

Transitivity system in the discourse of corruption in Ayi Kwei Armah's *The beautiful ones are not yet born*

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Abstract

*The aim of this study is to discover the transitivity system in the discourse of corruption in *The Beautiful Ones Are Not Yet Born*. Textual data was gotten by purposively selecting clauses that purport corruption from different pages in the novel. Clauses that are related in theme and are within the same pages were struck into the same excerpt for ease in analysis, while clauses that are not related in terms of theme, e.g., the same characters being discussed, are put apart in different excerpts from 1 to 11. Halliday's transitivity theory forms the theoretical framework used for this study. The clauses were labeled into their transitivity components and further analysed, quantitatively, qualitatively, and statistically. From the result gotten, it was revealed that the material process ranked highest, with 68% indicating that in the discourse of corruption a lot of doings and physical activities go on with the participants, actors (27%), searching for their*

corrupt goals (33%). The material process was followed by the mental and relational processes with 11.2%, respectively, revealing that psychological and relational activities also transpire with the participants, the sensors, the carriers, etc. The verbal process (5%) ranks third, indicating that little talk is done by the participants, perhaps in order not to reveal much of their corrupt practices. Very little of behavioural and existential activities happen in the discourse, as both processes rank fourth and fifth with 2.5% and 1.2%), respectively. Again, all the circumstantial components appeared in the discourse of corruption in the text, showing a rich description of the concept in the text.

Keywords: *transitivity, corruption, Ayi Kwei Armah, the beautiful ones are not yet born*

Introduction

Language has been proven to be the primary and most sufficient way human beings express their experiences in this physical life. Truly, language is an important tool for representing our experiences to others as well as ourselves. It is a system of arbitrary symbols used by human speakers to communicate what they feel, see, think, and experience generally, whether in the physical world or in their imaginative or spiritual domains. The experiences, on the other hand, serve as a profound source of inspiration for users of language to find what to communicate. A process is thereby created as speakers have experiences and they try to express these experiences using the system of language-an organized structure, full of processes, for communication. Language as a system of organized processes was initiated by Michael Halliday in 1967 and forms part of his Systemic

Functional Linguistics. Users of language, whether writers or speakers, therefore have the obligation to make certain word choices from this system of language to accurately capture or represent their experiences and create intended meaning. This means that language creates meaning, and meaning is created only by following or using the right systemic structures-that is, the right grammatical structures for making meaning. Michael Halliday, who sees language as a system whose primary purpose and function is to create meaning, holds that there are three types of meaning that language creates: the ideational meaning, the interpersonal meaning, and the textual meaning. The ideational branches into experiential or logical metafunction and is concerned with the presentation of social realities. Interpersonal metafunction is the interchange of social communication to establish a relationship. The category of organizing modes of communication is the textual metafunction. For the sake of scope and interest, the experiential metafunction that relates with the experiences people have constitutes the focus of this present study and will be explicated in the literary text of renowned novelist Ayi Kwei Armah in his award-winning novel, *The Beautiful Ones Are Not Yet Born*. As introduced by Halliday (1980), the transitivity system will be used to capture these experiences delivered by Armah, especially as it concerns the discourse of corruption, which is today the bane of many African countries (Transparency International, 2020).

Theoretical framework

The transitivity approach to linguistic study propounded by Halliday (1967) and further developed by other scholars like Eggins (1994) and Halliday and Matthiessen (2004) is the theoretical framework for this study. This transitivity system is

categorized under the ideational metafunctions of language in Halliday's Systemic Functional Grammar (SFG). Transitivity deals with the capturing of the experiences of the world in the mind as processes passed across as verbs. The analysis of transitivity patterns in SFG involves identifying and accounting for different process types, participants, and circumstances in clauses. According to Eggins (1994), 'the different kinds of processes constitute the major system that expresses the meaning of any clause and determines the role of the associated participants occurring in different configurations.' These processes are expressed by verb phrases in clauses. There are six process types, namely: 1. Material: Processes of doing (e.g., driving, studying), with its participants as actor, goal, range, receiver, possessor and possessed. 2. Mental: Processes of sensing (e.g., thinking, feeling), with its participants as sensor and phenomenon. 3. Verbal: Processes of saying (e.g., telling, asking), with its participants as sayer, verbiage, and receiver. 4. Behavioral: Processes of behaving (e.g., smiling, crying), with its participants as behavior and behavior. 5. Existential: Processes of existing (e.g., there is, there are), with its participant as existent. 6. Relational: Processes of being (e.g., becoming, seeming), with its participants as carrier, identifying, attributive or possessive attributes. Each process type associates with specific circumstances of manner, location, time, condition, matter, role and accompaniment, thereby contributing to the overall meaning of the clause.

Synopsis of the novel *The beautiful ones are not yet born*

Among the three novels and works of Ayi Kwei Armah, *The Beautiful Ones Are Not Yet Born* seems to be the most popular and highly acclaimed. It is a novel that captures the postcolonial

Ghanaian state with her new African leaders and the pervasive corrupt practices in every sector. The story revolves around a nameless young man, simply referred to as ‘the man’ in the novel, who refuses to throw in the towel to be corrupt, even when his most loved persons, like his wife, Oyo, and her mother, push him to do so. He is resolute about not taking bribes from the timber merchant—to the timber merchant’s fury, as was the practice in Ghana—and even advises the cleaner in his office not to corrupt the lottery officials. His classmate and friend, Koomson, a political leader, lives glamorously, amassing the nation’s wealth to the extent that the man’s wife begins to disparage his husband as not knowing what is best for him. In the end, however, the military takes over and seeks those corrupt politicians to deal with. The man turns around to save Koomson, and even in the process, he participates in the same corruption he ever fought.

Literature review

A lot of research has been done on *The Beautiful Ones Are Not Yet Born*, just as many scholars have also applied the framework of transitivity to many literary works and to other discourses too. For example, Yokossi (2022), whose work is relatively recent and imbedded in linguistic analysis, explores Armah’s choice of words, considering both the situational and cultural contexts to uncover unwritten meanings and uses lexical items and sequences of events, like chains of clauses and sentences, to maintain focus in his texts. A mixed-method approach, combining quantitative and qualitative analysis, was used to achieve the research objectives, while the components of lexical relations served as the theoretical platform for analysis. The findings showed that expectancy relations are the most prevalent type of lexical relation in both excerpts as against the taxonomic lexical relation.

Maledo (2020) also did seminal work on signs and social meaning in two novels, *The Beautiful Ones Are Not Yet Born* and *Fragments*. While previous studies have mainly focused on literary interpretations of these signs, Maledo explores their semiotic implications. Using Charles Sanders Peirce's semiotic theory as a framework, the study argues that language functions as a system of signs, providing a clear perspective on how meaning is communicated in texts. Excerpts were taken from the two novels to establish the signs and their meanings. Focusing on *The Beautiful Ones Are Not Yet Born*, because it is the text for the present study, the findings reveal that the semiotic signs in Armah's novel highlight themes of corruption, materialism, and the rejection of traditional African values in post-independence Ghanaian society.

From the literary perspective, whose literature is more replete than from the linguistic corner, Ganaie, Jabeen, and Mir (2007) did a literary analysis showing a true picture of African society by discussing certain themes (political and social corruption) found in Ayi Kwei Armah's *The Beautiful Ones Are Not Yet Born*. The renowned Ghanaian novelist is recognized by Ganaie, Jabeen, and Mir (2007) for his innovative approach to addressing post-colonial African issues as he diverges from cultural and sociological explorations to address more pressing issues, especially as it relates to corruption and leadership incompetence spread out in Africa, and in Ghana particularly. Armah's works, as reported by the trio, span a range of genres, including a classical allegory, a semi-autobiographical bildungsroman, a polemical roman à thèse, an epic, and a historical novel. Onwueme (1990) captured the many undignifying criticisms that *The Beautiful Ones Are Not Yet Born* has been subjected to. In short, in Onwueme's words, she could

not recall any literary work that has gained massive ‘undignifying trial’ like Armah’s work. Armah, instead of using images that will enhance hope, progress, augmentation, or increase like his counterparts—Achebe, Ngugi, Soyinka, Ama Ata Aidoo—Onwueme reports that Armah dissents to present images of decay (clamminess, slime, lubricity, mucus, urine) and pejorism captured by corruption (decay, rot, decomposition, dwindling, especially in the African setting. Onwueme, therefore, reports that Armah’s capture of rot and decay in *The Beautiful Ones Are Not Yet Born* is not antithetical to growth or development, but that rot and decay serve as complementary elements to the cycle of transformation or system evolution, citing an example that in real life, a tuber of yam must first be buried to rot before it can sprout new growth. The works reviewed above and many others not captured here have been done on *The Beautiful Ones Are Not Yet Born*. However, little or nothing seems to have been done on the application of the transitivity system of SFG on the discourse of corruption in the novel.

Research methodology

A mixed research method is employed for data analysis. This entails a descriptive qualitative and quantitative research design. A textual analytical tool was used to extract data primarily sourced from Ayi Kwei Armah's *The Beautiful Ones Are Not Yet Born* and subjected to analysis by quality description of the components of transitivity in the selected clauses. Purposive sampling technique was used to collect data from the novel of focus. The intentionally selected clauses embody the discourse on corruption in the novel, and they were extracted from different pages of the novels depending on if the clauses relate to corruption with a view to establishing their linguistic significance

while disregarding others that do not bear any linguistic significance to the theme of corruption. The complex clauses were broken down into simple clauses and numbered for easy classification. A quantitative method was applied in assigning statistical figures to the data to show which part of the transitivity elements—processes, participants, and circumstances—are employed higher in the data selected. Percentage formula was used to derive the percentage indices of the transitivity elements. The clauses were then subjected to transitivity analysis, an analytical framework, to reveal the processes, participants, and circumstances, and further described and analysed qualitatively and statistically.

Data presentation and analysis

Key: MaP= Material Process; MeP= Mental Process; BeP=Behavioural Process; VeP= Verbal Process; ExP= Existential Process; ReP= Relational Process; Ac= actor; G= goal; B= beneficiary; R= range; S= sener; P= phenomenon; Sy=sayer; Rc= receiver; Vb= verbiage; eX= existent; Addr= addressee; T= token; V= value; Cr= carrier; Atr= attribute; Pos= possessor; Posd= possessed; C= circumstance: Cl= location; Cm= manner; Cca= cause; Cc= condition; Ca= accompaniment; Cmt= matter; Cro= role; Ag= agent; Beh= behavior; Bhv= behavior; Percentage = smaller value (part) divided by whole value, multiplied by 100.

NB: Embedded or projected clauses, whose transitivity elements are captured within other clauses, are labeled, and their transitivity elements placed in coiled brackets. The complex and compound clauses are also analysed accordingly.

Extract 1

In the end (Ct) not many of the boxes (Ac) were put out (MaP), though there was (ExP) a lot (eX) {Vb} said (VeP) about the large amount of money (Cma) paid (MaP) for them (Cca). Pg8.

Extract 2

‘And everybody (Sy) says (VeP) the Ghana lottery (Cr) is (ReP) more Ghanaian than Ghana (Atr){Vb}.’

‘They (Ac) still haven’t got (MaP) their money (G).’

‘It (Ac) costs (MaP) you (G) more money (R) if (Cc) you (Ac) go (MaP) to the police (Cl).’

‘I (S) hope (MeP) some official (P) at the lottery place (Cl) will take (MaP) some of my hundred cedis (G) as a bribe (Cro) and allow (MaP) me (G) to have the rest (Cca).’

‘You (S) will be corrupting (MeP) a public officer (P).’ Page 19.

Extract 3

The visitor (Beh) looked (BeP) suspiciously (Cm) towards the door (Cl), then plunged (MaP) his left arm (G) underneath his kenke folds (Cl).

When the arm (A) emerged (MaP), it (A) was clutching (MaP) a dark brown leather wallet (G). The wallet (Cr) was (ReP) not fat (Atr).

Then the fingers (A) brought out (MaP) two carefully held-out notes, two green tens (G). The visitor (A) put (MaP) the ten-cedi notes (G) under a stone paperweight (Cl) on the table (Cl) behind the man (Cl), to his right (Cl). ‘Take (MaP) it (G) {Vb},’ the visitor (Sy) said (VeP).

‘If (Cc) you (A) work (MaP) in the same office (Cl) you (A) can eat (MaP) from the same bowl (Cl), Page 29-31.

Extract 4

‘But people (S) want (MeP) so much (P).’

‘They (S) want (MeP) what they (S) see (MeP) others enjoying (P) {P}, that (Cr) is (ReP) all (Atr).’

‘And it (S) doesn’t matter (MeP) how (Cm) they (A) get (MaP) it (G) {P}?’

So, I (Cr) got (ReP) angry (Attr) enough (Cm) to tell (VeP) her (addressee) I (S) had seen (MeP) corruption (P){Vb} Public theft (P).’ 54-58.

Extract 5

As (Cm) is (ReP) the custom (Atr) in this country (Cl) {Cca}, he (S) had regarded (MeP) his job (P) as an opportunity (Cca) he had for making (MaP) as much money as he (Cr) could (ReP) {G} as quickly as he could (Cm), and his (A) handling (MaP) of the school’s finances (Cca) {A} had soon (Cm) made (MaP) his intentions clear (G). Pg109.

Extract 6

‘This (Cr) is (ReP) only your kola (Atr).’

‘My friend, if (Cc) you (A) get (MaP) the logs (A) moving (MaP) for me (Cca), I (A) will see (MaP) you (G) again (Ct).’ Page 107.

Extract 7

After all, the Commercial Bank (Cr) is (ReP) ours (Atr), and we (A) can do (MaP) anything (G),’

‘Do you (S) know (MeP), they themselves, the ones (Sy) who shout (Vep) {Cr}, own (ReP) things, lots of things (Atr)!’

‘Well, not in their own names (Atr), of course.’

‘Of course, if (Cc) we (A) can get (MaP) somebody (G) to...’, ‘er, lend (MaP) us (Rc) the name (G), then of course it (Cr) would be (ReP) a kind of partnership (Atr).’ Page 136-137.

Extract 8

The net (A) had been made (MaP) in the special Ghanaian way (Cm) that allowed (MaP) the really big corrupt people (G) to pass through (MaP) it (G).

And the big ones (A) floated (MaP) free (Cm), like all the slogans (Cm).

Extract 9

‘Now (Ct), another group of bellies (A) will be bursting (MaP) with the country’s riches (G)!’ So like the noises of the Party (Cm) when (Ct) all the first promise (A) had been eaten up (MaP) and it (Cr) had become (ReP) a place (Atr) where (Cl) fat men (A) found (MaP) things to sell (MaP) themselves (G) up some more (Cm) {Cca}.

...and then (Ct) the men (A) who had followed (MaP) their fear (G) to go (MaP) and swell (MaP) it (G) did not come (MaP) back (Cl) to work (Cl) the rest of the day (Ct).

Someday (Ct) in the long future (Ct) a new life (A) would maybe flower (MaP) in the country (Cl), but when (Ct) it (A) came (MaP), it (A) would not choose (MaP) as its instruments (Cro) the same people (G) who had made (MaP) habit (G) of killing (MaP) new flowers (G) {Cca}. Page 157-160.

Extract 10

‘Give (MaP) him (Re) something (G).’ 175

Like a dead man (Cm), Koomson (A) stuck his hand (G) in his left back pocket (Cl) and pulled out (MaP) his wallet (G).

Finally (Ct), he (A) extracted (MaP) a lone bill (G) and held (MaP) it (G) up (Cl) just in front of the night watchman’s face (Cl).

The watchman (Beh) maintained (BeP) a bargaining silence (Behv). 175.

Extract 11

The policeman (A), who had spoken (VeP), raised (MaP) his right hand (G) and, in a slow gesture (Cm), pointed (MaP) to his teeth (Cl).

‘Even kola nuts (Sy) can say (VeP) “thanks” (Vb). Without waiting (MaP) {Ca} to be asked (VeP) for it (Cca), he (A) took out (MaP) his license folder (G) from his shirt pocket (Cl), brought out (MaP) a cedi note (G) from the same place (Cl), and stuck (MaP) it (G) in the folder (Cl). Then, with his back (Ca) turned (MaP) to the people (G) waiting (MaP) in the bus (Cl), the driver (A) gave (MaP) his folder (G), together with the bribe in it (Ca), to the policeman (Rc).

With his left hand (Ca), he (A) extracted (MaP) the money (G), rolling (MaP) it (G) up (Cl) dexterously (Cm) into an easy little ball (Cm) hidden (MaP) in his palm (Cl), while with his right (Ca), he (A) made (MaP) awkward calculating motions (G), as if (Cc) he (S) were involved (MeP) in checking the honesty of the document (P) he (A) held (MaP). In a moment (Ct), he (A) walked (MaP) with the driver (Ca) to the bus (Cl), looked (BeP) cursorily (Cm) into it (Cl), then gave (MaP) the all clear (G). Page 182-183.

Statistical Analysis

	MaP	MeP	ReP	BeP	VeP	ExP	C	Participants

Ext 1	2	-	-	-	1	1	Ct(1); Cma(1); Cca(1)	A(1); eX(1); Vb(1)
Ext2	5	2	1	-	1	-	Cl(2); Cca(1); Cro(1); Cc(1)	Vb(1); Sy(1); S(2); Atr(1); Ac(3); R(1); Cr(1); P(2)
Ext3	8	-	1	1	1	-	Cl(8); Cc(1); Cm(1)	Beh(1); G(5); Ac(6); Cr(1); Attr(1); Sy(1); Vb(1); Cr(1)
Ext4	1	5	2	-	1	-	Cm(2);	S(5); P(6); Cr(2); Attr(2); Ac(1); G(1); Addrs(1); Vb(1)
Ext5	3	1	2	-	-	-	Cca(3); Cm(3); Cl(1)	S(1); P(1); Ac(2); G(2);

								Cr(1); Attr(1)
Ext6	3	-	1	-	-	-	Cc(1); Ct(1); Cm(1); Cca(1)	Cr(1); Attr(1); G(1); Ac(3)
Ext7	4	1	3	-	-	-	Cc(1);	Attr(4); Ac(2); G(3); S(1); Cr(3); Sy(1); Rc(1)
Ext8	4	-	-	-	-	-	Cm(2)	Ac(2); G(3);
Ext9	12	-	1	-	-	-	Ct(6); Cm(2); Cca(2); Cl(2); Cro(1)	Ac(5); G(7); Cr(1); Attr(1);
Ext1 0	4	-	-	1	-	-	Cm(1); Cl(3); Ct(1);	Rc(1); G(5); Beh(1); Behv(1); Ac(2)
Ext1 1	16	1	-	1	3	-	Cm(4); Cl(9); Ca(6); Cc(1); Ct(1);	A(7); G(10); Sy(1); Vb(1); S(1);

							Cca(1)	P(1); Rc(1); Vb(1)
Total	62(65.9%)	10(10.6%)	11(11.7%)	3(3.1%)	7(7.4%)	1(1%)	Cm 16(21.6%); Cl 25(33.7%); Ca 6(8.1%); ; Cca 9(12.1%); Cc 5(6.7%); ; Ct 10(13.5%); Cma 1(1.3%); ; Cro 2(2.7%)	A 34(25.5%); G 37(27.8%); Sy 4(3.0%); Vb 6(4.5%); S 10(7.5%); P 10(7.5%); Rc 3(2.2%); eX 1(0.7%); Attr 11(8.2%); Cr 11(8.2%); R 1(0.7%); Addr 1(0.7%); Beh 2(1.5%); Behv 1(0.7%)

Analysis

From the analysis done above, it was realized that Ayi Kwei Armah used several material processes to depict corruption. Material processes represented 65.9% of processes used to depict corruption in the excerpts. This goes to say that in the discourse of corruption as presented in the text, *The Beautiful Ones Are Not Yet Born*, there are a lot of doings and actions expressed. For example, in extract 1, the act of payment is made for boxes that were never 'put out'. The act of putting out the boxes too would have justified the money 'paid'. In extract 2, a material process 'haven't got' is used in the negation to express the delay and intended denial of not giving the money (goal) due to the messenger who won some Ghanaian lottery by the actors represented by 'they'. Other material processes, like 'costs', are used to express how difficult and costlier it is for police to help than to 'take' some money and give the lottery officials to secure the remaining money won. The material processes 'plunged', 'emerged', 'was clutching', 'brought out', 'put', 'take', 'work', 'get moving', 'will see' (meaning will bribe), paint pictures of how the corrupt timber dealer tried to manipulate his way in extracts 3 and 6. Material processes used to illustrate or express acts of corruption in the text inundate other extracts like: 'making', 'made', 'can do', 'can get', 'lend', 'floated', 'bursting', 'followed', 'stuck', 'pulled out', 'extracted', 'held', 'raised', 'pointed', etc. These go with their suitable goals (27.8%) and actors (25.5%).

The relational process ranks second with 11.7% in the text showing that there were relational activities. The attributive and identifying relational processes are evident in the extract, like 'is' in extracts 2 and 7, 'was' in extract 3, 'own' in extract 7, and

'become' in extract 9, as they link participants, carriers (8.2%), with their requisite attributes (8.2%). The participants are captured by carriers like 'the Ghana lottery' with its attribute 'more Ghanaian than Ghana' in extract 2; 'the wallet' with the attribute 'not far' in extract 3; 'this' with its identifying attribute 'only your kola' in extract 6, and 'the ones who shout' is the carrier in extract 7 with its attribute 'things, lots of things'. The mental process ranks third (10.6%) in the excerpts. This shows that in the discussion and the activities of corruption, participants undergo psychological activities. The cognitive, affective, desiderative, and perceptive kinds of mental processes are evident in the use of 'hope', 'regarded', 'know', 'corrupting', 'want' (appearing more than once), 'doesn't matter', 'and 'seen' in excerpts 2, 4, 5, and 7. Participants are distributed between pronouns and 'the public officer' in extract 2, 'people' and 'they', the phenomenon 'so much' and 'what they see others enjoying' in extract 4, In extracts 5 and 7, the participants are captured by the pronouns 'he' and 'you', the former referring to a school bursar, and the phenomenon that he 'had regarded' as an opportunity to make as much money as he could is 'his job', while the latter 'you' refers to Koomson's wife's audience.

The next processes and their rankings after the ones discussed above are the verbal process (7.4%), behavioural process (3.1%), and existential process (1%). The existential process occurs least in the depiction of corruption in the excerpts used, while behavioural processes exist a little more than the existential process. Little verbal activities are also witnessed in the extracts selected to depict corruption in the text, which are, however, higher than the former. Ayi Kwei Armah used verbal processes like: 'said' with 'a lot' being the verbiage in extract 1; 'says' with its verbiage as a whole clause, 'the Ghana lottery is

more Ghanaian than Ghana', and the participant is the sayer 'everybody' in extract 2; 'tell' with its verbiage as 'I had seen corruption' with its sayer performing an extended function from a preceding clause. Finally, the verbal process 'say' occurs in a figurative setting in extract 11, and is ascribed to an inanimate participant, 'kola nut,' who can say 'thanks' (verbiage). The visitor serves as the participant (behave) for the behavioural process 'looked' in extract 3, while 'there' serves as the quasi-participant for the existential process 'was' in extract 1.

All the circumstantial elements were also used by Ayi Kwei Armah to depict corruption in the text. The circumstance of location ranks first (33.3%) with examples like 'from his shirt pocket', 'from the same place', 'in his palm', 'to his teeth' etc., followed by the circumstance of manner (21.6%) with examples like 'suspiciously', 'like the noises of the party', 'free', and lots more. The next is the circumstance of time (13.5%) e.g., 'when', 'then', 'the rest of the day', etc., followed by the circumstance of cause (12.1%), e.g., 'for me' and 'for it' in extract 6 and 11, and then comes the circumstance of accompaniment (8.1%), e.g., 'with his right', followed by the circumstance of condition (6.7%) usually introduced by 'if'. The circumstances of role (2.7%) follow, e.g., 'as its instrument' in extract 9, and lastly the circumstance of matter (1.3%), e.g., 'about the large amount of money'.

Conclusion

The concern of this study was to take a look at the transitivity elements used by Ayi Kwei Armah in *The Beautiful Ones Are Not Yet Born* to depict corruption. Textual data was gotten by

purposely selecting clauses that purport corruption from different pages in the novel of focus. The clauses were labelled into their transitivity components and analysed quantitatively, qualitatively, and statistically. From the result gotten, it was revealed that the material processes ranked highest, with 65.9% indicating that in the discourse of corruption a lot of doings and physical activities go on with the participants, actors (25.5%), and goals (27.8%). The relational process ranked second (11.7%), followed by the mental process (10.6) and the verbal process (7.4%), revealing that relational and psychological activities transpire in the sensors and carriers, respectively, while a little talk is done by the participants, perhaps in order not to reveal much of their corrupt practices. The behavioural process (3.1%) shows both psychological and physiological activities in the text, while the minimal existential process (1%) revealed the state of things. All the circumstantial components appeared in the discourse of corruption in the text, indicating that a lot of description is done in order to understand this corruption discourse well.

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