

THE CONSTRUAL OF INTERPERSONAL MEANINGS IN THE DISCOURSE OF NATIONAL ANTHEMS: AN APPRAISAL ANALYSIS

Anderson Alves de SOUZA
(Universidade Federal de Santa Catarina)

ABSTRACT: National anthems play an important role in the process of struggles for political power in modern societies. However, few studies have been carried out concerning their discourse semantic functions, lexicogrammatical properties, and production processes. Therefore, the main purpose of this work is to carry out and present an Appraisal analysis of the discourse of 24 national anthems written in English. The specific objective is to identify and analyze the main attitudinal resources the anthems authors utilize to construe and negotiate feelings with their audiences. The main theoretical framework I draw upon in this work is Appraisal theory (Martin, 1997, 2000; Martin & Rose, 2003; Martin & White, 2005; White, 2000; Hood, 2004). The importance of this work lies in the fact that it aims at contributing to a better understanding of how national anthems authors construe and negotiate interpersonal meanings with their intended audiences.

KEY-WORDS: national anthems, Appraisal theory, interpersonal meanings, Systemic Functional Grammar.

1. Introduction

Appraisal theory is a framework developed in SFL for systematizing and investigating the construal of interpersonal meanings in texts. More specifically, appraisal focuses on how speakers express feelings, how they amplify them, and how they may incorporate additional voices in their discourses (Martin, 1997, 2000; Martin & Rose, 2003; Martin & White, 2005). The key sub-systems of the appraisal system are attitude, graduation and engagement.

Attitude refers to the resources used to negotiate feelings, judge people's character and behavior, and evaluate the worth of things. *Graduations* are grammatical and lexical resources we use to "say how strongly we feel about someone or something" (Martin & Rose, 2003). And *engagement* refers to the set of resources drawn upon by speakers for introducing "additional voices into a discourse, via projection, modalization or concession" (ibid., p. 54).

Due to space and time constraints, in this paper I will focus only on the attitudinal resources utilized by the national anthems of 24 English speaking nations, namely Antigua and Barbuda, Australia, Barbados, Belize, Canada, Dominica, Ghana, Grenada, Guyana, Jamaica, Liberia, Mauritius, Namibia, Nigeria, Papua New Guinea, Saint Kitts and Nevis, Saint Lucia, Saint Vincent and the Grenadines, Sierra Leone, Solomon Islands, The Bahamas, The Gambia, Trinidad and Tobago, and Uganda. The main purpose of this work is to identify and analyze the main resources of the attitude system the anthems authors utilize to construe and negotiate feelings with their audiences.

The system of attitude is concerned with resources speakers utilize for expressing positive and negative feelings involved in the construal of three main semantic domains, namely affect, judgement, and appreciation. As its term suggests, the subsystem of *affect* concerns linguistic resources speakers utilize for expressing their feelings in terms of their emotional states and/or responses to some emotional trigger. Instances of affect are exemplified below by the processes *exalt* and *love* extracted from Sierra Leone's national anthem.

[Sierra Leone 1/2] High we *exalt* thee [Sierra Leone], realm of the free;
Great is the *love* we have for thee;...

Judgement resources on the other hand refer to how speakers evaluate themselves and other people in terms of their character and social behavior in relation to culturally established sets of moral, legal, and personal norms. For example, lines 9 to 12 of Saint Kitts and Nevis' national anthem, below, refer to a set of judgemental values which are supposed to be upheld by its citizens as a matrix for group behavior.

[Saint Kitts and Nevis: 9 – 12] As *stalwarts* we stand,
For *justice* and *liberty*,
With *wisdom* and *truth*
We will *serve* and *honour* thee....

Finally, *Appreciations* are interpersonal resources utilized by speakers for expressing positive and negative evaluations of entities, processes, and natural phenomena as exemplified in the following lines taken from the second stanza of the national anthem of Saint Vincent and the Grenadines where the author appraises the country's natural beauties.

[St. Vincent and the Grenadines: 9 – 12] Hairoun! Our *fair* and *blessed* Isle,

Your mountains *high*, so *clear* and
green,

Are *home* to me, though I may stray,

A *haven*, *calm*, *serene*....

Affect, judgement, and appreciation constitute then the three key semantic domains which compose the system of attitude as outlined in Figure 1.

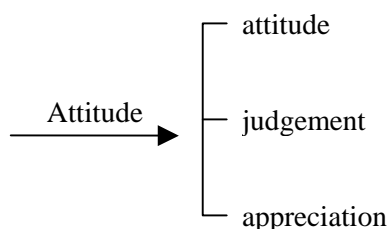


Figure 1: The system of attitude.

Before I proceed to explicate in more details each of the theoretical constructs which constitute the system of attitude, I will first provide a general outline of the most common lexicogrammatical resources utilized by the national anthems authors for inscribing and evoking attitudinal meanings in their texts with illustrations extracted from the data.

2. Resources for expressing attitude

According to Martin (1997, 2000), Martin & Rose (2003), and Martin & White (2005), attitudinal meanings can be realized either directly or implicitly. Direct or *inscribed* realizations are those utterances whose attitudinal assessments are overtly indicated through some kind of *evaluative lexis*, typically adjectives. Implicit or *evoked* instances of attitude, on the other hand, are usually realized via the selection of ideational meanings, lexical metaphors, and non-core vocabulary items.

2.1 Inscribing attitude

Although the congruent or canonical realization of attitudinal meanings is adjectival, Martin (2000), Martin & Rose (2003), and Martin & White (2005) argue that given their location in the SFL model of language at the level of discourse semantics, attitudinal meanings can be realized across a range of grammatical structures. Some of the most common grammatical structures frequently used by the anthems authors for inscribing attitude include:

Epithet in a nominal group

[Barbados: C.1]	...We <i>loyal</i> sons and daughters all...
[Dominica:2.5]	...And a people <i>strong</i> and <i>healthy</i> ,...
[Namibia: 7]	...Contrasting <i>beautiful</i> Namibia,...
[St. Vincent and the Grenadines: 1.2]	...With <i>joyful</i> hearts we pledge to thee...

Process infused with attitudinal meanings

[Australia: 1.1]	Australians all let us <i>rejoice</i> ...
[Jamaica: 2.3]	...[God] <i>Strengthen</i> us the weak to <i>cherish</i> ,
[Australia: 1.5]	...Our land <i>abounds</i> in nature's gifts...
[Australia: 2.2]	...We'll <i>toil</i> with hearts and hands...

Adjectival and verbal nominalizations

[Namibia: 5]	...We give our <i>love</i> and <i>loyalty</i> ...
[Australia: 2.7]	...With <i>courage</i> let us all combine...
[Belize:1.6]	...Brought <i>freedom</i> from <i>slavery</i> , <i>oppression's</i> rod,...
[Nigeria: 1.3/1.4]	...To serve our Fatherland /With <i>love</i> and <i>strength</i> and <i>faith</i> ...

Attribute in a relational clause

[Barbados: 2.4]	...We have no <i>doubts</i> or <i>fears</i> .
[Australia: 1.2]	...For we are <i>young</i> and <i>free</i> ,...
[Barbados: 1.2]	...When this fair land was <i>young</i> ...

Manner of Process

[Antigua and Barbuda: 2.1]	...Raise the standard! Raise it <i>boldly!</i> ...
[Trinidad and Tobago:2]	...with boundless faith in our destiny, we <i>solemnly</i> declare:...

The direct encoding of attitudinal meanings is the national anthems authors' preferred strategy for expressing their evaluative stance. However, they also make extensive use of indirect means for construing and negotiating interpersonal meanings in their texts. This issue is the focus of the next subsection.

2.2 Evoking attitude

One strategy for instantiating attitudinal meanings indirectly is through the use of *lexical metaphors*. Martin & White (2005) refer to the deployment of lexical metaphors as instances of *provoked attitude* for having the potential to cause an attitudinal response in readers. For example, in several national anthems the land/nation is metaphorically represented as the 'home' of the citizens, as illustrated below.

[Canada: 1.2]	...Our <u>home</u> and native land! ...
[Australia: 1.4]	...Our <u>home</u> is girt by sea; ...
[Liberia: 1.12 R]	...A <u>home</u> of glorious liberty, ...
[St Lucia: 1.6]	...Love, oh, love your island <u>home</u>

Thus through metaphorical representations of nations as 'home' and the feelings of security and belonging we normally associate with it, compliant listeners are directed towards a positive attitudinal response of affect.

Another means for encoding attitude indirectly involves the use of *non-core lexical items* that have "in some sense lexicalized a circumstance of manner by infusing it into the core meaning of a word" (Martin & White, 2005, p. 17). For example, the material process *toil*, below, extracted from the Australian national anthem, can be unpacked as the 'more' core item *work* + the circumstance of manner *hard* and as such connotes and intensifies an attitudinal meaning of positive judgement (tenacity) in what regards its author's proposition that Australians will work hard to make their nation 'renowned'.

[Australia: 2.1– 2.4]

Beneath our radiant Southern Cross
 We'll *toil* with hearts and hands
 To make this Commonwealth of ours
 Renowned of all the lands;...

I turn now to describing the systems of affect, judgement, and appreciation in more details and present an overall picture of their use by the national anthems authors.

3. Affect

As mentioned earlier, values of affect refer to the construal of feelings in relation to one's emotional states, dispositions, and/or responses to some emotional trigger. The inclusion of values of affect in a text is a clear indicator of the attitudinal stance adopted by speakers and is an effective strategy for positioning listeners and for negotiating solidarity with them. Martin (2000, p. 172) argues that when the audience shares the speakers' feelings, "a kind of bonding occurs, where they are not so prepared, the effect is alienating".

According to the author, affectual meanings can be construed as positive or negative feelings that can be graded along a cline of low, median, and high non-discrete lexicalized intensity values (e.g. like – love – adore; dislike – hate – detest). Martin (2000, p. 149) notes that feelings can be realized as (a) "a surge of emotion involving some kind of embodied paralinguistic or extralinguistic manifestation", typically realized as a behavioral process (e.g. *Australians all let us rejoice*), or (b) "more prosodically experienced as a kind of predisposition or ongoing mental state", which is typically realized as a mental (e.g. *Jamaica land we love*). In addition, affect values may be construed as (a) directed at some specific external element usually realized as a mental process with the Emoter and the emotional Trigger construed as participants, as shown in the following example extracted from the Namibian anthem (chorus lines 2/3):

We	<i>love</i>	thee [Namibia motherland]
Emoter	emotion	Trigger
Senser	Proc.: mental	Phenomenon

or (b) as a general ongoing mood, typically realized as a relational process with Emoter and emotion functioning as participants and the Trigger realized as an optional circumstantial element (Martin & White, 2005). The example provided below is taken from the Barbadian national anthem (lines 2.3 / 2.4):

With Him [God] still on the people's side /	We	have	no <i>doubts or fear</i>
Trigger	Emoter		emotion
Circumstance	Carrier	Proc.:rel	Attribute

And, finally, Martin categorizes the system of affect around three major areas, namely un/happiness, in/security, and dis/satisfaction. “The un/happiness variable”, the author (2000, p. 150) argues, “covers emotions concerned with ‘affairs of the heart’ – sadness, anger, happiness, and love”. With 49 (83,1 %) instantiations out of a total of 59, this is the area of affectual meanings most drawn upon by the anthems authors. It is important to note that most of the feelings of the happiness type found in the data are realized explicitly and are located at the higher positive end of the intensity cline (e.g. *love, joy, joyful, and rejoice*), which indicate the authors’ high degree of investment in the value positions presented for their audiences. In addition, most of the values of happiness are construed as directed at the nations as personified entities, which thus function as emotional triggers to citizens. The examples below show the most significant occurrences of inscriptions of happiness found in the texts analyzed.

[Namibia: 5]	...We give our <i>love</i> and loyalty...
[Namibia: C.3]	...We <i>love</i> thee [Namibia].
[Papua New Guinea: 1.2]	...Let us sing of our <i>joy</i> to be free,
[Australia: 1.1 / 1.2]	Australians all let us <i>rejoice</i> , / For we are young and free,...
[Jamaica: 1.8 / 1.9]	...Jamaica, Land we <i>love</i> . / Jamaica, Jamaica, Jamaica land we <i>love</i> .

[Saint Lucia: 1.1 / 1.2]	Sons and daughters of Saint Lucia, / <i>Love</i> the land that gave us birth....
[Saint Lucia: 1.6]	... <i>Love</i> , oh, <i>love</i> your island home.
[Sierra Leone: 1.2] thee;...	...Great is the <i>love</i> we have for
[Sierra Leone: 1.8] Leone.	...Land that we <i>love</i> , our Sierra
[St. Vincent and the Grenadines: 1.1 - 1.3]...Saint Vincent! Land so beautiful, /	With <i>joyful</i> hearts we pledge to thee / Our loyalty and <i>love</i> , and vow...

The second variable of the affect system, *dis/satisfaction*, is concerned with what Martin (ibid.) terms ‘telos’ – the pursuit of goals – and involves emotions related to ennui, displeasure, curiosity, and respect. Unlike feelings of happiness, satisfaction values occur less frequently in the national anthems analyzed, i.e. 10 (16,9 %) instances only. Inscribed instantiations of satisfaction found in the data include the items *proud* and *pride* used to describe emotions of contentment towards past deeds carried out by national figures and *gaze*, *extol*, and *delight* used to describe emotions of contentment towards the beauty of the nations’ landscapes. For example,

[Grenada: 6]	...Being <i>proud</i> of our heritage,...
[Barbados: 1.4]	...From which our <i>pride</i> is sprung,..
[Barbados: 1.8]	...The <i>pride</i> of nationhood....
[Dominica: 1.3]	...All must surely <i>gaze in wonder</i> ...
[Dominica: 1.6]	..All these gifts we do <i>extol</i> ...
[Dominica: 2.4]	...Filling all with pure <i>delight</i> ,...

The third and final variable of the affect system, *in/security*, involves emotions concerned with ‘ecosocial well-being’ – anxiety, fear, confidence, and trust. Although inscribed feelings of in/security are hardly found in the data, it is important to note the potential that tokens of valuation instantiated by the frequently used nation-as-family and nation-as-home metaphors, including its variants ‘homeland’, ‘motherland’ and ‘fatherland’, have to resonate as positive feelings of security and belonging. This property of provoked appreciation

assessments and its consequences for negotiating solidarity will be further explored in Section 5.3. I turn now to the system of judgement.

4. Judgement

Judgement resources refer to how speakers evaluate social behavior in terms of socially established sets of moral, legal, and personal norms. As with resources for construing affect, judgement assessments can take positive and negative values. Given their regulatory nature, Martin (2000, p. 155) proposes that judgemental values can be thought of as “the institutionalization of feeling, in the context of proposals (norms about how people should and shouldn’t behave)”. Following Iedema et al. (1994), Martin (1997, 2000) classifies the system of judgement into two categories: *social sanction* and *social esteem*, as set out in Figure 2.

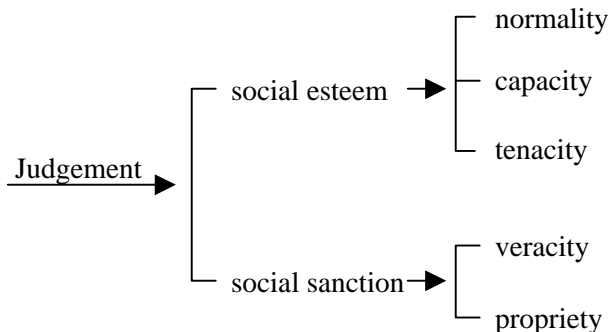


Figure 2: The system of Judgement

4.1 Judgements of social sanction

Judgements of social sanction encompass evaluative resources for assessing human behavior by reference to a society’s system of moral and legal norms. Martin (1997, 2000) organizes the sub-system of social sanction around two variables: propriety and veracity.

Judgements of propriety encompass resources for evaluating behavior in terms of what is considered ethical or unethical by a particular community. In other words, values of propriety concern the social sphere of right-versus-wrong or good-versus-evil behavior, which most societies tend to punish with sanctions enforced by law. Propriety values are by far the most common type of judgemental assessments found in

all the anthems investigated. Out of a total of 204 judgemental values, 86 (42,1 %) were propriety ones, e.g. *good, fair, free, freedom, liberty, friendship, independent, just, justice, peace, right, humility, respect, and charity*.

The examples below illustrate some of the occurrences of positive judgements of propriety found in the data.

[St. Lucia: 3.5 / 3.6] be!	... <i>Justice, Truth and Charity</i> , / Our ideals forever
[St. Kitts and Nevis: 2]	...Our country where <i>peace</i> abounds,...
[St. Kitts and Nevis: 3]	...Thy children stand <i>free</i> ...
[St. Kitts and Nevis: 9]	..For <i>justice and liberty</i> ,...
[Jamaica: 2.1]	...[God] Teach us true <i>respect</i> for all,...
[Dominica: 3.4]	...Do the <i>right</i> , be firm, be <i>fair</i>
[Antigua and Barbuda: 2.8]	...Live in <i>peace</i> where man is <i>free</i>
[Belize: 1.1]	O, land of the <i>free</i> by the Carib Sea,...
[Guyana: 3.4]	...One land of six peoples, united and <i>free</i>
[Australia: 1.2]	...For we are young and <i>free</i> ,...
[Papua New Guinea: 1.2]	...Let us sing of our joy to be <i>free</i> ,...
[Papua New Guinea: C2.3]	...We're <i>independent</i> and we're <i>free</i> ,...
[Ghana: 1.4]	...The cause of <i>Freedom</i> and of <i>Right</i> ; /
[Ghana: 1.5]	...Fill our hearts with true <i>humility</i> ,...
[Liberia: 1.2]	...This glorious land of <i>liberty</i> ...
[Liberia: 1.12 R]	...A home of glorious <i>liberty</i> ,...
[Mauritius: 7 / 8]	...As one nation / In <i>peace, justice and liberty</i>
[Namibi: 2]	... <i>Freedom</i> fight we have won...
[Namibia: 10]	...Hold high the banner of <i>liberty</i> ...
[Nigeria: 1.8] <i>unity</i>One nation bound in <i>freedom, peace</i> and
[Nigeria: 2.3]	...[God] Guide our Leaders <i>right</i>
[Nigeria: 2.8]	...To build a nation where <i>peace</i> and <i>justice</i> reign.
[Sierra Leone: 2.6] all;...	...That blessing and <i>peace</i> may descend on us
[Sierra Leone: 3.4]	...Show forth the <i>good</i> that is ever in thee....

[The Gambia: 5/6]	Let <i>justice</i> guide our actions /Towards the common <i>good</i> ,
[Uganda: 2.1]	...Oh Uganda! the land of <i>freedom</i>
[Uganda: 2.5]	...In <i>peace</i> and <i>friendship</i> we'll live....

With 9 (4,1 %) occurrences only, values of negative propriety appear much less frequently and include items such as *evil*, *tyrants*, *despots*, *invader* and *oppressors*, which are used to assess the English government, the countries' previous colonizer, as highlighted below.

[Jamaica: 1.3]	...[God] Keep us free from <i>evil</i> powers,...
[Belize: 1.3]	...No <i>tyrants</i> here linger, <i>despots</i> must flee...
[Belize: 2.4]	...Drove back the <i>invader</i> ; this heritage hold...
[Ghana: 1.7 R.2]	...And help us to resist <i>oppressors'</i> rule...

Judgements of veracity on the other hand are concerned with evaluations for assessing behavior that pertains to the moral domains of sincerity and honesty. That is, judgements of veracity are assessments we use to express how truthful and honest we think someone is. There were only 12 (5,8 %) occurrences of judgemental meanings of veracity in the texts of the anthems analyzed. The instances below highlight the main occurrences found in the data.

[St. Lucia 3.5 / 3.6] be!	...Justice, <i>Truth</i> and Charity, / Our ideals forever
[St. Kitts and Nevis: 11]	...With wisdom and <i>truth</i> ...
[Jamaica: 1.7]	...Justice, <i>Truth</i> be ours forever,...
[Belize: 1.7]	...By the might of <i>truth</i> and the grace of God...
[Ghana: 1.6]	...[God] Make us cherish fearless <i>honesty</i> ,...
[Nigeria: 2.6]	...And living just and <i>true</i> ,...
[Sierra Leone: 3.1]	... <i>Knowledge</i> and <i>truth</i> our forefathers spread,...
[The Gambia: 12]	...To The Gambia ever <i>true</i> .
[Nigeria: 2.4]	...[God] Help our Youth the <i>truth</i> to know, /
[Nigeria: 2.5]	In love and <i>honesty</i> to grow,...

4.2 Judgements of social esteem

Judgements of *social esteem* are concerned with evaluations that may enhance or damage a person's image before his/her community, but which do not entail legal or moral consequences. Social esteem values are further sub-classified into three variables: normality, capacity, and tenacity, as shown above in Figure 2. Judgements of normality do not occur in the anthems analyzed and therefore I will not comment on them.

Judgements of *capacity* on the other hand occur frequently in the texts of the national anthems investigated with 57 (27,9 %) instantiations. These are resources we utilize to evaluate someone's skill, strength, and/or aptitude for carrying out certain social tasks. Assessments of positive capacity found in the data include items such as *strong, strength, might, healthy, stalwarts, wisdom, vision, and knowledge*. For example,

[Dominica: 2.5]	...And a people <i>strong</i> and <i>healthy</i> ,...
[Saint Lucia: 3.4]	... <i>Strong</i> in soul and <i>strong</i> in arm....
[Saint Kitts and Nevis: 4]	...On the <i>strength</i> of will and love....
[Saint Kitts and Nevis: 11]	...With <i>wisdom</i> and truth...
[Jamaica: 1.6]	...[God] Grant true <i>wisdom</i> from above....
[Jamaica: 2.4]	...[God] Give us <i>vision</i> lest we perish.
[Jamaica: 2.5]	... <i>Knowledge</i> send us Heavenly Father,...
[Antigua and Barbuda: 1.3]	... <i>Strong</i> and firm in peace or danger...
[Antigua and Barbuda: 3.6]	...[God] Give us <i>strength</i> , faith, loyalty,...
[Ghana: 1.8 R.2]	...With all our will and <i>might</i> evermore....
[Ghana: 2.5]	...With our gifts of mind [t] and <i>strength</i> of arm,...
[Nigeria: 1.4]	...With love and <i>strength</i> and faith....
[Nigeria: 1.7]	...To serve with heart and <i>might</i>
[Sierra Leone: 3.5]	We pledge our devotion, our <i>strength</i> and our <i>might</i> ,...

Judgements of *tenacity*, as the name suggests, are attitudinal meanings we utilize to assess someone's determination to accomplish a particular piece of work. In the national anthems analyzed, judgements of tenacity refer to evaluations of support and duty towards one's nation and are usually realized by items such as *bold, boldly, brave, bravery, courage,*

devotion, faith, firm, loyal, loyalty, strict, valiant, will, and zeal. The examples below illustrate some of the 63 (30,8 %) instantiations of positive inscribed judgements of tenacity found in the data.

[Grenada: 7] <i>courage...</i>	...May we with <i>faith</i> and
[Dominica: 3.4]	...Do the right, be <i>firm</i> , be fair....
[Antigua and Barbuda: 1.3] danger...	...Strong and <i>firm</i> in peace or
[Antigua and Barbuda: 1.6]	...A true nation <i>brave</i> and free;...
[Antigua and Barbuda: 3.6] <i>loyalty,</i>	...[God] Give us strength, <i>faith,</i>
[Barbados: C.1] all...	...We <i>loyal</i> sons and daughters
[Barbados: C.7] heritage,...	... <i>Strict</i> guardians of our
[Barbados: C.8]	... <i>Firm</i> craftsmen of our fate....
[Australia: 2.7] combine...	...With <i>courage</i> let us all
[Ghana: 1.3]	... <i>Bold</i> to defend forever...
[Ghana 1.8 R.2] evermore....	...With all our <i>will</i> and might
[Ghana: 2.3]	... <i>Steadfast</i> to build together...
[Namibia: 1]	...Namibia land of the <i>brave</i> ,...
[Namibia: 5]	...We give our love and <i>loyalty</i> ...
[Nigeria: 1.4] <i>faith</i>With love and strength and
[Sierra Leone: 2.2] tires;...	...One with a <i>zeal</i> that never
[Sierra Leone: 2.5]	...We pledge our <i>devotion</i> , our strength and...
[The Gambia: 10]	...We pledge our <i>firm allegiance</i> ,
[St. Vincent and the Grenadines: 1.3]	...Our <i>loyalty</i> and love, and vow
[St. Vincent and the Grenadines: C.2]	...Our <i>faith</i> will see us through

Judgements of tenacity are also sometimes used to evaluate the citizens' ancestors. The purpose of such evaluation may be investigated by reference to what Smith (1991, p. 140) calls the process of cultural

politicization through which the teaching of “our ancestors’ virtues” serves as a model of behavior for present and future generations, as exemplified in the occurrences below.

[Barbados: 1.3]
seed

Our *brave* forefathers sowed the

[Belize: 2.3]
and *bold*

Our fathers, the Baymen, *valiant*

Appreciation assessments are the focus of the next sub-section.

5. Appreciation

Appreciations are interpersonal resources for expressing positive and negative evaluations of objects, texts, entities, processes, and natural phenomena. In Martin & Rose (2003, p. 33), the authors present a short list of some objects, entities, and processes which are commonly evaluated under the heading of Appreciation. The list includes:

TV shows, films, books, CDs; (...) paintings, sculptures, homes, public buildings, parks; (...) plays, recitals, parades or spectacles and performances of any kind; *feelings about nature* for that matter: panoramas and glens, sunrises and sunsets, constellations, shooting stars and satellites on a starry night (my emphasis).

I have emphasized ‘feelings about nature’ in the above list in order to foreground the fact that feelings about land and nature constitute one of the main foci of appreciation in the texts of the national anthems analyzed, as I demonstrate further below in section X.

According to White (2001, p. 1), “the most obvious values of APPRECIATION are concerned with what is traditionally known as aesthetics, with positive or negative assessments of the form, appearance, construction, presentation or impact of objects and entities”.

Drawing on research in the field of visual arts (Rothery, 1990; Rothery & Stenglin, 1999), Martin (1997, 2000) organizes the system of appreciation around three categories: reaction, composition, and evaluation, as outlined in Figure 3. The category of reaction is further classified as reaction: impact and reaction: quality, and the category of

composition is further distinguished as composition: balance and composition: complexity. However, I do not apply this level of refinement to my analysis.

In the following subsections I provide an overall description of each of these categories and illustrate them with instances extracted from the data.

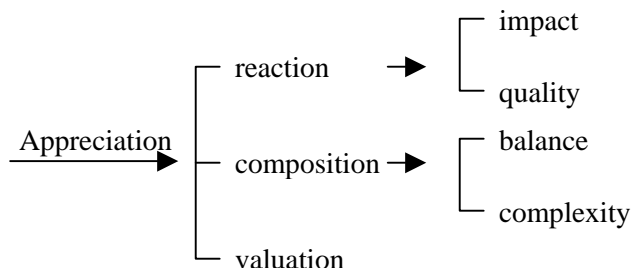


Figure 3: The system of Appreciation

5.1 Reaction

Values of reaction, Martin (2000, p. 160) argues, have to do with the degree to which an entity, process or phenomenon capture our attention and the emotional impact it has on us. In other words, evaluations of reaction are expressions of our liking or disliking of the objects, entities, and phenomena under our consideration. Inscribed evaluations of reaction were used 22 (15,2%) times by the anthems authors to assess the beauty of their countries' landscapes in positive terms. The examples below illustrate some instantiations found in the data.

[St. Vincent and the Grenadines: 1.1]	Saint Vincent! Land so <i>beautiful</i> ,
[St. Vincent and the Grenadines: 2.1]	...Hairoun! Our <i>fair</i> and blessed Isle,...
[St. Lucia: 1.4]	... <i>Fairest</i> isle of all the earth....
[St. Kitts and Nevis: 1]	O Land of <i>Beauty</i> !...
[Antigua and Barbuda: 1.1]	<i>Fair</i> Antigua and Barbuda!...
[Barbados: 1.2]	...When this <i>fair</i> land was young...
[Dominica: 1.1 / 1.2]	Isle of <i>beauty</i> , isle of <i>splendor</i> ,/ Isle to all so <i>sweet</i> and <i>fair</i> ,...

[Mauritius: 3]	...Sweet is thy <i>beauty</i> ,...
[Australia: 1.8]	...Advance Australia <i>Fair</i>
[Namibia: 7]	...Contrasting <i>beautiful</i> Namibia,...

It is worth noting that although evaluations of reaction may resonate with values of affect, Martin & White (2005) point out that there is an important distinction between them. Assessments of reaction, such as the ones illustrated above, offer the evaluation as if it were an intrinsic characteristic of the appraised entity, i.e. devoid of some human 'emoter' and therefore less subjective. Assessments of affect on the other hand explicitly attach the evaluation to an 'emoter' and are, consequently, more subjective (e.g. *Jamaica, land we love*).

5.2 Composition

The appreciation variable composition is concerned with the way we perceive the relationship of proportion between the different parts that compose an entity, e.g. *symmetrical* versus *asymmetrical*, and the degree of detail or complexity an entity/object presents, e.g. *rich* versus *plain*. Composition values are used 6 (4,1%) times in the national anthems to positively evaluate the countries' territories for their diversity of natural resources, as exemplified below by the term *rich*.

[Australia: 1.5 / 1.6] ...Our land abounds in nature's gifts /
Of beauty *rich* and rare;...

[Dominica: 1.3 / 1.4] ...All must surely gaze in wonder /
At thy gifts so *rich* and rare....

Instantiations of composition are not however restricted to the evaluation of the countries' physical landscapes only. In fact, most of the values of composition found in the data, i.e. 23 (15,9 %) are deployed to assess another aspect of the countries' geography, namely their composition of community. This dimension of composition values is pointed out by Martin (2002, p. 199) where the author suggests "expanding appreciation beyond a concern with the beauty and value of things towards a concern with the composition of community". In the national anthems analyzed, assessments of composition of community refer mostly to the concept of national unity. This concern with national unity can be explained by reference to the anthems' social function of building and reinforcing the

fabric of national solidarity. The examples below illustrate some of the most expressive values related to the composition of community.

[Grenada: 3]	...Heads, hearts and hands in <i>unity</i> ...
[Liberia: 1.8]	...With our hearts <i>united</i> ,...
[Mauritius: 5]	Around thee we <i>gather</i> ...
[Namibia: 6]	... <i>Together in unity</i> , ...
[Sierra Leone: 1.3]	Firmly <i>united</i> ever we stand, ...
[The Gambia: 3]	That all may live in <i>unity</i> , ...
[Uganda: 1.3]	... <i>United</i> , free, ...
[Uganda: 1.5]	<i>Together</i> we'll always stand.
[Saint Lucia: 3.3]	May our people live <i>united</i> , ...
[Antigua and Barbuda: 1.8]	Dwell in love and <i>unity</i> .
[Barbados: 2.8]	In strength and <i>unity</i> ...
[Guyana: 3.4]	One land of six peoples, <i>united</i> and free.
[Australia: 2.7]	With courage let us all <i>combine</i> ...
[Ghana: 2.4]	A nation strong in <i>Unity</i> ; ...

5.3 Valuation

While the appreciation variables of reaction and composition are concerned with the aesthetic dimension of entities, processes and phenomena, *valuation* assessments are resources speakers utilize for evaluating their social significance in relation to culturally or ideologically established conventions. In other words, valuations are assessments that express the social significance that an object/entity has for members of a particular community and for this reason Martin (1997, p. 24) argues that “valuation is especially tied up with field, since the criteria for valuing a text/process are for the most part institutionally specific”.

The most significant valuations utilized by the anthems authors are concerned with the indirect assessment of nations and their citizens in terms of the-nation-as-family metaphor. As mentioned earlier, the use of lexical metaphors constitutes a powerful means for provoking an attitudinal response in readers and for directing them towards the value positions being advanced by their authors in their texts. The potential

that metaphors have for graduating interpersonal feelings comes from what Martin (2004, p. 297) describes as their “function of provoking a reappraisal of one field with respect to the evaluation of another”, as well their property to bond “relatively concrete experience and reactions” to “less concrete, or even relatively abstract discourse”.

In what concerns the use of metaphors the analysis has revealed that although the authors of virtually all national anthems investigated make extensive use of lexical metaphors, their motif is basically the same: the nation-as-family. Citizens are usually represented as children or sons and daughters, and nations are metaphorically reappraised as mothers, motherland, homeland, and, in one instance, fatherland. For example:

[Saint Lucia: 1.1]		<i>Sons and daughters</i> of Saint Lucia,
[Antigua and Barbuda: 1.2]		We thy <i>sons and daughters</i> stand
[Antigua and Barbuda: 3.5]		We her <i>children</i> do implore Thee,
[Dominica: 3.1]		Come ye forward, <i>sons and daughters</i>
[Ghana: 3.7 R.1]		Arise, arise, O <i>sons</i> of Ghanaland,
[Guyana: 1.4]		Your <i>children</i> salute you, dear land of
		the free.
[Papua New Guinea: 1.1]		O arise all you <i>sons</i> of this land,
[Saint Kitts and Nevis: 3]		Thy <i>children</i> stand free
[Saint Lucia: 3.2]		Guard her <i>sons</i> from woe and harm!
[Sierra Leone: 2.5]		We pray that no harm on thy <i>children</i> may
	fall,	
[Mauritius 1]		Glory to thee, <i>Motherland</i> ,
[Guyana 4.3]		God guard you, great <i>Mother</i> , and make us
	to be	
[Guyana 2.4]		All <i>sons of one Mother</i> , Guyana the
	free.	
[Nigeria 1.3]		To serve our <i>Fatherland</i>
[Ghana 1.1]		God bless our <i>homeland</i> Ghana
[Uganda: 3.1]		Oh Uganda! <i>the land that feeds us</i>
[Saint Lucia: 1.2]		Love <i>the land that gave us birth</i> .

The deployment of metaphors of familial relations thus allows the anthems authors to reconstrue the abstract political concept of nation —

an ‘imagined community’ in Anderson’s (1983, p. 15) renowned expression — as the more experientially concrete phenomenon of family. In addition, through the use of family metaphors the writers are able to provoke a reappraisal of a political construct, i.e. the nation, in terms of the affectual values we normally associate with familial sentiments, such as love and protection.

6. Final remarks

The analysis has revealed then that the direct encoding of attitudinal meanings is the national anthems authors’ preferred strategy for expressing their evaluative stance. Inscribed evaluations, Martin (1997, p. 155) argues, are “harder to resist or ignore” than indirect ones since they are more prescriptive about the feelings, values, and normative behavior their author wants his/her readers to share.

The analysis has also shown that assessments of judgement play a significant role in the texts of the national anthems analyzed. The high frequency of inscribed judgemental evaluations can be explained in relation to one of the main social purposes of national anthems, which is to align people around character and shared moral values. It seems then that constructing a relationship with listeners grounded in ethical and moral values constitutes an important strategy for negotiating national bonding in national anthems.

Finally, the results have shown that values of affect and appreciation are used by the national anthems authors to try and align readers around shared feelings of love for the nation grounded on a recontextualization of the field of national identification with respect to evaluations of familial sentiments.

REFERENCES

- ANDERSON, B. 1983. *Imagined communities: reflections on the origin and spread of nationalism*. London: Verso.
- IEDEMA, R., Feez, S. & White, P.R.R. 1994. *Media Literacy*, Sydney: Disadvantaged Schools Program, NSW Department of School Education.
- MARTIN, J. R. 1997. Analysing genre: functional parameters. In: F. Christie & J. R. Martin. Eds. *Genre and Institutions: social processes in the workplace and school*. London: Cassell.

- _____. 2000. Beyond exchange: appraisal systems in English. In: S. Hunston & G. Thompson. Eds. *Evaluation in Text: authorial stance and the construction of discourse*. Oxford: Oxford University Press.
- _____. 2002. Blessed are the peacemakers: reconciliation and evaluation. In: Candlin, C. Ed. *Research and Practice in Professional Discourse*. Hong Kong: City University of Hong Kong Press.
- _____. 2004. Sense and sensibility: texturing evaluation. In: Foley, J. Ed. *New Perspectives on Education and Discourse*. London: Continuum.
- MARTIN, J. R. & D. ROSE. 2003. *Working with Discourse: meaning beyond the clause*. London: Continuum.
- MARTIN, J. R. & P. R. R. WHITE. 2005. *The Language of Evaluation: appraisal in English*. London: Palgrave.
- ROTHERY, J. 1990. *Story Writing in Primary School: assessing narrative type genres*. Unpublished PhD thesis. Department of Linguistics, University of Sydney.
- ROTHERY, J. & M. STENGLIN. 1999. Interpreting Literature: The role of APPRAISAL. In: Unsworth, L. Ed. *Researching Language in Schools and communities: Functional Linguistic Perspectives*, London, Cassell.
- WHITE, P.R.R. 2001. The Appraisal website: homepage. <http://www.grammatics.com/appraisal/> acessado em 23/09/2005.