



Bidding Farewell to a Lover: A Transitivity Analysis of a Tribute by Nana Konadu Agyeman Rawlings

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Abstract: *This paper is a transitivity analysis of the tribute to the Late Former President of Ghana, Flt. Lt. Jerry John Rawlings by his widow, Nana Konadu Agyeman Rawlings. To do this, the study sets out two main objectives which were to identify the transitivity processes employed by the widow in the tribute and discover the participants and circumstances used and their functions. The study used the documentation method to collect the data, which were downloaded from the internet. In analyzing the data, the researchers used the following steps: first, watching the video and transcribing it into a written text. Second, reading the text. Third, segmenting the data in the form of clauses. Fourth, identifying the types of processes, participants, and circumstances. Fifth, classifying the clauses into the categories of transitivity process types and their functions. Finally, concluding the field of discourse of the text. The paper discovered that the writer, Nana Konadu Agyeman Rawlings used all the six transitivity processes: material, mental, behavioral, existential, verbal, and relational in her tribute to her late husband, the former president of Ghana, Flt. Lt. Jerry John Rawlings. Out of the 118 clauses identified in the text, the most used transitivity process was behavioral with the frequency of 45 representing a percentage of 38 of all the processes employed. The behavior is the highest used participant with a frequency of 32 representing 28% of the total number of participants used in the tribute. Matter as a circumstance was used 42 times representing 38% of the total circumstances Nana Konadu used in the tribute. The process types, the participants and the circumstances were used to successfully project and present the message of the tribute.*

Keywords: Transitivity, Processes, Participants, Circumstance, Tribute, Nana Konadu Agyeman Rawlings Tribute

Introduction

One cannot communicate effectively without using language. This makes language an important vehicle through which humans share ideas, information and thoughts. Language in communication could be either verbal or nonverbal. According to Scollon (2005), a language is a cultural tool that plays a significant social role in every communication process.

Human beings use language as an abstract system of symbols and meaning in sharing ideas, thoughts and feelings. All languages have a set of rules which transmit meaning for human communication (Banga & Jyonica, 2015). Saaristo (2015) asserts that grammar is universally accepted as the heart of language without which there is no meaning in

communication. Like the human heart, which when stops, the body dies, there exists no language which does not have rules of putting words together to make meaning. Traditional and functional grammars are some of the types of grammar that scholars discuss.

Functional grammar was developed by Michael Halliday in 1985. The aim of Halliday in developing functional grammar was to look at the function of language. The clause is the highest unit of analysis of functional grammar which is concerned with the use or function of language. Functional grammar generally deals with all types of text (Winch, 2013).

Michael Halliday provided basic concepts of functional grammar and also established a theory called Systemic Functional Linguistics. According to

Halliday (2000), language is a system of meanings that builds human culture. Humans produce and share the systems of meanings in the context of culture and situation.

In Systemic Functional Grammar, Halliday identifies the following three functions of language:

1. Ideational metafunction
2. Textual metafunction
3. Interpersonal metafunction

The ideational metafunction has two subcomponents namely: experiential function and logical function. The experiential function is also known as transitivity, which shows the experiences of humans and how meaning is constructed and conveyed. Again, it shows actions, sayings, feelings, ideas and behaviors (Halliday & Matthiessen, 2014).

The experiential function has great significance to indicate the experiences of humans. According to the metafunctions of language, language is closely related to all types of human social functions. One of the famous social functions of language is paying tribute especially to the dead.

In Systemic Functional Linguistics, transitivity processes indicate hidden thoughts, ideas, and intentions of speakers. Therefore, the paper discusses transitivity processes employed and their functional roles in the tribute of Nana Konadu Agyeman Rawlings to her late husband, Flight Lieutenant Jerry John Rawlings. It also looked at the participants of the processes and circumstances used in the tribute.

The study sought to answer the following questions:

1. What are the types of transitivity processes and their functional roles used in the tribute of Nana Konadu Agyeman Rawlings to her late husband, Flight Lieutenant Jerry John Rawlings?
2. What are the participants and circumstances used in the tribute and their functions?

Review of Related Literature

In this part of the study, the authors discuss the Hallidayan description of transitivity and the components of transitivity.

Hallidayan Transitivity

According to Halliday (1967), language has three meta-functions namely: ideational, interpersonal and textual. He posits that meta-functions are

semantic conceptions and just like other semantic conceptions, meta-functions are realized with the help of a language system; specifically, the subsystem of language. Halliday (1967) further suggests that the ideational function of language relates with transitivity and polarity, the interpersonal relates with mood and modality and the textual function relates with thematic and information systems.

Within the ideational function, the lexico-grammatical system embodies a clear distinction between an experiential and a logical component in terms of the types of the structure by which these are realized. In conformity to what Halliday proposed, one of the basic characteristics of language is enabling people to create a mental image of realism and understand what happens around them and inside them (Halliday, 1985). Halliday employs "ideational function" in describing this feature of language.

The textual purpose of language embodies a speaker's text-forming ability. It brings out the relevance of language and shows the relationship between language and the environment, comprising the verbal environment and the nonverbal, situational environment, by a set of systems that are collectively referred to as 'theme' (Halliday, 2001).

This paper is primarily premised on the interpersonal function of language. The interpersonal meta-function of language embodies the various ways humans communicate through the use of language. These include paying tribute to the dead, expressing one's feelings, making a request, sharing ideas and principles and showing interest in a situation, among others.

As stated above, there exists a matching relationship between the transitivity and the interpersonal function of language. In everyday life endeavors, humans use language to establish and maintain social relationships. Halliday observes "Here, the speaker is using language as the means of his intrusion into the speech event: the expression of his comments, attitudes and evaluations and also of the relationship that he sets up between himself and the listener, in particular the communication role that he adopts, of informing, questioning, greeting, persuading and the like" (Halliday, 1973). The interpersonal role of human interaction does not only portray the speakers' attitudes, the role they play in the speech act, rank, intent and decision, but also the impact of the speech act on

the listeners and their actions thereafter. The connection between a speaker and the receiver of the information always remains very dynamic. Studies conducted by Halliday on the interpersonal function are largely premised on mood, modality, and intonation.

The import of the Hallidayan "transitivity" varies from the sense of the term in traditional grammar. The syntactic difference in traditional grammar overgeneralizes or does not take cognizance of some vital variances of meaning between various types of verb and, thus, different types of clause. Whereas Halliday makes use of the term 'transitivity' in a much broader sense, Thompson (2000), believes that the term 'transitivity' particularly refers to a system for labeling the entire clause, rather than just the verb and its object. In transitivity, the type of process determines the type of participant.

Halliday (1967, p. 38) maintains that "transitivity is the term given to a network of a system whose point of origin is the 'major' clause, the clause containing a predication" and "the transitivity systems are concerned with the types of a process expressed in the clause, with the participants in this process, animate or inanimate, and with various attributes and circumstances of the process and participants". At this point, a conclusion could be drawn that three abstract meta-functions should be realized by more definite semantic systems. The interpersonal role of language is realized by transitivity and transitivity is expressed by more concrete semantic components.

The Components of Transitivity

In principle, the components of transitivity include the process, the participants in the process and the circumstances associated with the process (Halliday, 2000, p. 107). These afford the frame of orientation for construing our familiarity with what goes on around us. The most important element of transitivity is the process which could be associated with one or more participants and circumstances. The process is the act, state, or whatsoever that is being referred to and is identified as the main verb of a clause. In all these, there are six processes namely: material, mental, behavioral, existential, verbal and relational.

Material Process: This process is the process of performing the activity. It signifies the idea that any entity performs an activity that may be received or affected by another entity. Therefore, what we can

find out is: what did someone or something do and to whom? The material process mainly involves the participants-actor and goals. The entity that performs the action or activity is known as the actor whereas the entity that receives or suffers the action is the goal.

Mental process: The mental process relates to the use of one's senses. It describes what goes on in the internal world of the mind that refers to such processes as thinking, imagining, wanting, liking, seeing, etc. Mental processes could be divided into three categories: affection process (of liking, hating), cognition process (of deciding, understanding, knowing, etc.), and perception process (of seeing, hearing, etc. This human-like participant is known as a sensor. In addition to the sensor is the phenomenon which is the entity that is being seen or felt. In addition to humans, the sensor could be any object, animate or likewise.

Behavioral Process: Behavioral processes are semantically mid-way between material and mental processes. They express actions that have to be experienced by a conscious being. They involve physiological and psychological behavior such as breathing, coughing, dreaming, frowning, grinning, laughing, looking, smiling, sniffing, staring, watching, tasting, etc. Behavioral process does not have a peculiar feature of its own. Therefore, it is not so easy to differentiate it from other processes.

Existential process: The existential process indicates the existence of an entity using a single participant. It expresses the existence of a participant without forecasting anything else of it. Characteristically, an existential clause contains the verb *be*, and the characteristic clause form is the *there be* clause, for example, *there is a beautiful lady in my class. Has there been anyone here?* The verb *is* in one way or another bears a likeness to relational processes. However, other verbs that occur in existential processes vary from either attributive or identifying. Such verbs are the verbs that mean "exist" or "happen" like happen, persist, ascend, come about and occur. Furthermore, the verbs that exemplify some circumstantial feature, for instance, verbs indicating the time like follow, ensue; verbs showing the place like lie, stand, sit, arise, and hang. Other verbs such as conquer, embellish, vent, could also be used in the position of immaterial existential clauses. The existent is the only participant in existential processes. The Existent could either be a

person, an entity, an establishment, an activity, or an occasion.

Verbal process: The verbal processes are verbal actions that are conveyed through verbs of saying. Examples of the verbal process include verbs such as say, tell, speak, report, comment, announce, express, admit, insist, intone, state, signal, etc. Thus, there should be an entity that functions as the "Sayer" who provides the message. Nonetheless, the word "saying" need to be inferred in a wide sense. It means any kind of symbolic exchange of meaning, like *the information indicates he was first to appear before the committee, or the time says it is 5 o'clock*. Here *the information, the time function as "Sayer".* Therefore, the "Sayer" could either be animate or inanimate.

Relational process: the relational process portrays a state of being. In other words, a relation is being set up between two distinct participants without implying that one participant impacts another whatsoever. Halliday (2000, p. 119) posits that the English system has three key relational process types:

- (1) Intensive "x is a"
- (2) Circumstantial "x is at a" (where "is at" stands for "is at, in, on, for, with, about, along, etc.")
- (3) Possessive "s has a"

Each of these comes in two distinct modes: Attributive and Identifying.

Circumstance: The circumstance is any incidental information about the process. These are usually prepositional phrases and adverbial phrases of time, manner, place, cause which consist of reason, and purpose, accompaniment, matter and role.

Research Methodology

This section is about how the data of the study was gathered and analyzed. It discusses the research

design, unit of analysis, source of data, techniques of data collection, and technique for data analysis.

Research Design

The researchers used the descriptive method to describe the process types in the transitivity system, participants and the circumstances employed by Nana Konadu Agyeman Rawlings in her tribute to her late husband, former President Ft. Lt. Jerry John Rawlings, former President of Ghana.

Units of Analysis

Units of Analysis in this study are the clauses in the tribute paid to the Late Former President Ft. Lt. Jerry John Rawlings by Nana Konadu Agyeman Rawlings.

Source of Data

The researchers downloaded the video of the tribute read by Princess Amina Rawlings on behalf of her mother, Nana Konadu Agyeman Rawlings, from YouTube on 15th May, 2021. m.youtube.com

Techniques of Data Collection

The data was taken from the tribute paid to the Late Former President Ft. Lt. Jerry John Rawlings by Nana Konadu Agyeman Rawlings. In collecting the data, the researchers employed the following steps: the researchers searched the internet for the video, downloaded the video from YouTube, watched and transcribed it into a written text.

Techniques of Data Analysis

The researchers employed the following steps in data analysis: (1) Reading the text, (2) Segmenting the data in the form of clauses, (3) Identifying the types of processes, participants and circumstances, (4) Classifying the clauses into the categories of transitivity process types, (5) Concluding the field of the discourse of the text and (6) Conclusion.

Results and Discussion

The study analyzed the data based on two research questions.

Table 1: An Extract of a Verbal Process

Just as	the poem	states	we	started	on a journey
	Participant	Process type	participant	Process type	circumstance
	Sayer	Verbal	Behaver	Behavioral	Prepositional phrase

Research Question 1: What are the types of transitivity processes and their functional roles used in the tribute of Nana Konadu Agyeman Rawlings to her late husband, Flight Lieutenant Jerry John Rawlings?

The researchers identified the process types used in the text as shown in tables 1 to 6 (See appendix B for more analysis on the process types).

Table 2: An Extract of a Relational Process

<i>One that</i>	<i>was</i>	<i>free and easy</i>
Participant	Process type	participant
Carrier	Relational: attributive	Attribute

Table 3: An Extract of an Existential Process

<i>There</i>	<i>was</i>	<i>so much</i>	<i>I</i>	<i>did not know and understand</i>	<i>Under the wings and roof of Mr. & Mrs. J. O. T. Agyeman.</i>
	Process type	participant	participant	Process type	circumstance
	Existential	Existent	Senser	Mental	Place: spatial

Table 4: An Extract of a Behavioral Process

<i>I</i>	<i>lived</i>	<i>a protected life</i>	<i>under their roof</i>
Participant	Process	Participant	circumstance
Behavior	Behavioral	Phenomenon	Place: spatial

Table 5: An Extract of a Mental Process

<i>Your gift of sharing</i>	<i>knew</i>	<i>no bounds</i>
Participant	Process	Participant
Senser	Mental	Phenomenon

Table 6: An Extract of a Material Process

<i>I</i>	<i>played</i>	<i>my part</i>	<i>in my way</i>
Participant	Process	Participant	Circumstance

Table 7 provides the frequency and percentage of the processes employed in the tribute. From table 7, the study shows that the behavioral process was the dominantly used process with a frequency of 45 representing 38% out of the 118 clauses identified in the tribute. This was followed by the relational process with a frequency of 25 representing 22% of the total number of clauses used. The material and mental processes both had 17 cases each representing 14% each. The verbal process came next with a frequency of 10 representing 9%. The least used process in the tribute was the existential process with a frequency of 3 representing 3% of the clauses identified in the tribute.

Table 7: The processes used in the tribute

Process	Frequency	Percentage
Material	17	14
Mental	17	14
Behavioral	45	38
Existential	3	3
Relational	25	22
Verbal	10	9
Total	118	100

Analysis Behavioral Processes and functions

The behavioral process is the most dominant transitivity process Nana Konadu used in the tribute

with a frequency of 45 representing 38% of the processes used. She used the behavioral process to portray her emotions of pain and agony in the tribute to her beloved husband. The Behavioral processes represent outer manifestations of inner workings, the acting out of processes of consciousness and physiological states (Ewusi-Mensah, 2015). The discussion of some of the behavioral processes employed in the tributes is backed by the behavioral clauses presented below:

- We ^{Behaver} started ^{Behavioral} on a journey. **[BEH. CL. 2]**
- I ^{Behaver} decided ^{Behavioral} not to change for the sake of love. **[BEH. CL. 16]**
- We ^{Behaver} had ^{Behavioral} our ups and downs phenomenon. **[BEH. CL. 26]**
- Our foundation of love for each other ^{Behaver} kept ^{Behavioral} us together. **[BEH. CL. 27]**
- We ^{Behaver} got ^{Behavioral} married on January 29, 1978. **[BEH. CL. 28]**
- Our wedding ^{Behaver} remains ^{Behavioral} a memorable one for me. **[BEH. CL. 37]**
- You ^{Behaver} earn ^{Behavioral} your keep. **[BEH. CL. 44]**

With [BEH. CL. 2] Nana Konadu narrates how their journey of marriage began which was not that rosy especially as they came from completely different backgrounds. She relates it with the poem that she used to introduce her tribute. At the beginning of their relationship, Nana Konadu was adamant to agree to the proposal of Rawlings. As she portrays in [BEH. CL. 16], she decided to forsake her family values to date one whom she describes as *streetwise*. However, she finally gave in and married Rawlings whom, from her expressions in the tribute, she would marry again and again when given the chance. As it turned out, their marriage was not an ever-happy-after-one. They had their challenges as a married couple as she says in [BEH. CL. 26] that they had their ups and downs. She quickly uses [BEH. CL. 27] to indicate that the foundation of their love which was very firm kept them together. No wonder she eulogizes the late husband so much with her kind words. She goes back memory lane and tells her audience about when they got married on January 28, 1978, and talks about how their wedding ceremony was also fresh on her mind that she will always want to remember in [BEH. CL. 28 and 37], Nana Konadu recounts what her father told her about the reasons why girls are educated by their families. The motive of having girls in school according to the father was to have them to be independent and earn their keep as she expresses in [BEH. CL. 44].

- You ^{Behaver} will spend ^{Behavioral} all morning cleaning the house and doing all manner of chores before setting off for work. [BEH. CL. 59]
- I ^{Behaver} could rest and take ^{Behavioral} care of the baby. [BEH. CL. 60]
- My work with the rural and urban communities ^{of Behaver} intensified ^{Behavioral}. [BEH. CL. 78]
- You ^{Behaver} never hesitated ^{Behavioral} to help the passing of laws to protect the vulnerable and the voiceless. [BEH. CL. 84]
- I ^{Behaver} concentrated ^{Behavioral} on empowering the quality of life for them. [BEH. CL. 109]
- So for most, you ^{Behaver} remained ^{the Behavioral} chairman ^{phenomenon}. [BEH. CL. 117]
- For me, you ^{Behaver} will and always remain ^{Behavioral} Jerry. [BEH. CL. 118]

In their marriage, Rawlings was a very supportive husband who always supported her in the home especially when she was delivered of their children. This projects her late husband as a caring and loving father and husband as Nana Konadu uses [BEH. CL. 59 and 60] to tell her audience. As a first lady of the land during her late husband's term in office as president of Ghana, Nana Konadu was passionate about seeing women develop especially those in the rural areas as portrayed in [BEH. CL. 109]. Through the support of her late husband, she was able to achieve her aim. She recounts in [BEH. CL. 78] when it got to a time when her work in the rural communities got intensified but the husband never gave up on her despite the challenges she encountered even with the PNDC. Nana Konadu uses [BEH. CL. 84] to appreciate her late husband's commitment to ensuring justice for the vulnerable and the voiceless in the country by helping to pass laws that protected them. This culminated in the passing of laws such as the PNDC law 111 that protected spouses especially women when their husbands went into eternity and it came to the distribution of properties. Nana Konadu ends her tribute to the love of heart, Rawlings, by admonishing in [BEH. CL. 117 and 118] that as the late husband did not want any political title therefore most people referred to him as Chairman. However, she maintains that he will and always remain Jerry.

Analysis of relational processes and their functions

The relational process indicates the various ways in which a state of being or possession can be expressed through the clause. The relationships expressed in relational processes can be classified into two forms namely, the attributive process and identifying process. With a frequency of 25 representing 21% of the process used, the relational process is the second most used transitivity process that Nana Konadu Agyeman Rawlings used in her tribute to her late husband. She employed the relational process to indicate the deep and emotional relationship that was between her and the late husband. She also used the relational process to show the extraordinary qualities of the former president when he was alive as a husband, a father and a former president of Ghana. According to Adjei and Ewusi-Mensah (2016), the relational process elaborates the relationship between ideas and speaker's beliefs and which can reach their aim of making the reasoning naturally and unconsciously

accepted by the audience. Consider some relational clauses used in the tribute below:

- I_{carrier} **was**_{attributive} innocent_{attribute}. [REL. CL.4]
- you_{carrier} **were**_{attributive} streetwise_{attribute}. [REL. CL.5]
- I_{carrier} **was**_{attributive} who I was_{attribute}. [REL. CL.14]
- A working woman_{token} is_{identifying} a free woman_{value}. [REL. CL.44]
- That_{carrier} **is**_{attributive} all I knew_{attribute}. [REL. CL. 33]
- It_{carrier} **was**_{attributive} not easy_{attribute}. [REL. CL.47]
- We_{token} **were**_{identifying} a team_{value} fighting to improve a collapsed state. [REL. CL. 108]
- Life after June 4, 1979_{carrier} **was**_{attributive} never a laid back_{attribute}. [REL. CL. 65]
- You_{carrier} **were**_{attributive} passionate and open hearted_{attribute}. [REL. CL. 68]
- They_{carrier} **are**_{attributive} a testament to your concern for the nation_{attribute}. [REL. CL.80]

In [REL. CL. 4 and 5], Nana Konadu recounts how she was when she met the husband, Rawlings, by using the expression ‘*I was innocent*’ and indicates a contrast between herself and her fiancé then with the clause ‘*you were streetwise*’.

Through the relational process, she affirms the solid support she had from the husband during her days as the Lady of the country. She also paints a picture of how *passionate* and *open hearted* the ex-president was towards their family and the people that came around them in [REL. CL. 65]. The audience are also told about how Ghanaian women were relieved of the harassment and abuse they suffered when their spouses passed on by getting the PNDC Law 111 passed. This, she says ‘*They are a testament to your concern for the nation*, [REL. CL. 80].

Analysis of material processes and their functions

Material processes basically involve physical or tangible actions. This is reflected in the tribute by Nana Konadu Agyeman Rawlings to her late husband, Ft. Lt. JJ Rawlings. In the tribute, these processes are used to demonstrate the personal actions effected by the late former president during

his tenure of office. The material process being one of the major process types identified in the tribute is a corroboration of the assertion by Halliday and Matthiessen (2014) that the major and frequent process types are material, mental and relational. Nana Konadu resonates the selflessness of her husband in his stewardship to the nation through the use of language. The specific actions and doings that were identified included verbs such as *stand, work, will bring, made, did, listening, gave, do not make, etc.* These material processes point to physical involvement of the late President Rawlings as a leader in building his nation during the days of the revolution. In [MAT. CL. 106], Nana Konadu uses the clause *As you_{actor} worked_{material} assiduously on state matters_{goal}* to underscore the hardworking spirit of her late husband towards the State. This also reinforced the selfless nature of the former President. The use of the actor *you* in a number of the clauses in reference to the former President emphasizes his singular contribution and involvement in the nation-building process. The participant roles identified were *actor, goal and scope*. The actor and goal are predominant and this signifies the fact that the clauses are action-oriented and directed towards the building of the nation.

Even though Nana Konadu’s tribute was to the memory of her late husband, she somehow was able to bring to the fore her own personal contributions in support of her husband to build the nation as reflected in the clause [MAT. CL. 83] *I_{actor} worked_{material} assiduously on empowering the Ghanaian women_{goal}*. This discussion is mainly predicated on the material clauses presented below.

- You_{Actor} *do not make_{material} man_{goal} your pillow.* [MAT. CL. 40]
- You_{actor} *stand_{material} on your own_{goal}* [MAT. CL. 41]
- You_{actor} *will bring_{material} different people_{goal} into our apartment, strangers and friends for tea, coffee and any meal_{scope} you_{actor} could lay_{material} your hands on_{goal} in our kitchen_{circumstance}.* [MAT. CL. 52]
- You_{actor} *made_{material} me_{goal} your eyes and ears of what was going on in the country_{scope}.* [MAT. CL. 77]
- We_{actor} *were able to make_{material} the fight for women and children a reality_{goal}* [MAT. CL. 79]

- *I* ^{actor} *worked* ^{material} *assiduously* ^{on} *empowering the Ghanaian women* ^{goal}. [MAT. CL. 83]
- *After listening to my rationale* ^{circumstance} *you* ^{actor} *gave* ^{material} *me* ^{recipient} *a thumps up to continue* ^{goal}. [MAT. CL. 92]
- *As you* ^{actor} *worked* ^{material} *assiduously* ^{on} *state matters* ^{goal}. [MAT. CL. 106]
- *You* ^{actor} *did* ^{material} *your best* ^{goal}. [MAT. CL. 109]

Nana Konadu also uses material clauses in the tribute to underline the role that she and her husband played in managing their young family in the wake of the revolution. In [MAT. CL. 73], she uses the actor *I*, the material process *could bring*, the goal *the girls* and the circumstance *over to visit fortnightly* to reminisce the fact that staying together was not possible under the prevailing circumstances so they had to strategise in order to consolidate their mushrooming family. She brings to light through the employment of the material clause *You* ^{actor} *took* ^{material} *me* ^{goal} *as I am* ^{circumstance} [MAT. CL. 17] the accommodating and compromising attitude of her late husband. The clauses below provide backbone to the analysis above.

- *You* ^{actor} *took* ^{material} *me* ^{goal} *as I am* ^{circumstance}. [MAT. CL. 17]
- *You* ^{actor} *do not make* ^{material} *man* ^{goal} *your pillow*. [MAT. CL. 40]
- *You* ^{actor} *stand* ^{material} *on your own* ^{goal}. [MAT. CL. 41]
- *I* ^{actor} *could bring* ^{material} *the girls* ^{goal} *over to visit fortnightly* ^{circumstance}. [MAT. CL. 73]

Analysis of mental processes and their functions
Mental processes form a semantic category that represents what goes on in the internal world of the mind unlike what happens in the external world. Verbs of cognition, perception, desideration and emotion usually refer to this kind of process (Thompson, 2014). In the tribute, mental verbs such as *understood*, *wanted*, *learned*, *knew*, *saw*, *decided*, *believe*, *know*, etc. have been used to reinforce emotional outburst of the mourner. Nana Konadu Agyeman Rawlings used mental processes in the tribute to foreground the kind of relationship that existed between her and her late husband, Ft. Lf. JJ Rawlings and the extent to which she would miss him. This is demonstrated in her use of sensors

like *I*, *You* and *We* to indicate the fact that they were individual beings yet one entity in their marriage. Mental processes such as *understood* [MENT. CL. 16], *know* [MENT. CL. 102], *learned* [MENT. CL. 46] and *believe* [MENT. CL. 104] give flesh to the bond of oneness expressed by the sensors. In spite of the separation between them, Nana Konadu still sees this bond of oneness exist between her and her husband as is illustrated in [MENT. CL. 102] *I* ^{senser} *know* ^{mental} *that God created us for each other* ^{phenomenon}.

Nana Konadu Agyeman Rawlings did not use mental processes and participants to only show the relationship that existed between her and her late husband but also that which existed between her husband and the nation as a whole. *Your care and concern* ^{senser} *knew* ^{mental} *no bounds* ^{phenomenon}. [MENT. CL. 51] and *I* ^{senser} *saw* ^{mental} *less of you due to your busy schedules* ^{phenomenon}. [MENT. CL. 56] were crystal evidence of the former President's immense contributions to his people and nation. The mental clauses below were used to give credence to the discussion above.

- *You* ^{senser} *finally understood* ^{mental} *me* ^{phenomenon}. [MENT. CL. 16]
- *You* ^{senser} *wanted* ^{mental} *us to elope and get married* ^{phenomenon}. [MENT. CL. 28]
- *I* ^{senser} *learned* ^{mental} *to move into another family of just us* ^{phenomenon}. [MENT. CL. 46]
- *Your care and concern* ^{senser} *knew* ^{mental} *no bounds* ^{phenomenon}. [MENT. CL. 51]
- *I* ^{senser} *saw* ^{mental} *less of you due to your busy schedules* ^{phenomenon}. [MENT. CL. 56]
- *You* ^{senser} *sought to take care of your young family*. [MENT. CL. 60]
- *You* ^{senser} *decided to name* ^{mental} *our daughter "Zenator" which meant let the darkness end* ^{phenomenon}. [MENT. CL. 62]
- *Your gift of sharing* ^{senser} *knew* ^{mental} *no bounds* ^{phenomenon}. [MENT. CL. 70]
- *I* ^{senser} *knew* ^{mental} *my passion to transform and empower the lives of women could become a reality* ^{phenomenon}. [MENT. CL. 84]
- *I* ^{senser} *know* ^{mental} *that God created us for each other* ^{phenomenon}. [MENT. CL. 102]
- *We* ^{senser} *believe* ^{mental} *in each other and in our dream of making Ghana* ^{phenomenon}. [MENT. CL. 104]

Analysis of the Verbal Processes and their functions
The verbal process was employed by the widow, Nana Konadu Agyeman Rawlings, to verbalize her inner thoughts relative to the lifelong journey that she shared with her late husband. Nana Konadu generally uses verbal processes in the tribute to express various verbal actions to posthumously portray the late husband as one who was an ideal husband who will never give up on his lover no matter the situation. Consider some verbal clauses used in the tribute below:

- The poem _{Sayer} states _{Verb} [VERB. CL. 1]
- You _{Sayer} sometimes called _{Verb} me snooty _{Verbiage}. [VERB. CL.22]
- I _{Sayer} said _{Verb} it was based on my family values _{Verbiage}. [VERB. CL.25]
- I _{Sayer} said _{Verb} it did not sit well with me _{Verbiage}. [VERB. CL.32]

As it is common with most tributes, Nana Konadu in her tribute begins with a poem that signifies the deep affection that existed between her and her late husband during the budding stage of their lifelong journey till the last of the husband on earth. She uses the [VERB. CL. 1] to reiterate what the poem says that could be related to their relationship. In [VERB. CL. 22], she tells her audience the pet name that Rawlings called her. This indicates that kind of romantic relationship which may not be far from right to describe the two as love birds. [VERB. CL. 25 and 32] are used to show how her upbringing was different from that of the fiancé whom in the tribute she describes as *streetwise* and herself, *innocent*. This indicates that Nana Konadu and the lover, Rawlings, came from a separate world but love binds them together with a cord that could not be broken by anyone or anything.

- You _{Sayer} quickly told _{Verb} me _{Receiver} you were just tricking me to see my reaction _{Verbiage}. [VERB. CL.33]
- I _{Sayer} dare say _{Verb} we did not do a bad job _{Verbiage}. [VERB. CL.107]
- You _{Sayer} always said _{Verb} you did not need titles to define you _{Verbiage} [VERB. CL.113]
- You _{Sayer} also said _{Verb} you did not need a political title _{Verbiage} [VERB. CL.115]

The audience is told by Nana Konadu how Rawlings proposed they elope and had their wedding elsewhere but as she puts it he *quickly told* her it

was a mere trick in [VERB. CL.33]. This indicates that there was indeed love between the two that especially Rawlings was ever ready to do what it would take him to have the two of them get married. One may not be wrong to conclude that the lovers would have eloped to marry if Nana Konadu had agreed. Nana Konadu narrates how meticulous they worked as a team to bring back what she describes as a broken economy in [VERB. CL.107]. This tells the audience that indeed as lovers they went through thick and thin to build the country and so they need to be commended for their enormous contribution to the development of the nation Ghana. In [VERB. CL.113 and 115], Nana Konadu tells her audience about how selfless the personality Rawlings was.

Analysis of existential processes and their functions

The existential process represents the processes of existing and happening. It indicates the existence of an entity and sometimes reveals the location of the existence. In these types of clauses, the word *there* is the dummy subject and therefore has no representational function in the transitivity structure of the clause. Conversely, it serves to show the feature of existence, and it is needed interpersonally as subject (Halliday & Matthiessen, 2004, p.257). In her tribute, Nana Konadu uses the existential process the least with a frequency of six (6) representing 5% of the total number of processes used. Below are some of the clauses in the tribute that contain the existential process:

- There _{subject} was _{existential} so much I did not know _{existent}. [EXT. CL.6]
- There _{subject} was _{existential} nothing I could do about it _{existent}. [EXT. CL.19]
- There _{subject} was _{existential} no task too tiresome and burdensome for you _{existent}. [EXT. CL.59]

Nana Konadu tells her audience in [EXT. CL. 6] that her situation at the time of her meeting Rawlings was one of ignorance of the happenings on the street. This confirms her claim in [REL. CL. 4] that she was *innocent* and that Rawlings was *streetwise* [REL. CL. 5]. In [EXT. CL.19], Nana Konadu recounts her way of upbringing by her parents that she saw she could not indulge in anything that went contrary to her family values. She expresses how she knew

the late husband as one who was very hardworking and resilient in [EXT. CL. 59]. As it is common with the existential process, there is a dummy subject for clauses 6, 19 and 59.

Research Question 2: What are the participants and circumstances used in the tribute and their functions?

According to table 8, the highest used participant is the behavior with a frequency of 30 representing 26% of the total number of participants used in the tribute. This is followed by the carrier and behavior participants with a frequency of 13 each representing 11% respectively. The next is the attribute with 12 appearances representing 10%;

the senser follows with a frequency of 11 representing 10%, the actor had a frequency of 8 representing 7%, the phenomenon had a frequency of 5 representing 4%. The sayer also occurs 5 times representing 4%. The target had a frequency of 3 representing 3% and the least participant used in the tribute is the verbiage having a frequency of 2 representing 2%. Nana Konadu uses the participants to represent thing or people involved in carrying out the process, or thing or people affected by the process in her tribute to her late husband. Each process in transitivity system she employs has its key participants, but sometimes there are additional participants.

Table 8: The participants and circumstances used in the text

Process	Participant			Circumstance
Material	Actor 8 (7%)	Goal 5 (4%)	Beneficiary 3 (3%)	Extent 12 (11%)
Mental	Senser 11 (10%)	Phenomenon 5 (4%)		Manner 14 (13%)
Behavioral	Behavior 32 (28%)	Behavior 13 (11%)		Matter 42 (38%)
Verbal	Sayer 5 (4%)	Target 3 (3%)	Verbiage 2 (2%)	Cause 10 (10%)
Existential	Existent 3 (3%)			Role 3 (3%)
Relational	Carrier 13 (11%)	Attribute 12 (10%)		Location 23 (22%)

There were 105 circumstances used in the tribute. Matter as a circumstance was used 40 times representing 38% of the total circumstances Nana Konadu uses in the tribute. This makes matter the most frequently used circumstance followed by location having a frequency of 23 representing 22%. manner has a frequency of 14 representing 13%. Extent came next with the frequency of 12 representing 11%. The least used circumstance in the tribute was role appearing only 5 times representing 5% of the total number of circumstances used in the tribute.

Summary of findings and conclusions

This paper aimed to do a transitivity analysis of a tribute to the late Former President of Ghana, Ft. Lt. Jerry John Rawlings by Nana Konadu Agyeman Rawlings. The researchers set out to find the processes, participants, and circumstances that Nana Konadu used in her tribute to her late husband. The paper adopted the Systemic Functional Grammar (SFG) theory propounded by Michael Halliday (1967) as the theoretical framework. The paper discovered that the writer, Nana Konadu Agyeman Rawlings used all the six transitivity processes: material, mental, behavioral, existential, verbal and relational in her tribute to her late husband, the former president of Ghana, Ft. Lt.

Jerry John Rawlings. Out of the 118 clauses identified in the text, the most used transitivity process was behavioral with a frequency of 45 representing a percentage of 38 of all the processes employed. According to Halliday (1967), the behavioral processes are semantically mid-way between material and mental processes. This means that a large number of the processes Nana Konadu used in the tribute involved physiological and psychological behavior. With this, she was able to connect well with the reader/ listener of the text.

The second most used process type was the relational process with a frequency of 25 representing 22%. Halliday says that the relational process portrays a state of being. In other words, a relation is being set up between two distinct participants without implying that one participant impacts another whatsoever. This implies that the second-highest process used portrayed a state of being. Nana Konadu employed the relational process to describe the kind of relationship that existed between her and her husband. She also used the same process to describe the personality of Jerry Rawlings whom she admired so much. These processes are followed by the other processes such as material and mental 17% each, verbal, 10% with the existential process being the least process used

with 3%. With these process types, participants and circumstance, Nana Konadu Agyeman Rawlings was successful in projecting her message meaningfully to her audience.

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APPENDIX A: TRIBUTE BY NANA KONADU AGYEMAN RAWLINGS TO FORMER PRESIDENT FLT. LT. JERRY JOHN RAWLINGS

Just as the poem states, we started on a journey, one that was free and easy. I was innocent and you were streetwise. There was so much I did not know and understand outside the wings and home of Mr. and Mrs. J.O.T. Agyeman. Since I had lived a very protected life under their roof, I had to learn how to be streetwise, move along with my friends and acquaintances. But it still did not sit well with me. It went against the upbringing I had intensively received under the roof of my parents. After several trials, I decided a leopard never changes its spot. I was who I was. Based on family values, I decided not to change for the sake of love. You finally understood me and took me as I am. I was who I was and there was nothing I could do about it. You sometimes called me snooty. I refused to accept that. I said it was based on my family values. We had our ups and downs. However, our foundation of love for each other kept us together. We got married on January 29, 1978. I recall you wanted us to elope and get married. Again, I said it did not sit well with me. Again, I said no. You quickly told me you were just tricking me to see my reaction. The family was very important to me. That is all I knew. So eloping to have a wedding without my family was out of the question. Our wedding remains a memorable one for me. It wasn't a military wedding because of your disillusionment with the military government and the armed forces at the time. I do remember my father's words "There are several reasons we send girls to school. So that when you get married you do not make a man your pillow. You stand on your own and earn your keep." He advised you to encourage me with my endeavors because a working woman is a free woman. We were married and I learned to move into another family of just us. It was not easy but I knew I had you as my support so I pushed on. With the birth of our first child, your care and concern knew no bounds. You will spend all morning cleaning the house and doing all manner

of chores before setting off for work so I could rest and take care of the baby. You took pride in your fatherly duties. There was no task too tiresome and burdensome for you as you sought to take care of your young family. The scarcity of goods in the country made things difficult for everyone and so you decided to name our daughter "Zenator" which meant let the darkness end.

The next few months had me in a constant state of fear as you were arrested a countless number of times by the military intelligence culminating in the historic trial after the May 15 uprising. Life after June 4, 1979, was never laid back. It was a roller coaster. "But then our past could steep and rough and clouds obscured the sun as problems raised the worried head, we indeed lost our sense of fun but love was there through the trouble to ease the hurt away." Our home went from our little oasis to an open refuge for all manner of people that believed in your course. You were passionate and open-hearted sharing all you had without a thought of yourself. After the arrival of our daughter, Yaa Asantewaa, it felt like the nation was at the peak of hardship. Despite this, Jerry, your gift of sharing knew no bounds. You will bring different people into our apartment, strangers, and friends for tea, coffee, and any meal you could lay your hands on in our kitchen. I tried countless times to hide the meager provision we had for the children but somehow you always discovered my stash mashed to the mirth of your friends. After the 1981 revolution started, with all the difficulties of running a collapsed state, I saw less of you due to your busy schedules. When the restructuring and reconstruction took off, improvements to the national economy were visible and I could bring the girls over to visit fortnightly. They never could hide their excitement. When Amina and Kimarthy were born, my work with the rural and urban communities intensified. You made me your eyes and ears of what was going on in the country. You trusted the integrity and astuteness of our woman folk to give a good assessment on the ground. With your help and support, we were able to make the fight for women and children a reality with the passing of the interstate succession law, family accountability law and all laws passed on behalf of Ghanaian women and children. They are a testament to your concern for the nation. When you were made aware of the difficulties women were facing in the country, you never hesitated to help the passing of laws to protect the vulnerable and

the voiceless. From 1983 – 1992, I worked assiduously on empowering Ghanaian women. I knew my passion to transform and empower the lives of women could become a reality. I had a dream of improving the lives of the urban poor communities through women. But it remained a dream since I could not do anything without passing through the People's Defense who by way disagreed with my style. I changed lanes like a sports car pushing past trucks driving side by side. I decided to move away from the urban areas and concentrate on rural women. I squeezed through and started working with rural women and rural communities from the north to the south, east to west of Ghana. Reports got to you that I was disturbing the people's defense committees. After listening to my rationale you gave me a thumbs up to continue. You helped me by accepting my issues and getting laws passed to support women in Ghana and many fields. With all opposition I got in the PNDC government, only one male appointee supported me, B. B. D. Asamoah who urged me on with the women's program I was doing. He explained to you my intentions and the importance of allowing me to develop the women in Ghana to become self-sufficient and economically sound since they hold half of the sky. So their empowerment will reflect on how the children in Ghana will grow and develop as well. You expected me to prove my worth refusing to help my organization financially and challenging me flatly to raise my funds if I felt my course was important enough. I appreciate the importance of separating my NGO women's movement work from government business. I went all around the world, holding fundraising and shamelessly negotiating with different sectors for opportunities for our women and children in Ghana. Jerry, I know that God created us for each other, and today we make a formidable team notwithstanding the ups and downs of life.

We believe in each other and in our dream of making Ghana, a country we could all be proud of. One to set the pace for our continent. I dare say we did not do a bad job. As you worked assiduously on state matters, I concentrated on empowering the quality of life for them. Irrespective of their origin or creed, we were a team fighting to improve a collapsed state into one of the potential prospects for all. You did your best and I played my part in my way. You always said you did not need titles to define you so you remained Flt. Lt. Jerry John Rawlings. You also said you did not need a political title to influence the party to do what is right for

Ghana. So for most, you remained chairman, for me you will and always remain Jerry, my love, my life partner, my friend. You were for Ghana and then for me. I say farewell with the word of Rich Orwell:

He is a collides
The Lilly's perfume
He is the bud on the branch
The rich cream of the foxes
The shy gaze of a fon
The small cloud caught in a crate
Rest in perfect peace, my love
May you watch over us all

APPENDIX B: CLAUSES AND THE TRANSITIVITY PROCESSES IDENTIFIED

Clauses

1. The poem states (verbal)
2. We started on a journey (behavioral)
3. That was free and easy (relational)
4. I was innocent (relational)
5. you were streetwise (relational)
6. There was so much I did not know (existential)
7. I did not know. (Mental)
8. Since I had lived a very protected life under their roof (behavioral)
9. I had to learn how to be streetwise (behavioral)
10. But it still did not sit well with me (behavioral)
11. It went against my upbringing (behavioral)
12. I had intensively received under the roof of my parents (behavioral)
13. I decided (behavioral)
14. A leopard never changes its spot (behavioral)
15. I was who I was (relational)
16. I decided not to change for the sake of love. (behavioral)
17. You finally understood me (mental)
18. You took me as I am. (material)
19. I was who I was. (relational)
20. there was nothing I could do about it. (existential)
21. I could do about it. (Material)
22. You sometimes called me snooty. (Verbal)
23. I refused to accept that. (behavioral)
24. I said (Verbal)
25. it was based on my family values. (behavioral)
26. We had our ups and downs. (behavioral)
27. our foundation of love for each other kept us together. (behavioral)
28. We got married on January 29, 1978. (behavioral)
29. I recall (mental)
30. you wanted us to elope and gEt married. (mental)
31. I said (verbal)
32. it did not sit well with me. (material)
33. You quickly told me you were just tricking me to see my reaction. (verbal)
34. The family was very important to me. (relational)
35. That is all I knew. (relational)
36. So eloping to have a wedding without my family was out of the question. (relational)
37. Our wedding remains a memorable one for me. (behavioral)
38. It wasn't a military wedding. (relational)
39. There are several reasons (relational)
40. we send girls to school. (behavioral)
41. you get married (behavioral)
42. you do not make a man your pillow. (material)
43. You stand on your own (material)
44. You earn your keep (behavioral)
45. He advised you to encourage me (verbal)
46. a working woman is a free woman. (relational)
47. We were married (relational)
48. I learned to move into another family of just us. (mental)
49. It was not easy but (relational)
50. I knew (mental)
51. I had you as my support (relational)
52. I pushed on. (material)
53. Your care and concern knew no bounds. (mental)
54. You will bring different people into our apartment, strangers, and friends for tea, coffee, and any meal you could lay your hands on in our kitchen. (material)

55. I tried countless times to hide the meager provision (behavioral)
56. we had for the children but somehow (behavioral)
57. you always discovered my stash mashed to the mirth of your friends. (mental)
58. I saw less of you due to your busy schedules. (mental)
59. You will spend all morning cleaning the house and doing all manner of chores before setting off for work (behavioral)
60. I could rest and take care of the baby. (behavioral)
61. There was no task too tiresome and burdensome for you as (existential)
62. You sought to take care of your young family. (mental)
63. The scarcity of goods in the country made things difficult for everyone and so (behavioral)
64. You decided to name our daughter "Zenator" which meant let the darkness end. (mental)
65. The next few months had me in a constant state of fear as (relational)
66. you were arrested a countless number of times (behavioral)
67. Life after June 4, 1979, was never laid back. (relational)
68. It was a roller coaster. (relational)
69. Our home went from our little oasis to an open refuge for all manner of people that believed in your course. (behavioral)
70. You were passionate and open-hearted sharing all you had without a thought of yourself. (relational)
71. It felt as the nation was at the peak of hardship. (mental)
72. Your gift of sharing knew no bounds. (mental)
73. The restructuring and reconstruction took off, (behavioral)
74. improvements to the national economy were clearly visible and (relational)
75. I could bring the girls over to visit fortnightly. (material)
76. They never could hide their excitement. (behavioral)
77. Amina and Kimarthy were born, (relational)
78. My work with the rural and urban communities intensified. (behavioral)
79. You made me your eyes and ears of what was going on in the country. (material)
80. You trusted the integrity and astuteness of our womanfolk to give a good assessment on the ground. (behavioral)
81. we were able to make the fight for women and children a reality (material)
82. They are a testament to your concern for the nation. (relational)
83. When you were made aware of the difficulties women were facing in the country, (behavioral)
84. you never hesitated to help the passing of laws to protect the vulnerable and the voiceless. (behavioral)
85. I worked assiduously on empowering Ghanaian women. (material)
86. I knew my passion to transform and empower the lives of women could become a reality. (mental)
87. I had a dream of improving the lives of the urban poor communities through women. (behavioral)
88. But it remained a dream (existential)
89. since I could not do anything without passing through the People's Defense who by way disagreed with my style. (material)
90. I changed lanes like a sports car pushing past trucks driving side by side. (behavioral)
91. I decided to move away from the urban areas and concentrate on rural women. (behavioral)
92. I squeezed through and started working with rural women and rural communities from the north to the south, east to west of Ghana. (material)
93. Reports got to you that I was disturbing the people's defense committees. (behavioral)
94. After listening to my rationale you gave me a thumbs up to continue. (material)

95. You helped me by accepting my issues and getting laws passed to support women in Ghana and many fields. (behavioral)
96. With all opposition I got in the PNDC government, only one male appointee supported me, (behavioral)
97. B. B. D. Asamoah urged me on with the women's program I was doing. (behavioral)
98. He explained to you my intentions and the importance of allowing me to develop the women in Ghana to become self-sufficient and economically sound since they hold half of the sky. (verbal)
99. So their empowerment will reflect on how the children in Ghana will grow and develop as well. (behavioral)
100. You expected me to prove my worth refusing to help my organization financially and (mental)
101. You challenging me flatly to raise my funds if I felt my course was important enough. (behavioral)
102. I appreciate the importance of separating my NGO women's movement work from government business. (behavioral)
103. I went all around the world, (behavioral)
104. I know that God created us for each other (mental)
105. and today we make a formidable team notwithstanding the ups and downs of life. (relational)
106. We believe in each other and our dream making Ghana (mental)
107. I dare say we did not do a bad job. (verbal)
108. As you worked assiduously on state matters. (material)
109. I concentrated on empowering the quality of life for them. (behavioral)
110. W was a team fighting to improve a collapsed state into one of the potential prospects for all. (relational)
111. You did your best (material)
112. I played my part in my way. (material)
113. You always said you did not need titles to define you (verbal)
114. you remained Flt. Left. Jerry John Rawlings. (behavioral)
115. You also said you did not need a political (verbal)
116. What is right for Ghana (relational)
117. You remained chairman. (behavioral)
118. For me, you will and always remain Jerry. (behavioral)