

Transitivity Analysis of J. K. Rowling's Commencement Address at Harvard University

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Abstract—The paper analyses J. K. Rowling's Commencement Address at Harvard University from the perspective of functional linguistics. Halliday's Systemic-Functional Linguistics is considered as the analysis framework of this paper. This framework divides language function into three parts: ideational function, interpersonal function and textual function. The author analyses the discourse from the transitivity system of the ideational function which includes six processes. Through the analysis, it attempts to help readers to understand the features of the lecturer and the thematic meaning of this speech from a different angle.

Index Terms—Commencement address, process analysis, transitivity.

I. INTRODUCTION

Halliday's Systemic-Functional Linguistics shows three metafunctions of language: the ideational function, the interpersonal function, and the textual function. According to Halliday, language is used to serve a variety of different functions, and among which it is firstly used to express people's experience of both the outer world and the inner world of his own consciousness. That is what Halliday called the ideational function of language. The transitivity system is a very important component of ideational function. In the transitivity system, the world of experience is represented through six processes, namely, the material, mental, relational, behavioral, verbal and existential processes. Because the transitivity system can provide a quantitative analysis of the discourses, which is more convincing and objective, many scholars use this theory to do discourse analysis. So far, there have already been many papers on discourse analysis from the perspective of transitivity system. These papers have given a profound analysis about the discourses they have selected. However, most of the papers analyze just political discourses, few papers pay attention to the discourses that are produced in commencement address, so it is necessary to carry out such research on this aspect.

II. LITERATURE REVIEW

A. Previous Studies of Transitivity at Aboard

In traditional grammar, transitivity is described as a way of distinguishing between verbs according to whether they have an object or not. If a verb can have an object, it is a

transitive verb; if cannot, it is an intransitive verb. However, in Halliday's Systemic-Functional Linguistics, transitivity is used in a much broader sense. Here, transitivity is used to describe the whole clause not just the verb and its object. Transitivity in Systemic-Functional Linguistics is distinguished based on the meaning. For example, in the two clauses Peter kicked the ball and Peter laughed, these two processes are all transitive in the Systemic-Functional Linguistic; the difference is that in the first clause, the verb kick involves two participants: "Peter" and "the ball" while in the second clause the verb laugh involves only participant "Peter". To make it clearer, transitivity here, the same as in the traditional grammar, is also focuses on the verbs; the difference is just lies in how many participants the verbs involve.

Halliday firstly applied the transitivity theory to discourse analysis in 1971. He used the theory to analyze Golding's novel *The Inheritors*. Since then, a new research field has been cultivated. However, for decades, the research was confined to the revealing of the stylistic features. In the article, Halliday has shown how consistent selections from the transitivity system can suggest different world-views. Halliday claims that the theme of the whole novel is realized by the transitivity system, that is, the linguistic pattern of choices realizes a primitive pattern of cognition, which in turn is the key to the tragic vision of the novel. Halliday's analysis relates the precise linguistic observation to literary effect.

In Halliday's [1] book on transitivity *Types of Process*, he only distinguished three processes: action process (the same as material process in Halliday's later works), mental process and relational process. Today, these three processes are considered to be the three main processes in transitivity system. In the book, Halliday also proposed that the action clause type is not really more fundamental than those of relation and mental process. Action process, mental process and relational clause embody fairly distinct functions [1]. Later Halliday [2] further classifies six processes: material process, mental process, relational process, behavioral process, verbal process and existential process and the classification is still used now.

B. Previous Studies of Transitivity in China

In China, many scholars have done researches to the investigation on the association between transitivity and different genres. Usually, a case study of certain literary text is used to reveal its stylistic features. The choice of transitivity depends on the communicative purpose. The analysis of transitivity system provides important linguistic clues to the identification of genres or text types. In addition, power relationships are also concerned from the perspective

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of transitivity. Many papers used transitivity analysis as a means of critical discourse analysis to help reveal the ideology of the discourses. Such as the paper written by Zhu Xiaomei and Si Wen [3] analyzes the work *The Cop and the Anthem* written by O. Henry from the perspective of transitivity to show the function of different processes in embodying and interpreting power.

Besides the application of transitivity to the analysis of literary works, many papers focus on other discourse types. Xin Bin [4] makes a comparative study between two news reports published by different newspapers. These two news reports are all about the same event, but because they are published by two different newspapers with different political stances, they take on different features in the perspective of transitivity. Through doing a comparative study on transitivity of the two news reports, Xin Bin concludes that the differences in the distributions of certain processes show the different viewpoints of the two newspapers, and it is the ideology that influences the use of the processes.

Although there are many papers focus on the transitivity analysis of different kinds of discourses, these papers are almost take one discourse or discourses produced in the area of political speech, news reports or literary works, less papers pay attention to the discourses that are given as commencement address. Moreover, among those papers that take more than one discourses as the research objects, most papers aim at finding the common features that are shared by different discourses, few papers focus on the differences or the themes of the discourses. This paper analyzes J.K. Rowling's Commencement Address at Harvard University through the analysis, the author makes a conclusion of the features and goals of the lecturer.

III. THEORETICAL FRAMEWORK

Systemic-Functional Grammar is the most widely accepted theory when conducting critical discourse analysis. As said by Wodak and Meyer [5]: no matter what features the analysts focus on, microlinguistic, macrolinguistic, textual, discursive or contextual; no matter which angle they adopt, philosophical, sociological or historical, they are more likely to choose Halliday's Systemic-Functional Grammar when doing CDA.

According to Halliday, there are three metafunctions of language and language always performs the three metafunctions simultaneously. These three functions are ideational function (also called experiential function),

interpersonal function and textual function.

A. Ideational Function

Transitivity is the major grammatical system of experiential function which concerns more than the verb and its object, but a system of describing the whole clause [6]. Halliday argues that experience consists of "going-on -- happening, doing, sensing, meaning, and being and becoming." Those goings-on are classified into several categories in the grammar of the clause. The grammatical system -- transitivity, divides the world of experience into several kinds of processes [7]. He proposes six kinds of processes: material process, mental process, relational process, behavioral process, verbal process and existential process. According to Halliday [8] there are three components in a process: the process, participants and the circumstances.

Basically, a material process is a process of "doing" or "happening" which expresses the notion that some entity 'does' something--which may be done 'to' some other entity." [8] It is usually composed of an actor, process and optional goal. Behavioral process is a process of "behaving" which includes physiological and psychological behavior of which human is the participant. Mental process is a process of "sensing", and two participants are involved: sensor and phenomenon. Verbal process is a process of "saying" in which sayer, receiver, verbiage and target are involved. Relational process is a process of "being", there are two kinds of relational process: the attributive mode and the identifying mode. Existential process is a process of "existing".

IV. TRANSITIVITY DATA ANALYSIS AND RESULTS

The above section has introduced the theoretical basis to be used in this research, and the following analysis aims to reveal the transitivity features of J. K. Rowling's speech by applying the transitivity system.

As mentioned earlier, transitivity system construes the world of experience into a manageable set of process types. The experiential function is also the 'content' function of language: the expression of the processes and other phenomena of the external world, including the world of the speaker's own consciousness, the world of thoughts, feelings and so on. It is realized mainly by the transitivity system. The percentage of each process types and details will be counted in the Table I.

TABLE I: THE STATISTICS OF TRANSITIVITY IN J. K. ROWLING'S SPEECH

Process	Material	Mental	Relational	Behavioral	Verbal	Existential	Total
Number	276	43	76	22	11	1	429
Percentage	64.3%	10.1%	17.7%	5.1%	2.6%	0.2%	100%

A. Analysis of Six Processes

There are totally 429 processes distinguished in the selected addresses. As shown in the table, among them the material process employs the highest frequency with an occurrence of 276 times which occupies 64.% of the total

amount, distantly followed by the relational process (17.7%), and then comes the mental process (10.1%). While the other three process types are behavioral in sequence of the process (5.1%), the existential process (0.2%) and the verbal process (2.6%), together taking a minor percentage of the overall.

Significance variation is identified among the distribution

of different process types, and the difference will be deeply discussed to get a reasonable explanation of this phenomenon.

In the majority of each single selected address, material process is the dominating process which totally takes up to more than 50% of all processes. Halliday once argued that "A discourse usually covers all the six process types, while the dominant process is material process, for material process is talking about human activity which ensures the existence of beings." This point could be regarded as a strong proof to account for why the material process occupies such a large proportion. The material process is "the process of doing". The high percentage of material process indicates that J. K. Rowling attempts to arrange her words for real performance and tries to build confidence in front of the public by conveying the information about what has been done and what will be done to deal with various issues, to make a greater life and to show her belief, and this also reflects the value of her speech and herself.

Besides the material process, the proportion of relational process is 17.7% which is relatively high compared to other process types for the process is "the process of being, becoming and possessing". The intention of adopting relational process is to make the attributes and qualities of important information across to the public or to illustrate the relationship between entities. As is known to all, J. K. Rowling is a famous functional writer so her speech is an abstract of her imagination and her world view. When she states what is happening, she inevitably needs to describe the attributes and qualities of the issues.

The portion of mental process ranks third which occupies 10.1% in the address. This process is known as the process of "sensing", including cognition, perception and affection. All of these elements are closely related to subjective factors. To make a speech objective, the frequency of mental process is not that high as that of material and relational processes. Nevertheless, sometimes the speaker would like to use this kind of process when she needs to touch upon the minds of the audience or to propose some intentions.

Compared with the three prominent process types discussed above, the verbal, behavioral and existential processes are rarely used, taking up 2.6%, 5.1%, 0.2% respectively. The reason lies in the features of these process types. The verbal process is used when describing some entities' remark. It is usually used when the speaker cites some examples or reviews her own remarks. In behavioral process, the actions must be experienced by a conscious being, such as "kiss, laugh, cry, and hug". So it is only used when the speaker is narrating certain actions of a human being. And the existential process is merely used when expressing the existence of some entities.

B. Functions of Processes in the Commencement Address

According to Halliday, "When we use language to interact with people, we take it functionally unconscious to represent the world, external or internal." Actually, when we examine how a language user encodes language from this perspective, we obligatorily pay more attention to the "content of the message" rather than the "function of the language choice". While Thompson's functional approach firmly emphasizes that "We communicate with other people

for a certain purpose: we may aim to affect their behavior or attitudes towards something, or to convey some information that is unknown to them, or to explain our behavior or attitudes, or to ask them for some new message, and so on." If we adopt functional labels, what we have about the "content" of clauses can be probed in the processes involving process types, participants in certain circumstances. Thus, the function of each process type will be discussed with some examples.

In this address, there are numerous clauses that are used for describing the doings, also called the actions, including the actions which have been done, the actions which are being done and the actions which are going to be done by the Actors. Some typical examples are shown as below.

(1) *Not only has Harvard given me an extraordinary honour.*

(2) *Delivering a commencement address is a great responsibility...*

These two clauses are described two different actions. The first action has been done and the second action will be done. From the first kind of actors, the audience can know the doers of the material processes are. And it's again from the Actors and processes, the audience can truly feel that different subjects did take some effective measures already to make the situation better. The second clause with material processes acquire future tense to make a promise about the attitudes environmental threat in the future. The repeated occurrence of future tense conveys a message to the public that the Actors have strong faith. In this way, confidence is built in people's deep heart.

Regarded as a process of being, becoming and possessing, relational process explains the relationship between two entities, or identifies one entity in terms of another or refers to the changes happening to one entity. It is used to describe attributes or identify something. Therefore, it can be subdivided into two categories, attributive relational process and identifying relational process.

In attributive relational process, there are two participants called the Carrier which refers to the entity "carries" the attribute, and the "Attribute". Typical examples are extracted from the educational addresses:

1) *The commencement speaker that day was the distinguished British philosopher Baroness Mary Warnock.*

2) *If all you remember in years to come is the 'gay wizard' joke...*

From the examples above we can see that there are always two participants in relational process, the Carrier and Attribute. They are two concepts on each side of the process which indicates the relationship. However, sometimes there is only one participant is real entity (Carrier), the attributes like "gay wizard joke" is abstract concepts.

V. CONCLUSION

A linguistic analysis of commencement discourse can not only broaden the scope of the study of spoken discourse, but also have some practical significance. First, it broadens the feasibility of transitivity theory and the universality of its application, which was mostly used in written discourses. The present thesis is concerned with spoken discourse which

is assumed as commencement address. Second, it can help understand and appreciate the language of the commencement address, which is very attractive. Third, it can help those of learning how to make an address. Halliday stresses that the appropriateness of the language used in the certain context, which determines the choice, content of language, and the method of communication.

APPENDIX I

J.K.Rowling's Commencement Address at Harvard University

<p0>President Faust, members of the Harvard Corporation and the Board of Overseers, members of the faculty, proud parents, and, above all, graduates, <p1><c1a>The first thing [<c1b>I would like to say] is "thank you." <c2a>Not only has Harvard given me an extraordinary honour, <c2b> but the weeks of fear and nausea [<c2c>I've endured at the thought of [<c2d>giving this commencement address] I have made me lose weight. <c3>A win-win situation! <c4a>Now all [<c4b>I have to do] is <c4c>take deep breaths, <c4d>squint at the red banners <c4e>and convince myself [<c4f>that I am at the world's largest Gryffindors' reunion.]

<p2><c5a>[<c5b>Delivering a commencement address] is a great responsibility; <c5c>or so I thought <c5d>until I cast my mind back to my own graduation. <c6>The commencement speaker that day was the distinguished British philosopher Baroness Mary Warnock. <c7a>[<c7b>Reflecting on her speech] has helped me enormously in writing this one, <c7c>because it turns out<c7d>that I can't remember a single word <c7e>she said. <c8a>This liberating discovery enables me <c8b>to proceed without any fear <c8c>that I might inadvertently influence you<c8d>to abandon<c8e>promising careers in business, law or politics for the giddy delights of<c8f>becoming a gay wizard.

<p3><c9>You see? <c10a>[<c10b> If all you remember in years to come] is the 'gay wizard' joke, <c10c>I've still come out ahead of Baroness Mary Warnock. <c11>Achievable goals - the first step to self-improvement. <p4><c12a>Actually, I have wracked my mind and heart for <c12b>what I ought to say to you today. <c13a>I have asked myself <c13b>what I wish<c13c>I had known at my own graduation, <c13d>and what important lessons I have learned in the 21 years <c13e>that has expired between that day and this.

<p5><c14>I have come up with two answers.<c15a>On this wonderful day when we are gathered together <c15b>to celebrate your academic success, <c15c>I have decided <c15d>to talk to you about the benefits of failure. <c16a>And as you stand on the threshold <c16b>of what is sometimes called 'real life', <c16c>I want to extol the crucial importance of imagination.

<p6><c17a>These may seem quixotic or paradoxical choices,<c17b> but bear with me.

<p7><c18a>Looking back at the 21-year-old [<c18b>that I was at graduation,] is a slightly uncomfortable experience for the 42-year-old<c18c>that she has become. <c19a>Half my lifetime ago, I was striking an uneasy balance between the ambition<c19b>I had for myself, <c19c>and what those

closest to me expected of me.

<p8><c20a>I was convinced[<c20b> that the only thing [<c20c>I wanted to do, ever,] was to write novels.]<c21a>However, my parents, both of whom came from impoverished backgrounds <c21b>and neither of whom had been to college,<c21c> took the view<c21d> that my overactive imagination was an amusing personal quirk<c21e>that could never pay a mortgage, <c21f>or secure a pension.

<p9><c22>I know the irony strikes like with the force of a cartoon anvil now, but...

<p10><c23a>They had hoped <c23b>that I would take a vocational degree; <c23c>I wanted to study English Literature. <c24a>A compromise was reached<c24b>that in retrospect satisfied nobody, and <c24c>I went up <c24d>to study Modern Languages. <c25a>Hardly had my parents' car rounded the corner at the end of the road <c25b>than I ditched German <c25c>and scuttled off down the Classics corridor.

<p11><c26a>I cannot remember telling my parents<c26b>that I was studying Classics; <c26c>they might well have found out for the first time on graduation day. <c27a>Of all the subjects on this planet, I think <c27b>they would have been hard put<c27c> to name one less useful than Greek mythology<c27d>when it came to securing the keys to an executive bathroom.

<p12><c28a>I would like to make it clear, in parenthesis, <c28b>that I do not blame my parents for their point of view. <c29a>There is an expiry date<c29b>on blaming your parents<c29c>for steering you in the wrong direction; <c29d>the moment you are old enough<c29e>to take the wheel, <c29f>responsibility lies with you. <c30a>What is more, <c30b>I cannot criticise my parents<c30c>for hoping<c30d>that I would never experience poverty. <c31a>They had been poor themselves, <c31b>and I have since been poor, <c31c>and I quite agree with them <c31d>that it is not an ennobling experience. <c32a>Poverty entails fear, and stress, and sometimes depression; <c32b>it means a thousand petty humiliations and hardships. <c33a>Climbing out of poverty by your own efforts, <c33b>that is indeed something<c33c>on which to pride yourself, <c33d>but poverty itself is romanticised only by fools.

<p13><c34a>[<c34b>What I feared most for myself at your age] was not poverty, but failure.

<p14><c35a>At your age, in spite of a distinct lack of motivation at university, where I had spent far too long in the coffee bar [<c35b>writing stories,]and far too little time at lectures, <c35c>I had a knack<c35d>for passing examinations, <c35e>and that, for years, had been the measure of success in my life and that of my peers.

<p15><c36a>I am not dull enough <c36b>to suppose <c36c>that because you are young, gifted and well-educated, <c36d>you have never known hardship or heartache. <c37a>Talent and intelligence never yet inoculated anyone against the caprice of the Fates, <c37b>and I do not for a moment suppose<c37c>that everyone here has enjoyed an existence of unruffled privilege and contentment.

<p16><c38a>[<c38b>However, the fact that you are graduating from Harvard] suggests that [<c38c>you are not very well-acquainted with failure.]<c39>You might be

driven by a fear of failure quite as much as a desire for success. <c40a>Indeed, your conception of failure might not be too far from the average person's idea of success, <c40b>so high have you already flown academically.

<p17><c41a>Ultimately, we all have to decide for ourselves<c41b>what constitutes failure, <c41c>but the world is quite eager<c41d>to give you a set of criteria<c41e>if you let it. <c42a>So I think<c42b>it fair to say<c42c> that by any conventional measure, a mere seven years after my graduation day, <c42d>I had failed on an epic scale. <c43a>An exceptionally short-lived marriage had imploded, <c43b>and I was jobless, a lone parent, and as poor as <c43c>it is possible to be in modern Britain, <c43d>without being homeless. [<c44a>The fears my parents had had for me, <c44b>and that I had had for myself,] <c44c>had both come to pass, and by every usual standard, <c44d>I was the biggest failure <c44e>I knew.

<p18><c45a>Now, I am not going to stand here <c45b>and tell you <c45c>that failure is fun. <c46a>That period of my life was a dark one, <c46b>and I had no idea <c46c>that there was going to be<c46d>what the press has since represented as a kind of fairy tale resolution. <c47a>I had no idea<c47b>how far the tunnel extended, <c47c>and for a long time, any light at the end of it was a hope rather than a reality.

<p19><c48>So why do I talk about the benefits of failure? <c49>Simply because failure meant a stripping away of the inessential. <c50a>I stopped pretending to myself <c50b>that I was anything other than<c50c>what I was, <c50d>and began<c50e>to direct all my energy into <c50f>finishing the only work<c50g>that mattered to me. <c51a>Had I really succeeded at anything else,<c51b>I might never have found the determination<c51c>to succeed in the one arena<c51d>I believed<c51e>I truly belonged. <c52a>I was set free, <c52b>because my greatest fear had been realised, <c52c>and I was still alive, <c52d>and I still had a daughter <c52e>whom I adored, <c52f>and I had an old typewriter and a big idea. <c53a>And so rock bottom became the solid foundation <c53b>on which I rebuilt my life.

<p20><c54a>You might never fail on the scale <c54b>I did, <c54c>but some failure in life is inevitable.<c55a>It is impossible<c55b>to live<c55c>without failing at something, <c55d>unless you live so cautiously<c55e>that you might as well not have lived at all – <c55f>in which case, you fail by default.

<p21><c56a>Failure gave me an inner security<c56b>that I had never attained <c56c>by passing examinations. <c57a>Failure taught me things about myself <c57b>that I could have learned no other way. <c58a>I discovered<c58b>that I had a strong will, and more discipline than <c58c>I had suspected; <c58d>I also found out<c58e>that I had friends <c58f>whose value was truly above the price of rubies.

<p22><c59a>[<c59b>The knowledge that you have emerged wiser and stronger from setbacks] means <c59c>that you are, ever after, secure in your ability <c59d>to survive. <c60a>You will never truly know yourself, or the strength of your relationships, <c60b>until both have been tested by adversity. <c61a>Such knowledge is a true gift, <c61b>for all that it is painfully won,

<c61c>and it has been worth more to me than any qualification<c61d>I ever earned.

<p23><c62a>So given a Time Turner, <c62b>I would tell my 21-year-old self <c62c>that personal happiness lies in knowing<c62d>that life is not a check-list of acquisition or achievement. <c63a>Your qualifications, your CV, are not your life, <c63b>though you will meet many people of my age <c63c>and older who confuse the two. <c64a>Life is difficult, and complicated, and beyond anyone's total control, <c64b>and the humility to know<c64c>that will enable you <c64d>to survive its vicissitudes.

<p24><c65a>You might think<c65b>that I chose my second theme, the importance of imagination, <c65c>because of the part it played in<c65d> rebuilding my life, <c65e>but that is not wholly so. <c66a>Though I will defend the value of bedtime stories to my last gasp, <c66b>I have learned <c66c>to value imagination in a much broader sense. <c67a>Imagination is not only the uniquely human capacity [<c67b>to envision][<c67c>that which is not,]and therefore the fount of all invention and innovation. <c68a>In its arguably most transformative and revelatory capacity, it is the power<c68b>that enables us<c68c>to empathise with humans<c68d>whose experiences we have never shared.

<p25><c69a>One of the greatest formative experiences of my life preceded Harry Potter, <c69b>though it informed much of <c69c>what I subsequently wrote in those books. <c70>This revelation came in the form of one of my earliest day jobs. <c71a>Though I was sloping off<c71b>to write stories during my lunch hours, <c71c>I paid the rent in my early 20s <c71d>by working at the African research department at Amnesty International's headquarters in London.

<p26><c72a>There in my little office I read hastily scribbled letters <c72b>smuggled out of totalitarian regimes by men and women<c72c>who were risking imprisonment<c72d>to inform the outside world of<c72e>what was happening to them. <c73a>I saw photographs of those<c73b>who had disappeared without trace, <c73c>sent to Amnesty by their desperate families and friends. <c74a>I read the testimony of torture victims<c74b>and saw pictures of their injuries. <c75>I opened handwritten, eye-witness accounts of summary trials and executions, of kidnappings and rapes.

<p27><c76a>Many of my co-workers were ex-political prisoners, <c76b>people who had been displaced from their homes, <c76c>or fled into exile, <c76d>because they had the temerity<c76e>to think independently of their government. <c77a>Visitors to our office included those<c77b>who had come<c77c>to give information, <c77d>or to try<c77e>and find out what had happened to those <c77f>who they had left behind.

<p28><c78a>I shall never forget the African torture victim, a young man no older than<c78b>I was at the time, <c78c>who had become mentally ill<c78d>after all he had endured in his homeland. <c79a>He trembled uncontrollably<c79b>as he spoke into a video camera about the brutality inflicted upon him. <c80a>He was a foot taller<c80b>than I was, <c80c>and seemed as fragile as a child. <c81a>I was given the job of<c81b>escorting him to the Underground Station afterwards, <c81c>and this man

[<c81d>whose life had been shattered by cruelty] took my hand with exquisite courtesy, <c81e>and wished me future happiness.

<p29><c82a>And as long as I live <c82b>I shall remember walking along an empty corridor <c82c>and suddenly hearing, from behind a closed door, a scream of pain and horror such as<c82d> I have never heard since. <c83a>The door opened, <c83b>and the researcher poked out her head<c83c>and told me to run <c83d>and make a hot drink for the young man <c83e>sitting with her. <c84a>She had just given him the news that in retaliation for his own outspokenness against his country's regime, <c84b>his mother had been seized <c84c>and executed.

<p30><c85a>Every day of my working week in my early 20s<c85b>I was reminded [<c85c>how incredibly fortunate I was], <c85c>to live in a country with a democratically elected government, <c85d>where legal representation and a public trial were the rights of everyone.

<p31><c86a> Every day, I saw more evidence about the evils humankind [<c86b>will inflict on their fellow humans, <c86c>to gain or maintain power. <c87a>I began to have nightmares, literal nightmares, about some of the things <c87b>I saw, <c87c>heard <c87d>and read.

<p32><c88a>And yet I also learned more about human goodness at Amnesty International <c88b>than I had ever known before.

<p33><c89a>Amnesty mobilises thousands of people <c89b>who have never been tortured <c89c>or imprisoned for their beliefs <c89d>to act on behalf of those <c89e>who have. <c90a>The power of human empathy, [<c90b>leading to collective action], saves lives, and frees prisoners. <c91a>Ordinary people, [<c91b>whose personal well-being and security are assured], join together in huge numbers<c91c>to save people <c91d>they do not know, <c91e>and will never meet. <c92>My small participation in that process was one of the most humbling and inspiring experiences of my life.

<p34><c93a>Unlike any other creature on this planet, human beings can learn<c93b>and understand, <c93c>without having experienced. <c94>They can think themselves into other people's places.

<p35><c95a>Of course, this is a power, like my brand of fictional magic, <c95b>that is morally neutral. <c96a>One might use such an ability<c96b>to manipulate, <c96c>or control, just as much as<c96d> to understand <c96e>or sympathise.

<p36><c97>And many prefer not to exercise their imaginations at all. <c98a>They choose <c98b> to remain comfortably within the bounds of their own experience, <c98c>never troubling<c98d> to wonder <c98e> how it would feel <c98f> to have been born other than <c98g>they are. <c99a>They can refuse <c99b>to hear screams or<c99c> to peer inside cages; <c99d>they can close their minds and hearts to any suffering <c99e>that does not touch them personally; <c99f> they can refuse<c99g> to know.

<p37><c100a>I might be tempted <c100b>to envy people<c100c> who can live that way, except that <c100d> I do not think<c100e>they have any fewer nightmares <c100f> than I do. <c101a>Choosing to live in narrow spaces <c101b>can lead to a form of mental agoraphobia, <c101c>and that brings its own terrors. <c102a>I think

<c102b>the wilfully unimaginative see more monsters. <c103>They are often more afraid.

<p38><c104a>What is more, <c104b>those<c104c>who choose not to empathise] may enable real monsters. <c105a>For without ever committing an act of outright evil ourselves, <c105b>we collude with it, through our own apathy.

<p39><c106a>One of the many things [<c106b>I learned at the end of that Classics corridor down<c106c>which I ventured at the age of 18, in search of something<c106d>I could not then define,] was this, <c106e>written by the Greek author Plutarch: <c106f>What we achieve inwardly <c106g> will change outer reality.

<p40><c107a>That is an astonishing statement <c107b>and yet proven a thousand times every day of our lives. <c108a>It expresses, in part, our inescapable connection with the outside world, <c108b>the fact that we touch other people's lives simply <c108c>by existing.

<p41><c109a>But how much more are you, Harvard graduates of 2008, <c109b>likely to touch other people's lives? <c110a>Your intelligence, your capacity for hard work, the education [<c110b>you have earned<c110c>and received,] give you unique status, and unique responsibilities. <c111>Even your nationality sets you apart. <c112a>The great majority of you belong to the world's <c112a>only remaining superpower. <c113a>[<c113b>The way you vote, <c113c>the way you live, <c113d>the way you protest, <c113e>the pressure you bring <c113f>to bear on your government,]has an impact way beyond your borders. <c114>That is your privilege, and your burden.

<p42><c115a>If you choose<c115b>to use your status and influence<c115c>to raise your voice on behalf of those<c115d>who have no voice; <c115e>if you choose<c115f>to identify not only with the powerful, but with the powerless; <c115g>if you retain the ability<c115h> to imagine yourself into the lives of those<c115i>who do not have your advantages, <c115j>then it will not only be your proud families<c115k>who celebrate your existence, <c115l>but thousands and millions of people whose reality you have helped<c115m>to change. <c116a>We do not need magic<c116b> to transform the world, <c116c>we carry all the power <c116d>we need inside ourselves already:<c116e> we have the power<c116f>to imagine better.

<p43><c117>I am nearly finished. <c118a>I have one last hope for you, <c118b>which is something <c118c>that I already had at 21. <c119a>The friends[<c119b>with whom I sat on graduation day]have been my friends for life. <c120a>They are my children's godparents, the people <c120b>to whom I've been able to turn in times of real trouble, <c120c>people who have been kind enough<c120d>not to sue me <c120e>when I've used their names for Death Eaters. <c121a>At our graduation we were bound by enormous affection, by our shared experience of a time <c121b>that could never come again, and, of course, by the knowledge<c121c>that we held certain photographic evidence<c121d>that would be exceptionally valuable <c121e>if any of us ran for Prime Minister.

<p44><c122>So today, I can wish you nothing better than similar friendships. <c123a>And tomorrow, I hope

<c123b>that even if you remember not a single word of mine, <c123c>you remember those of Seneca, another of those old Romans<c123d>I met <c123e>when I fled down the Classics corridor, in retreat from career ladders, in search of ancient wisdom:

<p45><c124a>As is a tale, <c124b>so is life: <c124c>not how long it is,<c124d> but how good it is, <c124e>is what matters.

<p46><c125>I wish you all very good lives.

<p47><c126>Thank you very much.

APPENDIX II

Para#	Cl#	Transitivity structure			Clause(complex)
		Process(type)	Participant(s)	Circumstance	
1	1a	is (relational)	The first thing thank you		President Faust, members of the Harvard Corporation and the Board of Overseers, members of the faculty, proud parents, and, above all, graduates,<c1a>The first thing [<c1b>I would like to say] is "thank you."
	1b	would like to say(verbal)	I		
	2a	given (material)	Harvard me an extraordinary honour		<c2a>Not only has Harvard given me an extraordinary honour, <c2b> but the weeks of fear and nausea [<c2c>I've endured <c2d> [at the thought of giving this commencement address]]have made me lose weight.
	2b	made(material)	fear and nausea me lose weight		
	2c	endured(behavioural)	I		
	2d	giving(material)	at the thought of this commencement address		
	3				
	4a	is(relational)	all <c4c><c4d><c4e>	Now	<c4a>Now all [<c4b>I have to do] is <c4c>take deep breaths, <c4d>squint at the red banners <c4e>and convince myself [<c4f>that I am at the world's largest Gryffindors' reunion.]
	4b	have to do(material)	I		
	4c	take(material)	deep breaths		
	4d	squint(material)		at the red banners	
	4e	convince(material)	myself		
	4f	am(relational)	I	at the world's largest Gryffindors' reunion	
2	5a	is (relational)	<c5b> a great responsibility		<c5a> [<c5b>Delivering a commencement address] is a great responsibility; <c5c>or so I thought <c5d>until I cast my mind back to my own graduation.
	5b	delivering(material)	a commencement address		
	5c	thought(mental)	I		
	5d	cast(mental)	my mind	back to my own graduation	
	6	was(relational)	The commencement speaker the distinguished British philosopher Baroness Mary Warnock.	that day	<c6>The commencement speaker that day was the distinguished British philosopher Baroness Mary Warnock.
	7a	helped(material)	<c7b> me	enormously in writing this one	
	7b	reflecting(mental)	her speech		
	7c	turns(material)	it		
	7d	remember(mental)	I a single word		<c7a>[<c7b>Reflecting on her speech] has helped me enormously in writing this one, <c7c>because it turns out<c7d>that I can't remember a single word <c7e>she said.
	7e	said(verbal)	she		
	8a	enables(material)	This liberating discovering me		
	8b	proceed(material)		without any fear	
	8c	influence(material)	I you	inadvertently	<c8a>This liberating discovery enables me <c8b>to proceed without any fear <c8c>that I might inadvertently influence you <c8d>to abandon<c8e>promising careers in business, law or politics for the giddy delights of<c8f>becoming a gay wizard.
	8d	abandon(material)	<c8e><c8f>		
	8e	promising(material)	careers	in business, law or politics for the giddy delights of	
	8f	becoming(material)	a gay wizard		

3	9	see(material)	you		<c9>You see?
	10a	Is(relational)	<c10b>		<c10a>[<c10b> If all you remember in years to come] is the 'gay wizard' joke, <c10c>I've still come out ahead of Baroness Mary Warnock.
			the 'gay wizard' joke		
	10b	remember to come(mental)	all	in years	
	10c	Come out(material)	you		
4	11	Self-improvement(material)	I	ahead of Baroness Mary Warnock.	<c11>Achievable goals -the first step to self-improvement.
			Achievable goals		
	12a	Wracked(mental)	The first step		<c12a>Actually, I have wracked my mind and heart for <c12b>what I ought to say to you today.
			I	Actually	
			My mind and heart		
	12b	Say(verbal)	I	today	<c13a>I have asked myself <c13b>what I wish<c13c>I had known at my own graduation,
			what		
			you		
	13a	Asked(verbal)	myself		<c13d>and what important lessons I have learned in the 21 years <c13e>that has expired between that day and this.
	13b	Wish(mental)	I		
	13c	known(material)	what	at my own graduation	
5	14	come up(mental)	I	with two answers	<c14>I have come up with two answers.
	15a	gathered(material)	we	On this wonderful day	<c15a>On this wonderful day when we are gathered together <c15b>to celebrate your academic success, <c15c>I have decided <c15d>to talk to you about the benefits of failure.
	15b	celebrate(material)	your academic success		
	15c	Decided(mental)	I		
	15d	Talk(verbal)	you	about the benefits of failure	<c16a>And as you stand on the threshold <c16b>of what is sometimes called 'real life',
	16a	stand(material)	you	as you stand on the threshold	
	16b	called(material)	real life what	sometimes	
	16c	want to ext0ol(mental)	the crucial importance of imagination I		<c16c>I want to extol the crucial importance of imagination.
6	17a	Seem(relational)	these quixotic or paradoxical choices		<c17a>These may seem quixotic or paradoxical choices,<c17b> but bear with me.
	17b	bear(material)		with me	
7	18a	is(relational)	a slightly uncomfortable experience at the 21-year-old	for the 42-year-old	<c18a>Looking back at the 21-year-old [<c18b>that I was at graduation,] is a slightly uncomfortable experience for the 42-year-old<c18c>that she has become.
	18b	was(relational)	I	at graduation	
	18c	become(behavioral)	she		
	19a	striking(material)	I	Half my lifetime ago	<c19a>Half my lifetime ago, I was striking an uneasy balance between the ambition<c19b>I had for myself, <c19c>and what those closest to me expected of me.
			an uneasy balance between the ambition		
	19b	had(material)	I	for myself	
8	19c	Expected(mental)	what those closest to me		<c20a>I was convinced [<c20b> that the only thing [<c20c>I wanted to do, ever,] was to write novels.]
	20a	convinced(material)	I		
	20b	Was(relational)	the only thing to write novels		
	20c	wanted to do(material)	I		<c21a>However, my parents, both of whom came from impoverished backgrounds <c21b>and neither of whom had been to college,<c21c> took the view<c21d> that my overactive imagination was an amusing personal quirk<c21e>that could never pay a mortgage, <c21f>or secure a pension.
	21a	came(material)	my parents both of whom	However; from impoverished backgrounds	
	21b	been(material)	neither of whom	to college	
	21c	took(material)	the view		<c21d> that my overactive imagination was an amusing personal quirk<c21e>that could never pay a mortgage, <c21f>or secure a pension.
	21d	Was(relational)	my overactive imagination		
			an amusing personal quirk		
	21e	pay(material)	that	never	
			a mortgage		

	21f	secure(material)	a pension		
9	22	know(material)	I the irony strikes	like with the force of a cartoon anvil now	<c22>I know the irony strikes like with the force of a cartoon anvil now, but...
10	23a	hoped(material)	they		<c23a>They had hoped
	23b	take(material)	I a vocational degree		<c23b>that I would take a vocational degree; <c23c>I
	23c	wanted to study(mental)	I English literature		wanted to study English Literature.
	24a	reached(material)	A compromise		<c24a>A compromise was
	24b	satisfied(material)	that nobody	in retrospect	reached<c24b>that in retrospect satisfied nobody, and<c24c> I
	24c	went up(material)	I		went up <c24d>to study Modern Languages.
	24d	study(material)	Modern languages		
	25a	rounded(material)	my parents' car The corner	Hardly; at the end of the road	<c25a>Hardly had my parents' car rounded the corner at the end of the road <c25b>than I ditched
	25b	ditched(material)	I German		German <c25c>and scuttled off down the Classics corridor.
	25c	scuttled (material)	the Classics corridor		
11	26a	remember telling (mental)	I my parents		<c26a>I cannot remember telling my parents<c26b>that I was
	26b	studying(material)	I Classics		studying Classics; <c26c>they might well have found out for the first time on graduation day.
	26c	found out(material)	they	Well;for the first time on graduation day.	
	27a	Think(mental)	I	Of all the subjects on this planet,	<c27a>Of all the subjects on this planet, I think <c27b>they would
	27b	put(material)	they	hard	have been hard put<c27c> to
	27c	name(material)	one	less useful than Greek mythology	name one less useful than Greek mythology<c27d>when it came
	27d	came(material)	it	to securing the keys to an executive bathroom	to securing the keys to an executive bathroom.
	27d	came(material)	it	to securing the keys to an executive bathroom	to securing the keys to an executive bathroom.
12	28a	would like to make(mental)	I it clear	in parenthesis	<c28a>I would like to make it clear, in parenthesis, <c28b>that I do not blame my parents for their point of view.
	28b	blame(material)	I my parents	for their point of view	
	29a	Is(relational)	there an expiry date		<c29a>There is an expiry date<c29b>on blaming your parents<c29c>for steering you in
	29b	blaming(material)	your parents		the wrong direction; <c29d>the moment you are old
	29c	Steering(behavioural)	you	in the wrong direction	enough<c29e>to take the wheel, <c29f>responsibility lies with you.
	29d	Are(relational)	you old	the moment; enough	
	29e	take(material)	the wheel		
	29f	lies(material)	you	responsibility	
	30a	Is(relational)	what more		<c30a>What is more, <c30b>I cannot criticise my parents<c30c>for
	30b	criticise(material)	I my parents		hoping<c30d>that I would never experience poverty.
	30c	Hoping(mental)	<c30d>		
	30d	experience(material)	I poverty	never	
	31a	Been(relational)	they poor		<c31a>They had been poor themselves, <c31b>and I have
	31b	Been(relational)	I poor		since been poor, <c31c>and I quite agree with them <c31d>that it is not an ennobling experience.
	31c	agree with(material)	them	quite	
	31d	Is(relational)	it an ennobling experience		
	32a	entails(material)	poverty Fear, stress, depression	sometimes	<c32a>Poverty entails fear, and stress, and sometimes depression; <c32b>it means a thousand petty humiliations and hardships.
	32b	means(material)	it a thousand petty humiliations and hardships		
	33a	Climbing out(material)	poverty	by your own efforts	<c33a>Climbing out of poverty by your own efforts, <c33b>that is indeed something<c33c>on which to pride yourself, <c33d>but poverty itself is romanticised only by fools.
	33b	Is(relational)	that something	indeed	
	33c	Pride(mental)	yourself		
	33d	Is(relational)	poverty itself romanticised	only by fools	
13	34a	Was(relational)	<c34b>		<c34a>[<c34b>What I feared

	34b	Feared(material)	poverty, but failure I what	Most; for myself at your age	most for myself at your age] was not poverty, but failure.
14	35a	spent(material)	I too long	At your age, in spite of a distinct lack of motivation at university; in the coffee bar, and far too little time at lectures,	<c35a>At your age, in spite of a distinct lack of motivation at university, where I had spent far too long in the coffee bar [<c35b>writing stories,] and far too little time at lectures, <c35c>I had a knack <c35d>for passing examinations, <c35e>and that, for years, had been the measure of success in my life and that of my peers.
	35b	Writing(material)	stories		
	35c	had(material)	I a knack		
	35d	passing(material)	examinations		
	35e	Been(material)	that the measure of success	for years; in my life and that of my peers	
15	36a	Am(material)	I dull	enough	<c36a>I am not dull enough <c36b>to suppose <c36c>that because you are young, gifted and well-educated, <c36d>you have never known hardship or heartache.
	36b	suppose(material)	<c36c-d>		
	36c	Are(material)	you young, gifted and well-graduated		
	36d	Known(material)	you hardship or heartache		
	37a	inoculated(material)	talent and intelligence anyone	against the caprice of the Fates,	<c37a>Talent and intelligence never yet inoculated anyone against the caprice of the Fates, <c37b>and I do not for a moment suppose <c37c>that everyone here has enjoyed an existence of unruffled privilege and contentment.
	37b	Suppose(material)	I	for a moment	
	37c	enjoyed(material)	everyone an existence of unruffled privilege and contentment		
16	38a	suggests(material)	the fact that <c38c>		<c38a>However, the fact [<c38b>that you are graduating from Harvard] suggests that [<c38c>you are not very well-acquainted with failure.]
	38b	graduating(material)	you	from Harvard	
	38c	Are(material)	you well-acquainted with failure		
	39	Driven(material)	you by a fear of failure quite as much as a desire for success		<c39>You might be driven by a fear of failure quite as much as a desire for success.
	40a	Be(material)	your conception of failure too far	from the average person's idea of success	<c40a>Indeed, your conception of failure might not be too far from the average person's idea of success, <c40b>so high have you already flown academically.
	40b	Flown(material)	you	so high; already; academically	
17	41a	have to decide(material)	we	for ourselves	<c41a>Ultimately, we all have to decide for ourselves <c41b>what constitutes failure, <c41c>but the world is quite eager <c41d>to give you a set of criteria <c41e>if you let it.
	41b	constitutes(material)	what failure		
	41c	Is(material)	the world eager		
	41d	give(material)	you A set of criteria		
	41e	let(material)	you it		
	42a	Think(material)	I		<c42a>So I think <c42b>it fair to say that by any conventional measure, a mere seven years after my graduation day, <c42c>I had failed on an epic scale.
	42b	Say(material)	it That... <c42c>	by any conventional measure, a mere seven years after my graduation day	
	42c	failed(material)	I	on an epic scale	
	43a	imploded(material)	An exceptionally short-lived marriage		<c43a>An exceptionally short-lived marriage had imploded, <c43b>and I was jobless, a lone parent, and as poor as <c43c>it is possible to be in modern Britain, <c43d>without being homeless.
	43b	Was(material)	I jobless		
	43c	Is(material)	it possible	in modern Britain	
	43d	Being(material)	homeless		
	44a	had(material)	my parents the fears	for me	[<c44a>The fears my parents had had for me, <c44b>and that I had had for myself,] <c44c>had both come to pass, and by every usual standard, <c44d>I was the biggest failure <c44e>I knew.
	44b	had(material)	that I	for myself	
	44c	come(material)	<c44a-b>	by every usual standard	
	44d	Was(material)	I		

			failure		
	44e	knew(material)	I		
18	45a	am going to stand(material)	I	Now, here	<c45a>Now, I am not going to stand here <c45b>and tell you <c45c>that failure is fun.
	45b	tell(material)	you		
	45c	Is(relational)	That failure fun		
	46a	was(relational)	That period of my life a dark one		<c46a>That period of my life was a dark one, <c46b>and I had no idea <c46c>that there was going to be<c46d>what the press has since represented as a kind of fairy tale resolution.
	46b	had(material)	I no idea		
	46c	was going to be(material)	there <c46d>		
	46d	has(material)	the press what	since represented as a kind of fairy tale resolution	
	47a	had(material)	I no idea		<c47a>I had no idea<c47b>how far the tunnel extended, <c47c>and for a long time, any light at the end of it was a hope rather than a reality.
	47b	extended(material)	The tunnel How far		
	47c	Was(relational)	any light at the end of it a hope	for a long time	
19	48	talk about(verbal)	I the benefits of failure		<c48>So why do I talk about the benefits of failure?
	49	meant(material)	failure a stripping away of the inessential	Simply	<c49>Simply because failure meant a stripping away of the inessential.
	50a	stopped pretending(material)	myself		<c50a>I stopped pretending to myself <c50b>that I was anything other than<c50c>what I was, <c50d>and began<c50e>to direct all my energy into <c50f>finishing the only work<c50g>that mattered to me.
	50b	Was(relational)	I anything		
	50c	was(relational)	I what		
	50d	began(material)			
	50e	to direct(material)	all my energy		
	50f	finishing(material)	the only work		
	50g	mattered(material)	me		
	51a	Succeeded(behavioural)	I	at anything else	<c51a>Had I really succeeded at anything else,<c51b>I might never have found the determination <c51c>to succeed in the one arena <c51d>I believed<c51e>I truly belonged.
	51b	found(material)	I determination		
	51c	succeed(material)		in the one arena	
	51d	believed(material)	I		
	51e	belonged(material)	I	truly	
	52a	Set(behavioural)	I free		<c52a>I was set free, <c52b>because my greatest fear had been realised, <c52c>and I was still alive, <c52d>and I still had a daughter <c52e>whom I adored, <c52f>and I had an old typewriter and a big idea.
	52b	realised(material)	my greatest fear		
	52c	Was(relational)	I alive		
	52d	had(material)	I daughter		
	52e	Adored(mental)	I		
	52f	had(material)	An old typewriter and a big idea		
	53a	became(material)	rock bottom the solid foundation		<c53a>And so rock bottom became the solid foundation <c53b>on which I rebuilt my life.
	53b	rebuilt(material)	I my life		
20	54a	fail(material)	you	on the scale	<c54a>You might never fail on the scale <c54b>I did, <c54c>but some failure in life is inevitable.
	54b	did(material)	I		
	54c	Is(relational)	some failure inevitable	in life	
	55a	is(relational)	it impossible		<c55a>It is impossible<c55b>to live<c55c>without failing at something, <c55d> unless you live so cautiously<c55e>that you might as well not have lived at all – <c55f>in which case, you fail by default.
	55b	To live(behavioural)			
	55c	Failing(material)	something		
	55d	live(material)	you	so cautiously	
	55e	lived(material)	you		
	55f	fail(material)	you by default.	in which case	
21	56a	gave(material)	Failure me an inner security		<c56a>Failure gave me an inner security<c56b>that I had never attained by passing examinations.
	56b	attained(material)	I that	by passing examinations	
	57a	taught(material)	Failure me		<c57a>Failure taught me things about myself <c57b>that I could

			things about myself		have learned no other way.
	57b	learned(material)	I		
			no other way		
	58a	discovered(material)	I		<c58a>I discovered<c58b>that I
	58b	had(material)	I		had a strong will, <c58c>and
			strong will		more discipline than I had
	58c	Suspected(mental)	I		suspected;<c58d>I also found
	58d	found out(material)	I		out<c58e>that I had
	58e	had(material)	friends		friends<c58f>whose value was
	58f	Was(relational)	whose value	above the price of	truly above the price of rubies.
			truly	rubies	
22	59a	means(material)	<c59b-d>		<c59a>[<c59b>The knowledge
	59b	emerged(material)	The knowledge		that you have emerged wiser and
			wiser and stronger from setbacks		stronger from setbacks] means
	59c	Are(relational)	you	in your ability	<c59c>that you are, ever after,
			secure		secure in your ability <c59d>to
	59d	Survive(behavioural)			survive.
	60a	know(material)	you	truly	<c60a>You will never truly know
			yourself, or the strength of your		yourself, or the strength of your
			relationships		relationships, <c60b>until both
	60b	tested(material)	both		have been tested by adversity.
			by adversity		
	61a	Is	knowledge		<c61a>Such knowledge is a true
23		(relational)	a true gift		gift, <c61b>for all that it is
	61b	won(material)	it	painfully	painfully won, <c61c>and it has
	61c	Been(relational)	it		been worth more to me than any
			worth		qualification <c61d>I ever
	61d	earned(material)	I		earned.
	62a	given(material)	a Time Turner		<c62a>So given a Time Turner,
	62b	Tell(verbal)	I		<c62b>I would tell my
			my 21-year-old self		21-year-old self <c62c>that
	62c	lies in(behavioural)	Personal happiness		personal happiness lies in
	62d	Is(relational)	life		knowing<c62d>that life is not a
			a check-list of acquisition or		check-list of acquisition or
			achievement		achievement.
24	63a	Are(relational)	Your qualifications, your CV		<c63a>Your qualifications, your
			your life		CV, are not your life,
	63b	meet(material)	you		<c63b>though you will meet
			many people of my age		many people of my age
	63c	confuse(material)	who		<c63c>and older who confuse the
			the two		two.
	64a	Is(relational)	life		<c64a>Life is difficult, and
			difficult, and complicated, and		complicated, and beyond
			beyond anyone's total control		anyone's total control, <c64b>and
	64b	know(material)	the humility		the humility to know<c64c>that
	64c	enable(material)	that		will enable you <c64d>to survive
			you		its vicissitudes.
24	64d	survive(material)	its vicissitudes		
	65a	Think(mental)	you		<c65a>You might
			<c65b>		think<c65b>that I chose my
	65b	chose(material)	I		second theme, the importance of
			my second theme, the importance of		imagination, <c65c>because of
			imagination		the part it played<c65d> in
	65c	played(material)	it		rebuilding my life, <c65e>but
	65d	rebuilding(material)	my life		that is not wholly so.
	65e	Is(relational)	that		
			wholly so		
	66a	defend(material)	I		<c66a>Though I will defend the
			the value of bedtime stories to my		value of bedtime stories to my
			last gasp		last gasp, <c66b>I have learned
	66b	learned(material)	I		<c66c>to value imagination in a
	66c	value(material)	imagination	in a much broader	much broader sense.
				sense	
	67a	Is(relational)	Imagination		<c67a>Imagination is not only
			the uniquely human capacity		the uniquely human capacity
	67b	envision(material)			[<c67b>to envision][<c67c>that
	67c	Is(relational)	that		which is not,]and therefore the
					fount of all invention and
					innovation.
	68a	is(relational)	it	In its arguably	<c68a>In its arguably most
			the power	most	transformative and revelatory
				transformative	capacity, it is the power <c68b>
				and revelatory	that enables us<c68c>to
				capacity	empathise
				In its arguably	humans<c68d>whose experiences
				most	we have never shared.
				transformative	

				and revelatory capacity	
	68b	enables(material)	that		
			us		
	68c	empathise(material)		with humans	
	68d	shared(material)	we		
			whose experiences		
25	69a	preceded (material)	One of the greatest formative experiences of my life		<c69a>One of the greatest formative experiences of my life preceded Harry Potter,
			Harry Potter		
	69b	informed(material)	it		<c69b>though it informed much of <c69c>what I subsequently wrote in those books.
	69c	wrote(material)	I	in those books	
			what		
	70	came(material)	This revelation	in the form of one of my earliest day jobs	<c70>This revelation came in the form of one of my earliest day jobs.
	71a	sloping off(material)	I		<c71a>Though I was sloping off
	71b	write(material)	stories	during my lunch hours	<c71b>to write stories during my lunch hours, <c71c>I paid the rent in my early 20s <c71d>by working at the African research department at Amnesty International's headquarters in London.
	71c	paid(material)	I	in my early 20s	
			the rent		
	71d	working(material)		at the African research department at Amnesty International's headquarters in London	
26	72a	read(material)	I	There in my little office	<c72a>There in my little office I read hastily scribbled letters
			hastily scribbled letters		
	72b	smuggled(material)		out of totalitarian regimes by men and women <c72c> who were risking imprisonment <c72d>to inform the outside world of<c72e>what was happening to them.	
	72c	risking(material)	who		
			imprisonment		
	72d	inform(material)	the outside world		
	72e	Happening(behavioural)	what	to them	
	73a	saw(material)	I		<c73a>I saw photographs of those <c73b> who had disappeared without trace, <c73c>sent to Amnesty by their desperate families and friends.
			photographs of those		
	73b	disappeared(material)	who		
	73c	sent(material)		to Amnesty by their desperate families and friends.	
	74a	read (material)	I		<c74a>I read the testimony of torture victims<c74b> and saw pictures of their injuries.
			the testimony of torture victims		
	74b	saw(material)	pictures of their injuries		
	75	opened(material)	I		<c75>I opened handwritten, eye-witness accounts of summary trials and executions, of kidnappings and rapes.
			handwritten, eye-witness accounts of summary trials and executions, of kidnappings and rapes.		
27	76a	Were(relational)	Many of my co-workers		<c76a>Many of my co-workers were ex-political prisoners, <c76b>people who had been displaced from their homes, <c76c>or fled into exile, <c76d>because they had the temerity<c76e> they to think independently of their government.
			ex-political prisoners		
	76b	displaced(material)	people	from their homes	
	76c	Fled (material)		Into exile	
	76d	had(material)	they		
			the temerity		
	76e	Think of(mental)	their government	independently	
	77a	included(material)	Visitors to our office		<c77a>Visitors to our office included those<c77b> who had come<c77c>to give information, <c77d>or to try<c77e>and find out <c77f>what had happened to those <c77g>who they had left behind.
			those<c77b-e>		
	77b	come(material)	who		
	77c	give(material)	information		
	77d	try(material)			
	77e	find out(material)	<c77f>		
	77f	Happened to(material)	what		
			those		
	77g	left(material)	they		
			who		
28	78a	forget(material)	I		<c78a>I shall never forget the African torture victim, a young man no older than <c78b> I was at the time, <c78c> who had become mentally ill <c78d>after all he had endured in his homeland.
			the African torture victim, a young man no older than<c78b>		
	78b	Was(relational)	I	at the time	
	78c	become(relational)	who	mentally	
			ill		
	78d	Endured(behavioural)	he	in his homeland	

	79a	trembled(material)	He	uncontrollably	<c79a>He trembled
	79b	Spoke(material)	he	into a video camera about the brutality inflicted upon him	uncontrollably <c79b>as he spoke into a video camera about the brutality inflicted upon him.
	80a	Was(relational)	he		<c80a>He was a foot
			a foot taller		taller<c80b>than I was, <c80c>
	80b	was(relational)	I		and seemed as fragile as a child.
	80c	seemed(relational)	as fragile as a child		
	81a	given(material)	I		<c81a>I was given the job of
			the job of<c81b>		<c81b>escorting him to the
	81b	escorting(material)	him	to the Underground Station	Underground Station afterwards, <c81c> and this man[<c81d> whose life had been shattered by cruelty] took my hand with exquisite courtesy, <c81e>and wished me future happiness.
	81c	took(material)	this man		
29			my hand with exquisite courtesy		
	81d	shattered(material)	whose life		
			by cruelty		
	81e	Wished(mental)	me		
			future happiness		
	82a	Live(behavioural)	I		<c82a>And as long as I live
	82b	remember walking(mental)		along an empty corridor	<c82b> I shall remember walking along an empty corridor <c82c>
	82c	hearing(material)		from behind a closed door, a scream of pain and horror such as<c82d>	and suddenly hearing, from behind a closed door, a scream of pain and horror such as <c82d> I have never heard since.
	82d	heard(material)	I		
	83a	opened(material)	The door		<c83a>The door opened, <c83b>
30	83b	poked out(material)	the researcher		and the researcher poked out her head <c83c> and told me to run
			her head		<c83d> and make a hot drink for the young man <c83e> sitting with her.
	83c	told(material)	me		
			to run		
	83d	make(material)	a hot drink	for the young man	
	83e	Sitting(behavioural)		with her	
	84a	given(material)	she		<c84a>She had just given him the news that in retaliation for his own outspokenness against his country's regime, <c84b> his mother had been seized <c84c>and executed.
			him		
			the news that in retaliation for his own outspokenness against his country's regime		
	84b	seized(material)	his mother		
31	84c	executed(material)			
	85a	Reminded(mental)	I		<c85a>Every day of my working week in my early 20s I was reminded [<c85b>how incredibly fortunate I was], <c85c>to live in a country with a democratically elected government,<c85d>where legal representation and a public trial were the rights of everyone.
			Every day of my working week in my early 20s		
	85b	Was(relational)	I		
			how incredibly fortunate		
32	85c	live(material)		in a country with a democratically elected government	
	85d	Were(relational)	legal representation and a public trial		
			the rights of everyone		
	86a	saw(material)	I	Every day	<c86a>Every day, I saw more evidence about the evils humankind [<c86b> will inflict on their fellow humans, <c86c> to gain or maintain power.
	86b	inflict(material)	on their fellow humans		
	86c	gain or maintain(material)	power		
	87a	began to have (material)	nightmares, literal nightmares, about some of the things		<c87a>I began to have nightmares, literal nightmares, about some of the things <c87b>I saw, <c87c>heard <c87d>and read.
33	87b	saw(material)	I		
	87c	heard(material)			
34	87d	read(material)			
	88a	learned(material)	I	at Amnesty International	<c88a>And yet I also learned more about human goodness at Amnesty International <c88b>than I had ever known before.
35			human goodness		
	88b	known(material)	I	before	
	89a	mobilises(material)	Amnesty		<c89a>Amnesty mobilises thousands of people <c89b>who have never been tortured <c89c>or imprisoned for their beliefs <c89d>to act on behalf of those <c89e>who have.
	89b	tortured(material)	thousands of people		
	89c	imprisoned(material)	who		
	89d	act(material)	for their beliefs		
36	89e	have(material)	on behalf of those <c89e>		
	90a	saves	who		<c90a>The power of human
			The power of human empathy		

		frees(material)	lives, prisoners		empathy, [<c90b>leading action],="" and="" collective="" frees="" lives,="" prisoners.<="" saves="" td="" to=""></c90b>leading>
	90b	leading to(material)	collective action		
	91a	join (material)	Ordinary people	in huge numbers	<c91a>Ordinary people, [<c91b>whose <c91c>="" <c91d>they="" <c91e>and="" and="" are="" assured],="" do="" huge="" in="" join="" know,="" meet.<="" never="" not="" numbers="" people="" personal="" save="" security="" td="" to="" together="" well-being="" will=""></c91b>whose>
	91b	Are(relational)	whose personal well-being and security assured		
	91c	save(material)	people		
	91d	know(material)	they		
	91e	meet(material)			
	92	Was(relational)	My small participation in that process		<c92>My small participation in that process was one of the most humbling and inspiring experiences of my life.
			one of the most humbling and inspiring experiences of my life		
34	93a	learn(material)	Human beings	Unlike any other creature on this planet	<c93a>Unlike any other creature on this planet, human beings can learn<c93b>and understand, <c93c>without having experienced.
	93b	understand(material)			
	93c	experienced(material)			
	94	Think(mental)	they themselves	into other people's places	<c94>They can think themselves into other people's places.
35	95a	Is(relational)	this a power		<c95a> Of course, this is a power, like my brand of fictional magic, <c95b> that is morally neutral.
	95b	Is(relational)	that morally neutral		
	96a	use(material)	one such an ability		<c96a>One might use such an ability <c96b> to manipulate, <c96c> or control, just as much as<c96d> to understand <c96e>or sympathise.
	96b	manipulate(material)			
	96c	control(material)			
	96d	understand(material)			
	96e	sympathise(material)			
36	97	Prefer(mental)	many not to exercise their imaginations at all		<c97>And many prefer not to exercise their imaginations at all.
	98a	choose(material)	they		<c98a>They choose <c98b> to remain comfortably within the bounds of their own experience, <c98c> never troubling<c98d> to wonder <c98e> how it would feel <c98f> to have been born other than <c98g>they are.
	98b	to remain(material)	comfortably	within the bounds of their own experience	
	98c	troubling(material)			
	98d	to wonder(material)			
	98e	feel(material)	it	how	
	98f	Born(behavioural)			
	98g	Are(relational)	they		
	99a	refuse(material)	they		<c99a>They can refuse <c99b>to hear screams or<c99c> to peer inside cages; <c99d>they can close their minds and hearts to any suffering <c99e>that does not touch them personally; <c99f> they can refuse<c99g> to know.
	99b	hear(material)	screams		
	99c	peer(material)		inside cages	
	99d	close(material)	their minds and hearts		
	99e	touch(material)	that them	personally	
	99f	refuse(material)			
	99g	to know(material)			
37	100a	tempted(material)	I		<c100a> I might be tempted <c100b> to envy people <c100c> who can live that way, except that <c100d> I do not think <c100e> they have any fewer nightmares <c100f> than I do.
	100b	to envy (material)	people		
	100c	live(behavioural)	who that way		
	100d	Think(mental)	I		
	100e	have(material)	they any fewer nightmares		
	100f	do(material)	I		
	101a	choosing (material)	to live	in narrow spaces	<c101a> Choosing to live in narrow spaces <c101b>can lead to a form of mental agoraphobia, <c101c> and that brings its own terrors.
	101b	lead to (material)	a form of mental agoraphobia		
	101c	brings(material)	its own terrors		
	102a	Think(mental)	I <c102b>		<c102a> I think <c102b> the wilfully unimaginative see more monsters.
	102b	see(material)	the wilfully unimaginative monsters		
	103	are afraid(mental)	they		<c103>They are often more afraid.
38	104a	Is(relational)	what more		<c104a>What is more,<c104b> those[<c104c> who choose not to empathise] may enable real monsters.
	104b	enable(material)	those real monsters		
	105a	committing(material)	an act of outright evil ourselves		<c105a>For without ever committing an act of outright evil
	105b	collude(material)	we	through our own	

			with it	apathy	ourselves, <c105b>we collude with it, through our own apathy.
39	106a	Was(relational)	One of the many things		<c106a>One of the many things [<c106b>I learned at the end of that Classics corridor down<c106c> which I ventured at the age of 18, in search of something <c106d>I could not then define,] was this, <c106e> written by the Greek author Plutarch: <c106f>What we achieve inwardly <c106g> will change outer reality.
	106b	learned(material)	this		
	106b	learned(material)	I	at the end of that Classics corridor down	
	106c	ventured(material)	I	at the age of 18, in search of something	
	106d	define(material)	which		
	106e	written(material)	I		
	106f	achieve(material)	by the Greek author Plutarch		
40	106g	change(material)	what	inwardly	
			we		
	106g	change(material)	outer reality		
	107a	Is(relational)	This		<c107a>That is an astonishing statement <c107b> and yet proven a thousand times every day of our lives.
	107a	Is(relational)	an astonishing statement		
	107b	proven(material)	a thousand times every day of our lives		
	108a	expresses(material)	It		<c108a>It expresses, in part, our inescapable connection with the outside world, <c108b>the fact that we touch other people's lives simply <c108c>by existing.
41	108a	expresses(material)	our inescapable connection with the outside world		
	108b	touch (material)	we	simply	
	108b	touch (material)	the fact		
	108b	touch (material)	other people's lives		
	108c	existing(material)			
	109a	are likely(material)	you		<c109a>But how much more are you, Harvard graduates of 2008, likely <c109b> to touch other people's lives?
	109b	to touch (material)	other people's lives		
42	110a	earned(material)	you		[<c110a>Your intelligence, your capacity for hard work, the education you have earned <c110b> and received.] <c110c> give you unique status, and unique responsibilities.
	110a	earned(material)	Your intelligence, your capacity for hard work, the education		
	110b	received(material)			
	110c	give(material)	you		<c111>Even your nationality sets you apart.
	110c	give(material)	<c110a-b>		
	110c	give(material)	unique status, and unique responsibilities.		
	111	sets(material)	your nationality		<c112a> The great majority of you belong to the world's <c112b> only remaining superpower.
	111	sets(material)	you		
	112a	belong to(material)	The great majority of you		
	112a	belong to(material)	the world's		<c113a> [<c113b>The way you vote, <c113c> the way you live, <c113d> the way you protest, <c113e> the pressure you bring <c113f> to bear on your government,] has an impact way beyond your borders.
	112b	remaining(material)	superpower		
	113a	has(material)	<c113b-f>	beyond your borders	
	113a	has(material)	an impact way		on your government
	113b	vote(material)	you		
	113b	vote(material)	the way		
	113c	Live(behavioural)	you		<c114>That is your privilege, and your burden.
	113c	Live(behavioural)	the way		
	113d	protest(material)	you		
	113d	protest(material)	the way		<c115a>If you choose <c115b> to use your status and influence <c115c> to raise your voice on behalf of those<c115d> who have no voice; <c115e> if you choose<c115f> to identify not only with the powerful, but with the powerless; <c115g> if you retain the ability <c115h> to imagine yourself into the lives of those<c115i> who do not have your advantages, <c115j>then it will not only be your proud families<c115k>who celebrate your existence, <c115l>but thousands and millions of people whose reality you have
	113e	bring(material)	you		
	113e	bring(material)	bring		
	113f	bear(material)		on your government	
	114	Is(relational)	that		<c115a>If you choose <c115b> to use your status and influence <c115c> to raise your voice on behalf of those<c115d> who have no voice; <c115e> if you choose<c115f> to identify not only with the powerful, but with the powerless; <c115g> if you retain the ability <c115h> to imagine yourself into the lives of those<c115i> who do not have your advantages, <c115j>then it will not only be your proud families<c115k>who celebrate your existence, <c115l>but thousands and millions of people whose reality you have
	114	Is(relational)	your privilege		
	114	Is(relational)	your burden		
42	115a	choose(material)	you		into the lives of those <c115i>
	115b	use(material)	your status and influence		
	115c	raise(material)	your voice	on behalf of those<c115d>	
	115d	have(material)	who		to imagine yourself into the lives of those<c115i> who do not have your advantages, <c115j>then it will not only be your proud families<c115k>who celebrate your existence, <c115l>but thousands and millions of people whose reality you have
	115d	have(material)	no voice		
	115e	choose(material)	you		
	115f	identify(material)	not only with the powerful, but with the powerless		your existence, <c115l>but thousands and millions of people whose reality you have
	115g	retain(material)	you		
	115g	retain(material)	the ability		
	115h	imagine(material)	yourself	into the lives of those <c115i>	your existence, <c115l>but thousands and millions of people whose reality you have
	115i	have(material)	your advantages		
	115j	be(material)	your proud families		
42	115k	celebrate(material)	who		your existence, <c115l>but thousands and millions of people whose reality you have
	115k	celebrate(material)	your existence		

	115l	helped(material)	you thousands and millions of people whose reality		helped<c115m> to change.
	115m	change(material)			
	116a	need	we magic		<c116a>We do not need magic<c116b> to transform the world, <c116c>we carry all the power <c116d>we need inside ourselves already:<c116e> we have the power<c116f> to imagine better.
	116b	to transform(material)	the world		
	116c	carry(material)	we the power		
	116d	need(material)	we		
	116e	have(material)	we the power		
	116f	imagine(material)			
43	117	finished(material)	I		<c117>I am nearly finished.
	118a	have(material)	I one last hope		<c118a>I have one last hope for you, <c118b>which is something <c118c>that I already had at 21.
	118b	Is(relational)	which something		
	118c	had(material)	I that	at 21	
	119a	Been(behavioural)	the friends my friends	for life	<c119a>The friends [<c119b>with whom I sat on graduation day] have been my friends for life.
	119b	sat(material)	I with whom	for life	
	120a	Are(relational)	they my children's godparents		
	120b	been able to turn(material)		in times of real trouble	<c120a>They are my children's godparents, the people <c120b>to whom I've been able to turn in times of real trouble, <c120c> people who have been kind enough<c120d>not to sue me <c120e> when I've used their names for Death Eaters.
	120c	Been(relational)	people kind	enough	
	120d	sue(material)	me		
	120e	used(material)	their names	for Death Eaters	
	121a	bound(material)	we by enormous affection, by our shared experience of a time	At our graduation	
	121b	come(material)	that		<c121a>At our graduation we were bound by enormous affection, by our shared experience of a time <c121b>that could never come again, and, of course, by the knowledge <c121c>that we held certain photographic evidence <c121d>that would be exceptionally valuable <c121e>if any of us ran for Prime Minister.
	121c	held(material)	we certain photographic evidence		
	121d	be(relational)	that valuable	exceptionally	
	121e	ran(material)	any of us for Prime Minister		
	122	wish(material)	I you		<c122>So today, I can wish you nothing better than similar friendships.
44	123a	Hope(mental)	I <c123b>	tomorrow	<c123a> And tomorrow, I hope <c123b>that even if you remember not a single word of mine, <c123c>you remember those of Seneca, another of those old Romans<c123d>I met <c123e>when I fled down the Classics corridor, in retreat from career ladders, in search of ancient wisdom:
	123b	Remember(mental)	you a single word of mine		
	123c	Remember(meantal)	you those of Seneca, another of those old Romans		
	123d	met(material)	I		
	123e	fled down(material)	I the Classics corridor	in retreat from career ladders, in search of ancient wisdom	
	124a	Is(relational)	as a tale		
45	124b	is(relational)	so life		<c124a>As is a tale, <c124b>so is life: <c124c>not how long it is,<c124d> but how good it is, <c124e>is what matters.
	124c	is(relational)	it how long		
	124d	is(relational)	it how good		
	124e	is(relational)	What matters <124d>		
	125	Wish(mental)	I you		<c125>I wish you all very good lives.
46	125	Wish(mental)	I you		
47	126	Thank(material)	you	very much	Thank you very much

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