



ISSN NO. 2320-5407

Journal homepage: <http://www.journalijar.com>
Journal DOI: [10.21474/IJAR01](https://doi.org/10.21474/IJAR01)

INTERNATIONAL JOURNAL
OF ADVANCED RESEARCH

RESEARCH ARTICLE

A COMPARATIVE STUDY OF THE REPRESENTATION OF MALE AND FEMALE IN SEFI ATTA'S NOVELS *EVERYTHING GOOD WILL COME* AND *SWALLOW*: A SYSTEMIC FUNCTIONAL APPROACH.

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Manuscript Info

Manuscript History:

Received: 15 April 2016
Final Accepted: 19 May 2016
Published Online: June 2016

Key words:

systemic functional linguistics,
comparative study, transitivity
choices, male and female, ideology.

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Abstract

Systemic Functional Linguistics (SFL) –the broad theory developed by Halliday (1985a)–has emphasised the relevance of language use in context to make three simultaneous meanings known as the interpersonal (realized through mood patterns), the experiential (realized through transitivity patterns) and the textual (realized through theme patterns). In this paper, the focus is on the transitivity choices drawn on by both male and female participants in Sefi Atta's novels *Everything Good Will Come* and *Swallow*. This study is an attempt to investigate the representation of male and female personae both in their differences and similarities through their selection of process types in various circumstances in two novels written by the same author. The main objective to be reached here is to show how the comparative study of male's and female's experience both in *Everything Good Will Come* and *Swallow* elicits the authorial ideology. Before dealing with the practical analysis of transitivity patterns and the interpretation derived from this analysis, the theoretical framework provides an overview of the theory.

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Introduction:-

Language and gender is a field of research in sociolinguistics and applied linguistics that investigates varieties of speech related to a particular gender, or social norms for such gendered language use (Tannen, 2006).

The present study is premised on the Systemic Functional Approach to text analysis, developed by Halliday (1985a) and deals specifically with one of three strands of meanings, which can be simultaneously realized in a text –the experiential meaning expressed through the system of transitivity patterns. In short, this paper seeks to answer the following question: How does Sefi Atta represent experience via the male and female personae in *Everything Good Will Come* and *Swallow*? The main objective is to investigate the representation of male and female personae both in their differences and similarities in two novels written by the same author.

Transitivity theory:-

The theory of transitivity –as developed by Halliday (1985a)– is the encoding of experiential meaning. Transitivity is the cornerstone of the semantic organization of experience. Then, carry out a transitivity analysis consists in determining the process type, the participants and the circumstances realized in a clause.

The process types system – realized by a verbal group– is the major system, which specifies the actions, expresses the meaning of a clause and determines the roles of the associated participants –realized by nominal groups. Six main process types can be distinguished:

- Material processes with their associated participants: Actor, Goal / Range and Beneficiary;
- Mental processes with their implicated participants: Senser and Phenomenon;

- Behavioural processes with their related participants: Behavior and Behaviour / Phenomenon;
- Verbal processes with their implicated participants: Sayer, Receiver and Verbiage;
- Existential processes with their implicated participant: Existent;
- Relational processes with their related participants: Carrier and Attribute; Token and Value; Possessor and Possessed.

The circumstances –expressed either through the adverbial groups or the prepositional groups– can occur with any process type to show extent (duration, distance); location (time, place); manner (means, quality, comparison); cause; matter; role and accompaniment.

The transitivity theory as developed by Halliday and being applied by scholars and students constitutes relevant theoretical backgrounds and practical analyses for the understanding of what language is, how it functions and how it is structured to make meanings about experience. Instances of transitivity analysis of a literary work are: Koussouhon (2013). Koussouhon and Allagbe (2013); Koussouhon and Koutchade (2011).

Transitivity analysis of the excerpts from *Everything Good Will Come* and *Swallow*:-

The transitivity analysis of the excerpts from Sefi Atta's *Everything Good Will Come* and *Swallow* requires the identification of the different process types and the statistical data related to them so as to see how the experiential meaning is realized in these novels and how far this meaning contributes to the understanding of male and female characters' experience (refer to Tables N°1, N°2 and N°3).

	Enitan	Enitan's father	Enitan's mother	Enitan's husband	Sheri
Processes	273 [58.46%]	77 [16.49%]	43 [9.21%]	27 [5.78%]	47 [10.06%]

Table N°1: Distribution of the main participants initiating the process types in the excerpts from *Everything Good Will Come*

Among the main participants initiating the process types in *Everything Good Will Come* (Sheri, Enitan, her father, mother and husband), the narrator and the female character Enitan (58.46%) is naturally the initiator of most of the actions expressed by the process types.

	Tolani	Tolani's mother	Tolani's girlfriend	Tolani's boyfriend
Processes	397 [45.16%]	168 [19.11%]	177 [20.14%]	137 [15.59%]

Table N°2: Distribution of the main participants initiating the process types in the excerpts from *Swallow*

Among the main participants initiating the process types in *Swallow* (Tolani, her mother, girlfriend and boyfriend), one of the narrator and female character Tolani (45.16%) is the initiator of most of the actions expressed by the process types.

Process Types	Enitan	Male	Female	Unspecified gender
Material process	93[24.60%]	95[25.13%]	165[43.65%]	54[14.29%]
Mental processes	76[53.15%]	26[18.18%]	88[61.54%]	28[19.58%]
Behavioural processes	23[38.33%]	13[21.67%]	33[55%]	12[20%]
Verbal processes	41[27.52%]	47[31.54%]	80[53.69%]	22[14.77%]
Causative processes	03[21.43%]	03[21.43%]	05[35.71%]	03[21.43%]
Existential processes	00 [0%]	00 [0%]	00 [0%]	01 [07.14%]
Relational processes	Attributive	24[27.59%]	18[20.69%]	33[37.93%]
	Identifying	02[6.25%]	09[28.12%]	08[25%]
	Circumstantial	08[19.05%]	06[14.29%]	18[42.86%]
	Possessive	03[8.11%]	05[13.51%]	15[40.54%]
TOTAL	273 [28.56%]	222 [23.22%]	445 [46.55%]	155 [16.21%]

Table N°3: Gendered distribution of the process types in the excerpts from *Everything Good Will Come*

The gendered distribution of the process types in the overall excerpts –from *Everything Good Will Come*– clearly reveals that the female characters (46.55%) are the most expressive gender through the process types while the male characters (23.22%) rank second and people of unspecified gender occur the least. Besides, female characters are respectively predominant with mental processes (61.54%), behavioural processes (55%), verbal processes (53.69%) and material processes (43.65%). This is to show that female characters and especially the narrator Enitan are mostly

involved both in psychological and physiological actions about women's plight, human conditions, which lead them to say things about some concrete and tangible actions to be undertaken by women themselves and all human beings. It is worth mentioning that other participants (14.02%), which refer to animals and things initiating the process types, are not included in this study.

Process Types		Tolani	Male	Female	Unspecifiedgender
Materialprocess		136[23.37%]	155[26.63%]	271[46.56%]	91[15.64%]
Mental processes		99[37.22%]	44[16.54%]	190[71.43%]	32[12.03%]
Behaviouralprocesses		46[31.29%]	25[17.01%]	95[64.62%]	27[18.37%]
Verbal processes		48[18.75%]	79[30.86%]	150[58.59%]	27[10.55%]
Causative processes		08[26.67%]	06[20%]	16[53.33%]	01[03.33%]
Existential processes		00 [0%]	00 [0%]	00 [0%]	00 [0%]
Relationalprocesses	Attributive	43[18.86%]	43[18.86%]	108[47.37%]	13[05.70%]
	Identifying	03[3.53%]	14[16.47%]	10[11.77%]	05[05.88%]
	Circumstantial	06[10.34%]	11[18.97%]	21[36.21%]	03[05.17%]
	Possessive	08[11.94%]	16[23.88%]	32[47.76%]	06[8.96%]
TOTAL		397 [22.92%]	393 [22.69%]	893 [51.56%]	205 [11.84%]

Table N°4: Gendered distribution of the process types in the excerpts from *Swallow*

The gendered distribution of the process types in the overall excerpts –from *Swallow*– displays the female characters (51.56%) as the most expressive gender throughout all the process types and the male characters (22.69%) occur second in rank whereas the people of unspecified gender occur the least. Thus, Sefi Atta's *Swallow* has diversely expressed gender roles in order to convey a specific message about them. It is worth noticing that the female characters are mostly associated with mental processes (71.43%), behavioural processes (66.62%), verbal processes (58.59%) and causative processes (53.33%). As a result, the female characters and particularly Tolani –one of the narrators– are predominantly implicated both in psychological and physiological actions about women's plight, drug-dealing, human conditions, which lead them to say things in one way or the other and to become some agents of their own ruin or restoration.

Material processes:-

NB: The participants initiating the process types appear in brackets and they are labelled according to the keys displayed in the appendices. The clauses that come next, are sorted out in a numerical order for the comparative analysis.

➤ Similarities:

1-Entire books **dedicated**(Unsp) to the salvation of African women's genitals

2-[but my aunt (F) used her so-called powers.] She (F) **protected** women and children in our town with the help of women of her co-op

☛ Clauses (1, 2) from the two novels, show people's or women's actions for underprivileged people (women and children).

3-and (Unsp)**divide** our country like one of their bloody tea cakes

4-Men (M) who **beat** [men (M) who stole, men (M) who could kill]

5-Government minister (Unsp) **steals** [...State governor (Unsp) steals, contractor (Unsp) steals. President (M) steals]

☛ Clauses (3, 4, 5) from the two novels, show processes in which people of unspecified gender and of various social status are actors of corruption or embezzlement, fighting, divisions and killings in Nigeria.

6-that nothing a woman (Female) **does**[justifies rape]

7-He (M) **will give** us drugs [(F) to swallow ... but I (Tol) did not take risks with mine]

☛ Clauses (6, 7) from the two novels, denounce people's or men's practices towards women: rape and drug-smuggling.

8-[In those brief seconds between owning and giving up my virginity, he (Male) licked the walls of my mouth clean...] he (Male) **pierced** my bowels

9-Mr. Salako (M) **was rubbing** his pelvis against me [I (Tol) pushed him back so hard]

☛ Clauses (8, 9) from the two novels, depict the narrators Enitan and Tolani respectively as the victims of rape or sexual harassment.

➤ Differences:

10-[How could I (Eni) defer to a man whose naked buttocks I (Eni)'d seen? Touched?]

(Eni) **Obeys** him [without (Eni) choking on my humility, like a fish bone down my throat?]

11-And what **would** I (Tol) **do** then? [(Tol) Remain his girlfriend forever?]

12-[(Tol) thinking about] how I (Tol) **'d** almost **paid** him (B) [(Tol)'b) to marry me]

☛ In Clauses (10, 11, 12) from the two novels, the narrator Enitan is acting as an emancipated and less submissive woman while the narrator Tolani as an indecisive and submissive woman.

Mental processes:-

➤ Similarities:

13-and I (Eni) **no longer imagined** prison cells because I'd seen the inside of one

14-I (Tol) **couldn't imagine** going to the hospital [she (F) worked in]

☛ Clauses (13, 14) from the two novels, indicate Enitan's refusal to imagine prison cells because she has a negative perception of them and Tolani's inability to imagine going to a public hospital because she has a bad experience of it.

15-I (Eni) **viewed** the world with a bad squint, a travelling eye

16-after that, (Eni) **seeing** struggles [I (Eni) could do little about]

17-then I (Tol) **saw** [how my mother (Tol)'m) struggled after he died]

☛ Clauses (15, 16, 17) from the two novels, denote Enitan's and Tolani's perception of the world and its 'struggles'.

18-I (Eni) **blamed** myself for putting my child at risk for another miscarriage

19-I (Tol) **blamed** myself [I (Tol) should have stopped Rose and could have]

☛ Clauses (18, 19) from the two novels, express Enitan's self-incrimination for her child's life and Tolani's self-incrimination for her girlfriend's death.

20-and yes, people (Unsp) **should be allowed** to say what [they (Unsp) want]

21-Women **were not** (M) **allowed** (F) to form secret societies as men did

☛ Clauses (20, 21) from the two novels, claim freedom of thought or action for people and especially women.

22-Parents (Unsp) **allow** him (Male) to do [what he (Male) wants]

23-What kind of man (M) **would allow** his wife (F) to ride a motorcycle [when only men (M) were allowed to?]

☛ In clauses (22, 23) from the two novels, 'parents' and 'man' are respectively the carefree agents of their son's wrongdoings or deviations and his spouse's motorbike riding within a patriarchal or conservative society.

➤ Differences:

24-I (Eni) **want** them out of my house [*about her in-laws*]

25-I (Tol) **don't want** [(Tol) to be one of those women who ends up old and dry because a man disappointed her]

☛ Clauses (24, 25) from the two novels, express Enitan's wish for marital life as an authoritarian wife while Tolani's wish for marital life depicts her as a submissive wife ready for compromise on a lifelong relationship.

26-I (Eni) only **knew** how [(Eni) to think for myself]

27-I (Tol) **don't know** anything about any women's liberation

☛ Clauses (26, 27) from the two novels, express cognition about Enitan's self-reliance, which contrasts with Tolani's lack of cognition or her reliance on others for 'women's liberation'.

28-Uncle Fatai (Male) **blamed** the British for the fighting: Them and their bloody empire

29-(Unsp) **Hope** [our boys (Male) finish them off]

30-Africans not ready for democracy rule. We (Unsp) **know** exactly where [we (Unsp) want to go in this country]

31-I (Eni) **believed** [I (Eni) could live nowhere else]

32-I (Eni) **hoped** [to be buried (Unsp) nowhere else]

33-And I (Eni) **didn't worry** [that she (Unsp) wasn't born in a more fortunate place, like America]

34-I (Eni)**have faith** in Africa anyway. [A continent (Place) that can produce a Mandela?]

35-I (Tol) **could not believe** [I (Tol) would not see him for the rest of my life]

36-[If you (Tol)'re looking for someone (Tol) to blame] (Tol) **blame** yourself

37-I (Tol) **blamed** myself [I (Tol) should have stopped Rose and could have]

38-but I (Tol)'**d felt** the same heaviness before [when my father (M) died]

39-I (Tol) **decided**[as I (Tol) said the words... I (Tol) was a failure, a complete one]

☛ Clauses (28, 29) from *Everything Good Will Come*, illustrate a man's cognition about the British as the agents of 'fighting' in Nigeria, show the hope for Nigerian territorial integrity. Clauses (30, 31, 32, 33, 34) from *Everything Good Will Come*, denote Enitan's beliefs and hope for Africa and especially her motherland as an intrepid woman. On the contrary, clauses (35, 36, 37, 38, 39) from *Swallow*, present Tolani's perception and cognition about herself –not others– as the agent of her girlfriend's death and express Tolani's lack of belief in her father's death as a desperate woman.

40-[At dawn I (Eni) forced myself] (Eni)**to imagine** my father

41-My spirit **will not allow** me (Tol) to be a smuggler

☛ In clauses (40, 41) from the two novels, while Enitan is the agent who causes herself to imagine her father in custody, Tolani's spirit (or herself) appears as the opposite agent who psychologically causes her not to be a smuggler.

42-But I (Eni)'ve **never had illusions** about my father

43-[I (Tol) began] (Tol) **to have doubts** about my father

☛ While clause (42) from *Everything Good Will Come*, displays Enitan's lack of illusion about her father, clause (43) from *Swallow*, depicts Tolani's doubts about her father.

Behavioural processes:-

➤ Similarities:

44-[Good women (Female) didn't shout in somebody's house. Good women (Female) didn't come] (Female) **looking for** men

45-The man (Eni)'**h behaves** as if I'm his personal servant

46-(Unsp)**to treat** a woman like a person

47-(Unsp)**to treat** people like citizens

48-They (Unsp) **treated** us like cattle

49-He (M) **looks** for women like you and me [He (M) will give us drugs (F) to swallow]

50-Rose and I (F) **were to swallow** condoms of cocaine

☛ Clauses (44, 45, 46, 47, 48, 49, 50) from the two novels, denounce women's attitudes towards men and vice versa and the bad treatment inflicted on people.

51-I (Eni)**cried**[until I (Eni) soaked my pillow. Nothing is worse than the loss of a child, even if the child (Unsp) is never born]

52-I (Tol)'**d cried** over my own loss, my own rage

53-and (Tol) **cried**, [although I (Tol)'d heard her stories before]

☛ Clauses (51, 52, 53) from the two novels, show Enitan's attitude of cry for her miscarriage and Tolani's attitude of cry for her girlfriend's loss and her mother's life story.

➤ Differences:

54-I (Eni)**was not looking for** a compromise

55-You (Tol) **look**[as if you (Tol)'re possessed]

☛ Clauses (54, 55) from the two novels, contrast Tolani's attitude, which favours compromise or 'possession' – with Enitan's attitude, which allows no compromise.

56-We (Unsp)**will always have to look** within for our own solutions

☛ Only clause (56) from *Everything Good Will Come* defines Africans' best attitude for the sustainable development of Africa as follows: "look within for our own solutions".

Verbal processes:-

➤ Similarities:

57-People (Unsp)**talked** about the influence of Western culture

58-People (Unsp) **talked** nonstop about corruption

☛ In clauses (57, 58) from the two novels, people are the sayers of something about 'the influence of Western culture' or 'corruption'.

59-From childhood, people (Unsp)**had told** me [I (Eni) couldn't do this or that, because no one would marry me and I would never become a mother]

60-They (Unsp) also **said**[my aunt (F) had offended the witch's spirit by converting to Christianity so the witch (F) punished my aunt by killing off her husband and unborn children]

☛ In clauses (59, 60) from the two novels, two women (Enitan and Tolani's mother's aunt) are the victims of people's saying about their fate –they will remain barren and single for the rest of their life.

61-I (Eni)**told** her about my own life

62-after I (Tol)'**d told** him all [that had happened to Rose]

☛ In clauses (61, 62) from the two novels, Enitan or Tolani is the sayer of something to someone about her life or someone else's life.

63-The first person (Male) to tell me [my virginity (Thing) belonged to me was the boy (Male) who took it]

64-OC (M) says [he (M) will take care of me anyway]

☛ In clauses (63, 64) from the two novels, Enitan or Tolani's girlfriend is the receiver of flattering or seductive words from a man.

65-My husband (Eni'h)**asked** why [I (Eni) was leaving him]

66-[Are we (Unsp) still together?] he (Tol'b) **asked**

☛ In clauses (65, 66) from the two novels, Enitan's husband or Tolani's boyfriend questions his relationship with Enitan or Tolani at a breaking point or breakup.

➤ Differences:

67-and more so that they (Unsp)**denounced** injustices as a group, at the expense of their freedoms and lives

68-[We (Female) would write letters to our president](Female) **asking** for the release of our relations

69-[Our men (male) are free] I (Eni)**said**

70-People (Unsp) **talked** nonstop about corruption [and their talk (Unsp) changed nothing]

☛ Clauses (67, 68, 69) from *Everything Good Will Come* display people as the critical sayers of something in 'group' and done overtly and successfully about 'injustices' 'at the expense of their freedoms and lives' while clause (70) from *Swallow* depicts people as the incessant sayers of something done unsuccessfully about 'corruption'.

71-In my 29 years **no** man (Male) **ever told** me [to show respect]

72-How many times **had** I (Tol) **sworn**[that if a man (M) touched me in that way I (Tol) would slap his face and that was just the beginning?]

☛ Clause (71) from *Everything Good Will Come* presents Enitan as the receiver of no 'act of subordination' to a man whereas clause (72) questions Tolani's solemn saying in retaliation for a man's abuse, which—as a submissive woman—she has never fulfilled.

Causative processes:-

➤ Similarities:

73-A few greedy people (Unsp)**won't let** us (Unsp) get there

74-The new Oba (M) **should not be forcing** women into marriage

☛ In clauses (73, 74) from the two novels, the agent 'a few greedy people' or 'the new Oba' won't let the majority including 'women' perform their actions or achieve their goal (such as 'marriage').

75-Just seeing her **made** me (Eni) feel guilty

76-and she (Tol'g)'**d made** me (Tol) feel as worthless as spit

77-It **made** me sad [(Tol) to think that this was how our relationship ended]

☛ In clauses (75, 76, 77), Enitan's mother, Tolani's girlfriend and the circumstance of her breakup with Sanwoun intentionally make Enitan feel 'guilty' and Tolani 'sad'.

➤ Differences:

78-[and I (Eni'f) don't think] you (Eni) **should be making** yourself so available to a man

79-[You (Tol'b) think] I (Tol) **will let** you go (Tol'b) as easy as that?

☛ In clauses (78, 79) from the two novels, Enitan is the agent who makes herself 'available to a man' while Tolani is the one who does not make herself easygoing to a man.

Existential processes:-

➤ Similarities:

As existential processes simply state that something exists somewhere, the clauses in the overall excerpts from *Everything Good Will Come* (92.86%) and *Swallow* (100%) do not simply state that a male or female exist somewhere –except for one (01) clause.

➤ Differences:

80-There (*Unstressed*) **are** people there [*in a campaign*]

☛ Only in clause (80) from *Everything Good Will Come*, people are simply stated to exist somewhere.

Relational processes:-

➤ Similarities:

Intensive Attributive / Intensive Identifying / Circumstantial Relational / Possessive Relational processes

81-and my mother (Eni'm) **was** strict

82-She (Tol'm) **was** almost a man

☛ In clauses (81, 82) from the two novels, Enitan's mother and Tolani's mother are respectively qualified as 'strict' and defined as 'almost a man'.

83-Your friend (Sheri) **is** pregnant

84-Your friend (Tol'g) **is** dead

☛ In clauses (83, 84) from the two novels, Enitan's friend and Tolani's friend are respectively qualified in the news as 'pregnant' and 'dead'.

85-I (Eni) **was** desperate enough

86-What! Why **are** you (Tol) so desperate?

☛ In clauses (85, 86) from the two novels, both Enitan and Tolani were qualified as deeply desperate at a time in their story.

87-Your life (Eni) **means** nothing to them

88-I (Tol) **was** the enemy

☛ Clauses (87, 88) from the two novels, define Enitan's life as 'nothing to them' and Tolani as 'the enemy'.

89-He (Eni'h) **is** the head of the house

90-I (Tol'b) **'m** the only son in my family

☛ In clauses (89, 90) from the two novels, Enitan's husband and Tolani's boyfriend are defined respectively as 'the head' of his house and 'the only son' in his family.

91-a friend of yours (Sheri) **is** in trouble

92-I (Tol'm) **was** in trouble

☛ Clauses (91, 92) from the two novels, qualify the circumstance of Enitan's girlfriend's and Tolani's mother's life: they are 'in trouble'.

93-he (Eni'f) **had** no time (*for Enitan*)

94-Rose (Tol'g) **had** no time for Ignatius

☛ Clauses (93, 94) from the two novels, present Enitan's father and Tolani's girlfriend respectively as the possessor of 'no time' for Enitan and Ignatius.

➤ Differences:

Intensive Attributive / Intensive Identifying / Circumstantial Relational / Possessive Relational processes

95-She (F)'s beautiful

96-Now, I (Eni)**was** a mother

97-Our men (M) **are** free

98-She (Tol'g) **was** a bad investment, a liability

99-I (Tol) **was** a failure, a complete one

100-I (Tol) **was not** that desperate now, just grateful for his kindness

101-You (Tol)'**ll be** a lonely old woman

♣ While clauses (95, 96, 97) from *Everything Good Will Come*, end on an optimistic note by qualifying or defining Enitan as 'a mother', her daughter as 'beautiful', men as 'free', clauses (98, 99, 100, 101) from *Swallow* rather end on a pessimistic note by qualifying or defining Tolani as a complete failure, a desperate woman, 'a lonely old woman' in the future and her girlfriend as 'a bad investment'.

102-Good women (F) **were** at home

103-but the women (F) still **appeared** in the news-papers [They (F) swallowed drugs, hid (F) drugs in their private parts]

♣ While clause (102) from *Everything Good Will Come*, qualifies the circumstance of good women –at home– clause (103) from *Swallow*, qualifies the circumstance of bad women or drug smugglers –in the news-papers.

Discussion of findings:-

This study on the excerpts from Sefi Atta's *Everything Good Will Come* and *Swallow* shows key findings about male and female characters' experience owing to the grammar of experiential meanings.

The Distribution of the main participants initiating the process types in the excerpts from *Everything Good Will Come* and *Swallow* has revealed that the female narrators Enitan (58.46%) and Tolani (45.16%) are the initiators of most of the actions expressed by the process types. Moreover, the gendered distribution of the process types in the excerpts from *Everything Good Will Come*, displays the female characters (46.55%) as the most expressive gender with the various rates of mental processes (61.54%), behavioural processes (55%), verbal processes (53.69%) and material processes (43.65%) while the excerpts from *Swallow* depict the female characters (51.56%) as the most expressive gender with high rates of mental processes (71.43%), behavioural processes (66.62%), verbal processes (58.59%) and causative processes (53.33%). Though Sefi Atta uses –in the two novels– similar processes of mental reactions, physiological and psychological behaviour and verbal actions undertaken by the female characters, the rates of material processes in *Everything Good Will Come* and causative constructions in *Swallow* help to draw the distinction between them in terms of the representation of female's experience. This entails that *Everything Good Will Come* represents the female characters as the initiators of concrete and tangible actions about their plights while *Swallow* depicts them as the agents of their own ruin or restoration.

In order to show how the comparative study of male's and female's experience both in *Everything Good Will Come* and *Swallow* elicits the authorial ideology, this study investigates the representation of male and female personae in their differences as well as similarities through their selection of process types in various circumstances –in these novels. Sefi Atta uses in a similar way material processes in *Everything Good Will Come* and *Swallow* to depict people's or women's actions for underprivileged people, people's actions against corruption, fighting, divisions and killings in Nigeria, to denounce men's practices towards women and present the narrators Enitan and Tolani respectively as the victims of rape or sexual harassment. Contrastively, both novels elicit the narrator Enitan's action as an emancipated and less submissive woman while the narrator Tolani is acting as an indecisive and submissive woman. Sefi Atta also uses alongsidemental processes in these novels to point out Enitan's refusal to imagine prison cells and Tolani's inability to imagine going to a public hospital, their perception of the world and its 'struggles', their self-incrimination for their child's life or girlfriend's death, people's claim of freedom of thought or action. These are also used to point out the carefree agents of their relatives' wrongdoings or deviations. Both novels distinctively express Enitan's and Tolani's wish for marital life, their self-reliance or reliance on others, their beliefs and hope for Africa and Nigeria or their lack of belief. Regarding behavioural processes, in a parallel way, she denounces –in these novels– women's attitudes towards men and vice versa, the bad treatment inflicted on people and reveals Enitan's and Tolani's attitude of cry respectively for her miscarriage and her girlfriend's loss or her mother's life story. Paradoxically, Tolani's attitude contrasts with Enitan's attitude to compromise and besides, only *Everything Good Will Come* points out Africans' best attitude for the sustainable development of Africa: "look within for our own solutions". Concerning verbal processes, Sefi Atta presents in the same way people as the sayers

of something about 'the influence of Western culture' or 'corruption', Enitan and Tolani's mother's aunt as the victims of people's saying about their fate, Enitan or Tolani as the sayer of something to someone about her life or someone else's life, Enitan or Tolani's girlfriend as the receiver of flattering or seductive words from a man, and Enitan's husband or Tolani's boyfriend as the sayer of something about their relationship at a breaking point. She adversely displays people as the critical sayers of something done overtly and successfully about 'injustices' or something done unsuccessfully about 'corruption', Enitan as the 'receiver' of no 'act of subordination' to a man or Tolani as the 'sayer' of something –in retaliation for a man's abuse–she would never fulfil because of her submissive attitude. As to causative processes, they are used alike by Sefi Atta to denote the few agents of underdevelopment or the obstacles to the majority's developing actions, the agents of Enitan's guilt and Tolani's sadness. Antagonistically, she displays Enitan as the agent who makes herself 'available to a man' and Tolani as the one who does not. Identically, Sefi Atta resorts to existential processes in *Everything Good Will Come* (92.86%) and *Swallow* (100%) to simply state that things exist somewhere. Except for one clause –in the excerpts from *Everything Good Will Come*– in which people are simply stated to exist somewhere. As far as relational processes are concerned, Sefi Atta uses them alongside to qualify or define Enitan's and Tolani's mothers as 'strict' or 'almost a man'; Enitan's and Tolani's friend as 'pregnant' or 'dead'; Enitan and Tolani as desperate at a time in their story; the younger generation as 'more traditional'; Enitan's girlfriend's and Tolani's mother's life as 'in trouble'. She also uses them in similar way to define Enitan's life as 'nothing to them' and Tolani as 'the enemy'; Enitan's husband and Tolani's boyfriend as 'the head' of his house or 'the only son' in his family and to posit Enitan's father and Tolani's girlfriend as the possessor of 'no time' for Enitan or Ignatius. Contradictorily, Sefi Atta qualifies the circumstance of good women as 'at home' and ends *Everything Good Will Come* on an optimistic note by qualifying or defining Enitan as 'a mother', her daughter as 'beautiful', men as 'free', her future as 'good'. In contrast, she qualifies the circumstance of bad women or drug smugglers as 'in the news-papers' and ends *Swallow* on a rather pessimistic note by qualifying or defining Tolani as a complete failure, a 'desperate' woman, 'a lonely old woman' in the future and her girlfriend as 'a bad investment'.

Conclusion:-

This paper has revealed how two novels written by the same author can be analysed from a systemic functional linguistic perspective to point out the representation of male and female personae both in their differences and similarities. Transitivity patterns in Sefi Atta's *Everything Good Will Come* and *Swallow* have contributed –through the different process types, participants and circumstances– to elicit the authorial ideology about gender roles.

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Appendices:-

The transitivity features of the clauses in the selected excerpts have been labelled according to the following keys:

Keys: The participants initiating the process types appear in brackets. For statistical data, they have been distributed as follows: Enitan (Eni), Sheri, Enitan's father (Eni'f), Enitan's mother (Eni'm), Enitan's husband (Eni'h), Tolani (Tol), Tolani's mother (Tol'm), Tolani's girlfriend (Tol'g), Tolani's boyfriend (Tol'b), male (M), female (F), People of Unspecified gender (Unsp).

// (Double slash lines): to show clause boundaries within embedded clauses.

P= process ; Pm= material ; Pme= mental ; Pv= verbal; Pb= behavioural; Pe= existential; Pi= intensive; Pci= circumstantial; Pp= possessive; Pc= causative.

A= Actor; G= Goal; B= Beneficiary; R= Range.

S= Sayer; Ph= Phenomenon.

Sy= Sayer; Rv= Receiver; Vb= Verbiage.

Bv= Behavior; Bh= Behaviour.

X= Existent.

Ag= Agent.

T= Token; V= Value; Cr= Carrier ; At= Attribute.

Pr= Possessor ; Pd= Possessed.

C= circumstance ; Cl= location ; Cx= extent ; Cm= manner ; Cc= cause ; Ca= accompaniment; Ct= matter; Co= role.

APPENDIX 1: Transitivity analysis of the clauses in the overall excerpts from *Everything Good Will Come*

Transitivity analysis of the (956) process clauses are drawn from the four periods of Enitan's life story in *Everything Good Will Come* (2006): Period I (1971-1975): pp. 13-41; Period II (1975-1985): pp. 41-72; Period III (1985-1995): pp. 77-155; Period IV (from 1995 to the end): pp. 179-333.

APPENDIX 2: Transitivity analysis of the clauses in the overall excerpts from *Swallow*

Transitivity analysis of the (1732) process clauses are drawn from the three excerpts from *Swallow* (2010): Excerpt I: pp. 7-38; Excerpt II: pp. 42-190; Excerpt III: pp. 138-295.