bestowed volition and intention.

For the *material process of happening*, it is rarely used in the samples under analysis. It is limited to inanimate entities and natural phenomena when occurs as actualized *actors*. Similarly, the *creative material process of doing* rarely occurs. This is attributed to the targeted social functions of the discourse of national anthems, i.e. to motivate the citizens to take action in the future. Moreover, *the material process of doing* is used more frequently in the West African national anthems than in the Caribbean national anthems. This is attributed to the long history of slavery in Africa as one of the old world continents in comparison to the Caribbean countries which are located in one of the New World continents.

In both samples under analysis, the second recurrent type of process is the *intensive identifying relational process*. It is functionally used to flirt with the beauty of the homeland. It is used more frequently in the Caribbean national anthems than the West-African national anthems. This is attributed to the geographic location, landforms, and climate of Caribbean countries. Being located on the Caribbean Sea, the Caribbean countries enjoy sandy beaches, evergreen vegetation, and variant fauna and flora. Conversely, deserts and continental climate characterize the West African countries. Another distinctive feature of the discourse of Caribbean national anthems is the *intensive attributive relational process*. This is attributed to its functional use, namely to appreciate the national heritage and the faith in God. The *carrier* is dominantly the first person plural

pronoun, exphorically referring to the citizens. Finally, the West African national anthems are characterized by the *possessive identifying relational process*, which is functionally used to declare the citizens' possession of their homeland. This is attributed to the long history of colonialism in the West African countries.

The third observed process is the *emotive mental process* exemplified in the verb 'love'. This is attributed to the fact that patriotism itself is an emotion between the citizen and the values, standards, and ethics of the homeland. It is the strongest motivator of the citizens to be loyal and willing to serve their homelands. After arousing patriotism, the discourse of the Caribbean national anthems targets the mental awareness of the citizens through the *cognitive mental process*. Conversely, in the African national anthems, it is functionally used to beseech God to guide and to direct the citizens' actions. The *desiderative mental process* is used to construe the citizens' desire for unity, liberty, and peace. What is particularly striking is the use of verbs typical of *material process* and *behavioral process* to construe *desiderative mental process*. The least occurrence is of the *receptive mental process*.

*The verbal process* is functionally used to commit the citizens to serve their homelands, to salute their homelands with reverence and approval, and to beseech God's help and protection. The discourse of West African national anthems has a unique use of the *verbal process*, namely to revolt against past colonialism and to emphasize on freedom. In both samples under investigation, the *sayer* is the first person plural pronoun referring exphorically to the citizens. Finally, the *verbiage* revolves around defending the homeland and building the nation.

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The *existential process* is functionally used to express the existence of the nation as one of love, unity, peace, justice, and strength. It is used more frequently in the Caribbean national anthems than in the West African national anthems. This is attributed to the new existence of the Caribbean countries in comparison to the West African countries. In both samples, the *actualized existent* is the first person plural pronoun exphorically referring to the citizens, even when the *existent* is *unactualized*, it is understood as referring to the citizens.

The freedom, the nation, the country, the land, and the love are the recurrent *participants* in the samples under analysis. They are located as *actualized goal* in *material process*, *phenomenon* in *mental process*, *verbiage* in *verbal process*, *carrier* in *relational process*, and *existent* in *existential process*. 'God' as a recurrent *participant* appears as *actualized actor* in *material process*, *senser* in *cognitive mental process*, and *accompaniment*, *means* and *place circumstance* in *circumstance* position.

The planned comparison reveals that *circumstance* plays a vital role in the discourse of national anthems. It is functionally used to construe the aims of the countries in the form of *purpose circumstance* and the tools to achieve these aims in *means circumstance*. *Place circumstance* construe abstract notions such as love, charity, strength, and peace as concrete locations. *Time duration circumstance* is functionally used to construe indefinite and constant loyalty to the homeland and readiness to fulfill the homeland's duty. *Manner circumstances* vary between *quality*, *means*, and *degree* circumstance. *Means circumstance* is the most frequent type. It expresses abstract notions of love, strength, charity, and peace as the means to achieve the nations' aims.

*Quality circumstance* and *degree circumstance* are functionally used to emphasize on the concept of freedom by depicting the flag of the homeland as rising high. *Contingency circumstances* appear in the *condition circumstance*, which is functionally used to express the citizens' willingness to protect their homelands under any conditions. *Cause circumstances* are detected in *purpose circumstance*, which is used to declare the aims of the homeland. Finally, *matter circumstance* is functionally used to ask for God's protection and to celebrate independence.

As the current research is limited to the national anthems of the Carribean countries and the West African countries, potential areas for future research are the analysis of the European national anthems, the North American national anthems, and the South American national anthems to generalize the findings of the current study. While Halliday's (2014) approach for transitivity analysis is the only applied approach in this study, applying other approaches on the discourse of national anthems would strengthen and empower the findings of the current research. Finally, future research on the discourse of national anthems could exploit the UAM Corpus Tool 3.3x (2007) in creating a corpus of the discourse of national anthems.

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## Transitivity System in the Discourse of National Anthems

التعددية في خطاب الأناشيد الوطنية

يعالج هذا البحث الوظيفة الاجتماعية لخطاب الأناشيد الوطنية من خلال تطبيق تحليل التعددية على عدد من الأناشيد الوطنية المكتوبة في الأصل باللغة الإنجليزية. تم اتباع أساليب التحليل النوعي والكمي في هذه الدراسة. وتتمثل أساليب البحث النوعي في تطبيق منهج تحليل إطار التعددية ل Halliday (2014). بينما تهدف الطريقة الكمية لتبسيط النتائج الجديدة في صورة رقمية من خلال استخدام UAM Corpus 3.3x 2007 ل Mick O 'Donnell و Antconc software 3.5.8 (2019). تم اختيار العينة قيد التحليل على أساس اقليمي من Laurence Anthony. موسوعة الأناشيد الوطنية ل Hang (2003). وتضم العينة قيد التحليل الأناشيد الوطنية لبلدان الكاريبي ودول غرب أفريقيا.

تهدف هذا الدراسة لإظهار كيفية استخدام اللغة للتعبير عن تجارب الامم للواقع المادي والعقلي تجاه تاريخها وتراثها. كما توضح هذه الدراسة الاستخدام الوظيفي للغة في خطاب الأناشيد الوطنية لتحفيز المواطنين على تحمل مسؤولية الواجب الوطني تجاه اوطانهم. يتضح هذا في أنواع الحدث اللغوي المستخدم في الخطاب قيد البحث: المادي، والعقلي، واللفظي، والوجودي، والعلائقي، والسلوكي. من خلال الوظيفة التصورية للغة تتمكن الأمم من التعبير عن تجاربها وتاريخها ونضالاتها وآمالها وقيمها وأخلاقها. تشير النتائج إلى أن خطاب الأناشيد الوطنية يتميز بخمسة أنواع من الحدث اللغوي: المادي، والعقلي، والعلائقي، واللفظي، والوجودي. وأكثرها تكرارا هو الحدث اللغوي المادي والذي يُستخدم وظيفيا لتحفيز المواطنين على خدمة الوطن وبناءه وتنميته والدفاع عنه. النوع الثاني الأكثر شيوعاً هو الحدث اللغوي العلائقي، والذي يُستخدم للتعبير عن جمال الوطن. كما يستخدم الحدث العقلي لإلهام المواطنين وغرس حب الوطن في نفوسهم. كذلك يُستخدم الحدث اللفظي بشكل أساسي لإعلان الولاء والانتماء للوطن والوعد بتنميته. وأخيرا يستخدم الحدث الوجودي لتحديد السلام والحرية كأهداف الامم.