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**Thème :**

**L'ENSEIGNEMENT ET LA RECHERCHE DANS LE CONTEXTE DE LA COVID-19 :  
NÉCESSITÉ D'UNE REDÉFINITION DE STRATÉGIES**

**ACTES DU COLLOQUE**

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Novembre 2021

# ACTES

des

## **Premières Journées d'Etudes Scientifiques (en visioconférence)**

**26 – 27 mai 2021**

**Thème** : L'enseignement et la Recherche dans le contexte de la  
COVID-19 : Nécessité d'une redéfinition de stratégies

*SOUS LE PARRAINAGE DE*

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L'UNIVERSITE D'ABOMEY-CALAVI*

### **1. Contexte et justification**

La pandémie de la COVID-19 a indubitablement induit des changements radicaux et profonds dans nos habitudes de vie et dans nos relations interpersonnelles. Pour contenir cette pandémie, la plupart des pays ont adopté des stratégies de confinement total ou partiel, de couvre-feu ou de restrictions dans les déplacements de personnes. Les regards sont désormais tournés vers les écoles et universités en raison de leur forte implication dans la recherche et l'éducation, la formation et la socialisation de la personne humaine. Plusieurs écoles et centres de formation ont été fermés, des congés et vacances scolaires/universitaires ont été anticipés et la reprise n'a eu lieu que timidement.

En raison de cette pandémie, le monde de l'éducation en général et celui de l'enseignement supérieur en particulier connaissent actuellement de grands bouleversements en termes de comment trouver les meilleures méthodologies et stratégies d'enseignement-apprentissage qui conviennent aux directives d'endigement du virus qui a déjà, faut-il le rappeler, contaminé ou tué de

millions de personnes dans le monde. La massification des effectifs dans les formations universitaires classiques telles que les lettres, les langues, les sciences juridiques, les sciences économiques et de gestion, les sciences physiques, les sciences mathématiques et biologiques font craindre une contamination accrue si le virus venait à s'introduire dans nos amphithéâtres.

Heureusement, la vie continue malgré tout et l'enseignement et la recherche dans nos universités et centres de formation le doivent aussi pour assumer la postérité et la prospérité intellectuelles et économique aussi bien que le développement de nos pays. Il s'établit alors une crainte objective par rapport au respect des gestes barrières établis dans nos universités et centres de formations au regard des grands rassemblements en raison du manque d'infrastructures dans certains de nos lieux de formation. Un changement de paradigme dans la formation et la recherche s'avère donc nécessaire.

Plusieurs méthodes de recherche et stratégies pédagogiques aux moyens des Technologies de l'Information et de la Communication (TIC) ont été innovées. Il s'agit désormais de l'introduction et de la formation au E- teaching/learning, des cours à distance, de la redynamisation des Massive Online Open Courses (MOOC), de l'utilisation des réseaux sociaux comme canal de transmission du savoir, etc. En matière de recherche, les rencontres scientifiques, autrefois organisées en présentiel sont de plus en plus virtuelles avec l'utilisation des outils tels que Zoom, Google meet, Microsoft team, etc. comme moyens d'interaction.

Les difficultés rencontrées dans la mise en œuvre des stratégies et méthodes d'enseignement en période de la COVID-19 amènent les enseignants- chercheurs et chercheurs à repenser la recherche et la pédagogie universitaires pour ne pas briser la chaîne de la transmission du savoir dans l'espoir que la vie redevienne normale dans les jours à venir. Les *Journées d'Etudes Scientifiques* sont donc l'occasion d'explorer les synergies actuelles en termes de pratiques d'enseignement et de recherche pour une meilleure adaptabilité.

## **2. Objectifs**

### ***2.1. Objectif général***

Ces Journées d'Etudes visent à susciter des réflexions et partage d'expériences chez les enseignants-chercheurs et chercheurs sur les meilleures approches et stratégies à adopter ou à expérimenter pour un enseignement supérieur inclusif

et respectueux du droit des étudiants à un enseignement de qualité d'une part, aussi bien que la réorientation de la recherche en cette période critique de la pandémie de la COVID-19, d'autre part.

## ***2.2.Objectifs spécifiques***

Il s'agit pour les participants de :

- mener des réflexions dans le sens des conduites à tenir pour des cours en ligne réussis dans leurs matières respectives ;
- partager les expériences et expertises de l'utilisation des Technologies de l'Information et de la Communication comme support de transmission du savoir ;
- analyser de façon critique la problématique de recherche et de l'enseignement/apprentissage des langues dans un système de cours à distance.
- Conduire des activités de recherche en ligne, seul(e) ou en équipe.

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## Références Bibliographiques

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# EXPERIENTIAL MEANING IN HELON HABILA'S THE CHIBOK GIRLS: THE BOKO HARAM KIDNAPPINGS AND THE ISLAMIST MILITANCY IN NIGERIA (2016): A SYSTEMIC FUNCTIONAL APPROACH

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## ABSTRACT

Semiotics is the study of signs whereby people use language in form of signifiers to convey different types of meanings and/or concepts known as signified. The field of Systemic Functional Linguistics (SFL) combines and conveys three types of meanings which are expressed in communication (Eggins, 1994). These are the experiential, the interpersonal, and the textual meanings. The present paper aims to explore the language of Helon Habila's *The Chibok Girls: The Boko Haram Kidnappings and the Islamist Militancy in Nigeria*, in its experiential dimension. In that perspective, the paper has described, analysed, and interpreted the lexico-grammatical features pertaining to the grammar of experience in two selected excerpts from the non-fictional work along with a quantitative and qualitative method. The results have disclosed transitivity patterns which reveal the generic structure potential of the book under study. In addition, they have facilitated the understanding of how the novelist has woven the text as real events of terrorism, abduction, and trauma narrated after a long period of investigation on the 276 Chibok girls kidnapping.

**Keywords:** Boko Haram, Experiential meaning, Linguistic-semiotics, Transitivity, Helon Habila

## RESUME

La sémiotique est l'étude des signes utilisés dans le langage humain sous forme de signifiants pour transmettre différents types de significations et/ou de concepts appelés signifiés. Le domaine de la Linguistique Fonctionnelle Systémique combine et transmet trois types de significations qui s'opèrent au cours de la communication (Eggins, 1994). Ce sont les significations expérientielles, interpersonnelles et textuelles. Le présent article vise à explorer le langage de *The Chibok Girls: The Boko Haram Kidnappings and the Islamist Militancy in Nigeria* de l'écrivain Nigérian Helon Habila dans sa dimension expérientielle. Dans cette perspective, l'article a décrit, analysé et interprété les traits lexico-grammaticaux relatifs à la grammaire de l'expérience dans deux extraits sélectionnés de l'œuvre de la non-fiction selon une approche quantitative et qualitative. Les résultats ont confirmé l'occurrence des modèles de transitivité qui révèlent le potentiel de structure générique du livre étudié. En outre, ils ont facilité la compréhension de la façon dont l'auteur a tissé le texte comme de vrais événements de terrorisme, d'enlèvement et de traumatisme racontés après une longue période d'enquête sur le kidnapping des 276 filles de Chibok.

**Mots clés :** Boko Haram, significations expérientielles, Linguistique Sémiotique, Transitivity, Helon Habila

## INTRODUCTION

Language is the most sophisticated means of communication. People use it in society as a set of conventional sounds and symbols, exchange and share ideas, feelings, emotions, and knowledge across generations. Therefore, it appears to be a creative means human beings refer to in order to express needs, to share experiences, to be in contact with their peers. Language, thus, plays a crucial role in society; it is a social means used to achieve goals.

Apart from the social interaction roles, chats or talks of everyday life that language plays in society, it also allows people to confirm and elaborate the more primitive signals. Furthermore, it provides for aesthetic/artistic reasons in writing. This is the case in literature where writers produce fictional and non-fictional works in order to communicate specific views to their audience. Scholars use linguistic theories to peruse the language of these pieces of literature in order to describe, analyse, and interpret among other things their lexico-grammatical features and characteristics. (Koutchadé; I. S. & Loko, C., 2016 ; Koussouhon, L, Koutchadé, I. S., & Amoussou, F. 2016; Koussouhon, A. L. & Koukposs, O. A. 2013, etc.) In that regard, a focus is put on the study of linguistic patterns such as the experiential, the interpersonal, and textual meanings. These meanings are socio-cultural context dependent and are embodied by three metafunctions of language namely, interpersonal, ideational, and textual as expounded by linguists such as M.A.K. Halliday (1994/2000) and Suzanne Egins (1994).

The ongoing study is underpinned by a linguistic theory: Systemic Functional Linguistics (SFL). It aims at describing the language of the selected texts as functional and also systemic because the three metafunctions operate simultaneously. Actually, SFL is a theory of meaning as choice by which language is interpreted as networks of interwoven metafunctions. Thus, its application to two excerpts, from Helon Habila's book under study, helps to analyse the language of the book at the clausal level in order to appreciate how linguistic features of experience such as processes, participants, and circumstances are at work to reveal the author's views about issues of modern days' terrorism in Nigeria.

After identifying and numbering the linguistic features of transitivity in the selected excerpts, their description, analysis, and interpretation have been carried out with reference to the socio-political context of production of the book through a descriptive method that implies a quantitative and qualitative approach. Transitivity analysis has made it possible to unveil the generic structure potential

of the book under study. In addition, it has facilitated the understanding of how the author has woven the text as real events of terrorism, abduction, and trauma in a modern Nigeria of the 21<sup>st</sup> Century.

### **1. Theoretical Framework: Meaning, Contexts, and Transitivity Patterns**

Language is used to make meaning that can be understood and/or interpreted with regard to the contexts surrounding it. In that respect, Halliday (1978) points out two types of contexts which are the context of culture (genre) and that of situation (register). For him (Halliday 1978), these contexts participate in the realization of language. The cultural context is construed by systems of linguistic choice while the situational one is construed by patterns of language use. From the foregoing, it becomes clear that the use of language is neither context free nor a vacuum tool of communication. Therefore, language-in-use and the different contexts are inter-dependent and realize each other in a functional system.

Furthermore, Halliday & Hasan (1985) explain that the context of language (situation) and the context of culture are all social elements expressed in language by speakers/writers in diverse ways. In the same vein, he (Halliday, 1978) adds that:

The context in which meanings are exchanged are not devoid of social value; a context of speech is itself a semiotic construct, having a form (deriving from the culture) that enables the participants to predict features of the prevailing register- and hence to understand one another as they go along...(p.2).

In the light of the above quote, Pewissi (2017) points out that there is a connection between meaning and context within a cultural environment (p.119). In other words, contexts (culture and/ or situation) go with the text (be it written or spoken) and favour the understanding between participants/interlocutors during the communicative event. Subscribing to this, Halliday & Matthiessen (2014), contend that "language is always theorized, described and analysed within an environment of meanings; a given language is thus interpreted by reference to its semiotic habitat" (p.32).

In semiotic system, Functional Linguistics/Grammar is the grammar based on the view that language is a system for making meanings by selecting or choosing from sets of available options. In so doing, speakers make their choice form of a string of sounds/words. Systemicists are highly interested in these meanings at two levels. They question the structure of language-in-use and demonstrate the number of meanings that language is making when it is in use.

The foundational background to the present study, i.e., the theoretical construct of Experiential meaning in Systemic Functional Linguistics helps to describe and explain how language relates to the social processes within which it is placed with consideration to the three Transitivity aspects: the Processes, the Participants in the processes, and the Circumstances. In simpler terms, these are respectively the main social activities taking place, the people involved in these activities, and the way these relate to one another.

The experiential metafunction is concerned with two entities (the content or ideas and the logic) and is realized by the Transitivity system. The experiential function is grounded by the principles that language enables human beings to build a mental picture of reality, to make sense of what goes on around them and inside them (Damanik 2017: 67). This suggests that such a system considers language from the level of clause because it is the clause, the most important part, which models the main principle of conveying experience. This micro level of analysis of language helps, then, to uncover its experiential function, i.e., the way it constructs pattern of experience. Hence, clauses are important in the process of the Experiential function.

Following a taxonomic approach, one can classify the different aspects of Transitivity in the following tables for the sake of clarification and succinctness. The first table displays the different process types that exist in the Grammar of Experiential Meaning, the categories of meaning they convey, and their respective participants, as well. As for the second table, it exhibits the different circumstantial entities available for language users. Circumstances are the last types of participants that can occur in all process clauses and can be realized by adverbial groups or prepositional phrases (Eggin, 1994:215).

**Table 1.** Process types and their participants

<b>Process types</b>	<b>Categories of meaning</b>	<b>Participants</b> (Directly involved/ Obliquely involved)	<b>Circumstances</b>
<b>Material:</b> Action Event	Doing	Actors: Range Goal, Beneficiary/ Recipient, Token	+Circumstance  -Circumstance
	Happening		
<b>Mental:</b> Perception Affection	Sensing		
	Feeling		

Clause	Cognition		Thinking	Senser, Phenomenon
	Verbal		Saying	Sayer, Recipient/ Receiver, Verbiage
	Behavioural		Behaving	Behaver/ Behaviour, Phenomenon
	Being	Existential		Existent
	Relational	Attributive	Attributing	Carrier, Attribute,
		Identifying	Identifying	Token, Value
		Possessive	Ownership	Possessor, Possessed
Circumstantial		Circumstances	Carrier, Attribute/ Token, Value	

Adapted from: Eggins (1994:206)

Table 2. Circumstances

Clause	Circumstance as Participant	Types of circumstances	Categories of meaning
	Circumstance	Extent	Duration (Temporal)
			Distance (Spatial)
		Cause	
		Location	Time (Temporal)
			Place (Spatial)
		Matter	
		Manner	Means
			Quality
			Comparison
		Role	
		Accompaniment	Reason
			Purpose
Behalf			

Adapted from: Eggins (1994:237)

The above Transitivity aspects are, now, identified, described, analysed, and interpreted in the selected excerpts from the book under study in the next section.

## 2. Data Analysis

In order to carry out Transitivity analysis in the novel under study, the researcher has identified the process types, their participants, and circumstances in the excerpts. These excerpts have been analysed for Transitivity patterns according to keys as suggested by Eggins, (1994:337). To begin with, each excerpt has been split and structured into manageable clauses before being numbered. Some analysed clauses are simple clauses, while others are clause complexes, but minor clauses are left unanalysed. Then, the last sub-section in this rubric displays in tables the figures and percentages of their occurrences in each excerpt before briefly presenting the descriptive and analysis of these in a succinct way.

### 2.1. Identification of Transitivity Patterns in the Excerpts

The keys below are the abbreviations used for the different Process Types and participants identified in the excerpts as suggested by Eggins (1994:337)

#### Keys:

**P= Process; Pm= material; Pme= mental; Pb=behavioural; Pv= verbal; Pe= existential; Pi= intensive; Pcc= circumstantial; Pp= possessive; Par=attributive relational, Pir=identifying relational, Ppr=possessive relational, Pcr=circumstantial relational, Pc= causative; A= actor; G= goal; B= beneficiary; R= range; S= senser; Ph= phenomenon; Sy= sayer; Rv= receiver; Vb= verbiage; X= existent; 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; Ag= agent.**

#### 2.1.1. Transitivity Patterns Identification in Excerpt one (*The Chibok Girls, chapter two, pp: 3-4*)

1. And that (Cr) was(**Par**), 2. how(Cm) it(A) happened(**Pm**). 3. And until today(Cx) there **is**(**Pe**) no sign or word about these girls(X). 4. Of course a few of them(Be) jumped out(**Pb**) of the truck(Cl), 5. Some (A) had gone(**Pm**) all the way(Cm) to Sambisa Forest(Cl) .6.Before(Cl) escaping(**Pm**). 7. God(A) made(**Pm**) a way for them(G) 8. and they(A) escaped(**Pm**) 9.They(A) met(**Pm**) some Fulani shepherds(G),10.Who(A) hid(**Pm**) them(B)11. and helped (**Pb**) them(B) find their way back(G) 12. But the rest of them, the majority, until today(Cx), no solid steps

have been taken(**Pme**) by anyone(A),13. to bring(**Pm**) them(G) back.14.This April(Cl) it(Cr) will be(**Par**) two years(At), 15. Well(Vb), that(T) was(**Pir**) the event of April 2014(V) 16."They [Boko Haram](A) came back(**Pm**) again, November 13, 2014(Cl). 17. I(S) remember (**Pme**), 18.We(Cr) were(**Par**) in church that day, me and my wife and my three small children(Cr). 19. Around 3:45 p.m(Cl), we(A) were having(**Pm**) our Bible study. 20. We(Be) heard(**Pme**) the gunshots(Ph), 21. this time(Cl) they(A) were coming(**Pm**) from Askira(Cl), 22. this same Mbala road(G) you(A) took to come(**Pm**) today(Cl), 23. and they(A) were coming(**Pm**) toward Chibok(Cl). 24. "We(Be) heard(**Pme**) the gunshots, pa-pa-pa-pa(Ph), The thirteenth of November, 2014(Cl). 25. Well(Vb), the good thing(Cr) is(**Par**), 26. that we(A) were still able to use(**Pm**) motorbikes(G) at the time(Cl).27. The church members(A) stood up to leave(**Pm**), 28.but I(Sy) told(**Pv**) them(Rv),29. 'No(Vb), lets pray(**Pv**) first(Cl) 30, and ask(**Pv**) for God's guidance(Vb).' 31. After prayer(Cl), before(Cl) I (A) could lock(**Pm**) the church doors(G), 32. Bullets(A) had started flying(**Pm**) everywhere(Cl).33. We(A) took(**Pm**) the bike(G) 34. and started(**Pm**) for the bush(G), toward Mife(Cl). 35. I(Sy) told(**Pv**) my wife(Rv) 36. to climb on(**Pm**) with the children(Ca),37.but she(Sy) said(**Pv**), "No"(Vb), 38. you men(Cr) are(**Par**) more in danger(At), 39. I hear(**Pme**). 40. They(A) don't kill(**Pm**) women(G). 41.You(A) go(**Pm**). 42. I(Cr)'ll be(**Par**) fine(At). 43.'We(A) went(**Pm**) to Mife and from there to Bolakle(Cl)." 44. At Bolakle(Cl) he and the children(A) were able to hitch(**Pm**) a ride in a car(Cm) to Damboa(Cl) 45.and the next day(Cl) they(A) went on(**Pm**) to Gombe(Cl), then on Saturday to Maiduguri(Cl). 46. In Maiduguri(Cl)they(Pr) got(**Ppr**) the news(Pd) 47. that soldiers(A) had beaten back(**Pm**) Boko Haram(G) 48. and retaken(**Pm**) Chibok(G). 49. They(A) returned(**Pm**) to Chibok on Tuesday(Cl), 50. but the children(Be) couldn\'t sleep(**Pb**) at night(Cl) 51. because(Cc) the soldiers(A) were randomly firing(**Pm**) gunshots(G) every night(Cx) 52. to warn off(**Pv**) the insurgents(Rv). 53. Many who(A) came back(**Pm**), 54.decided to leave(**Pm**) again(Cm). 55.Was your church(G) attacked(**Pm**)?" 56. I(Sy) asked(**Pv**). 57. "No(Vb), it(Cr) was(**Par**) a miracle(At). 58. They(A) went(**Pm**) into the church(Cl) 59. and they(A) didn\'t touch(**Pm**) anything(G). 60. Instead they(A) were playing(**Pm**) the musical instruments(G) all night long(Cx) 61. That(Cr) was(**Par**) 62. What(Vb) people(Sy) told(**Pv**) me(Rv). 63. They(Sy) said(**Pv**) 64. They(S) could hear(**Pme**) the drums(Ph) from where(Cl) 65. They(A) were hiding(**Pm**). 66. The only thing(G) they(A) destroyed(**Pm**) 67.Was(**Pir**) a picture(V) on the wall(Cl), 68. a picture(G) I brought back(**Pm**) from Jerusalem in 2007.(Cl) 69.What of the parents of the kidnapped girls(Vb)? How(Cm) are

they(Be) coping(**Pb**)?" 70. He(S) sighed(**Pme**) 71. and shook(**Pb**) his head. 72. "It(Cr) is(**Par**) sad(At). 73. A few of them(A) have died(**Pm**). 74. They(Be) developed high blood pressure(**Pb**) and all sorts of ailments(Bh). 75. Do you(S) have hope(**Pme**) 76. the girls(A) will be back(**Pm**)? 77. He(Be) was quiet(**Pb**) for a while(Cx). 78. Then(Cx) he(Be) took a deep breath(**Pb**). 79. "We(S) put our trust(**Pme**) in God(Ph). 80. We(S) don't trust (**Pme**) in people or any power(Ph). 81. If God(Pr) has(**Ppr**) plans for them(Pd), 82. to return(**Pm**) someday(Cx), 83. They (A) will return(**Pm**). 84. In order(Ct) to speak(**Pv**) to some of the parents of the victims(Rv), 85. I(A) had connected(**Pm**) with Ruth(Ca) from the International Organization Migration(Cl). 86. She(T) was(**Pir**) one of five locals(V), 87. Trained(**Pm**) as support workers(Co) 88. pending(Pm) the return of the girls(G). 89. I(S) was struck(**Pme**) by how(Ph),

90. everyone here(Be) was careful(**Pb**), 91. to talk(**Pv**) of when(Vb ), not if, 92. the girls(A) came back(**Pm**). 93. Ruth(Cr) was(**Par**) a teacher by training(At), 94. and had herself gone(**Pm**) to Chibok Girls Secondary School ten years ago(Cl). 95. Recently married(Cm), she(Cr) was(**Par**) heavily pregnant(At). 96. Her husband(Cr) was(**Par**) a pastor(At) with one of the Pentecostal churches(Ca) in Chibok(Cl). 97. "What are you(A) supposed to do(**Pm**) with the girls(Ca). 98. When(Cl) they(A) return(**Pm**)?" 99. I(Vb) asked(**Pv**) her(Rv). 100. Counseling(Cm), she(Sy) told(**Pv**) me(Rv), 101. and it(Be) would depend on(**Pb**) the condition(Bh) 102. the girls(A) returned in(**Pm**), 103. what their needs(Cr) were(**Par**). 104.

In the meantime(Cl), she(A) had grown(**Pm**) close to the families of the victims(Cm), 105. and some(Sy) would stop by just to talk(**Pv**) to her(Rv) about their girls(Ct). 106. It(Cr) was getting(**Par**) dark(At) already(Cl). 107. The town(Cr) had been(**Par**) under curfew(At) ever since the kidnapping in 2014(C1). 108. No one, apart from the vigilantes(Be), was allowed(**Pb**) out at night until 7:00 in the morning(Cx). 109. Defaulters(A) were handed over(**Pm**) to the soldiers(G), 110. who(S) decided(**Pme**) what manner of punishment(Ph) 111. to meet out(**Pm**) to them(B). 112. But the military themselves(A) did not go(**Pm**) on patrol(G), 113. though I (S) was assured(**Pme**), 114. they(A) were camped up(**Pm**) in the hill(Cl) about 500 in all (Cl), 115. watching(**Pme**) the village (Ph) 116. and monitoring(**Pm**) all moving vehicle (G). 117. John, Abbas' tacitum friend(Sy) told(**Pv**) me (Rv) 118. not to worry(**Pme**) too much(Cm) about the curfew(Ct); 119 he was(**Par**) an occasional member of the vigilante, like most youths in Chibok(At). 120. We(A) drove(**Pm**) to one of the parents' house(G), without headlights(Ca) 121. to avoid being spotted(**Pm**) by the soldiers(A) in the hills(Cl).

122. The town's narrow and dusty streets(Cr) were(**Par**) already empty(At) 123. except for a few children(A) running about(**Pm**). 124. Yana Galang(A) was waiting(**Pm**) for us(G). 125 Holding(**Pm**) a flashlight(G), 126. she(A) led(**Pm**) us(B) to a small clearing in front of her house(G), 127. where(CI) we(A) sat down(**Pm**) on low stools and logs. 128. Her older daughter, Kulu(A), sat(**Pm**) next to us(CI) with a child(Ca) 129. strapped(**Pm**) to her back(CI). 130. Yana, one of the leaders parents' association (A), had just returned(**Pm**) from the Capital, Abuja (CI), 131. where (CI) she(S) had gone to see (**Pme**) Muhammadu Buhari (Ph). 132. I (Sy) had read(**Pv**) of the meeting in the newspapers, the first between the new president and the parents(Vb ).

### *2.1.2. Transitivity Patterns Identification in Excerpt Two (The Chibok Girls, chapter eight, pp: 2-4)*

1. That night(CI) the girls(Be) were sleeping(**Pb**) out in the yard(CI) 2. because of the heat(Cc) when(CI) they(S) heard(**Pme**) the gunshots(Ph). 3. Some(Sy) said(**Pv**) 4. they(A) should run away(**Pm**), 5. others(Sy) said(**Pv**) no(Vb). 6. At first(CI), when(CI) the Boko Haram men(A) came(**Pm**) into their dorms(CI), 7. the girls(S) had thought(**Pme**) 8. they(Cr) were(**Par**) part of the school security(At) because of their military uniforms(Cc). 9. "There were(**Pe**) soldiers(X) 10. usually guarding(**Pm**) the school(G)?" ("Yes(Vb), but not that many. About five or so.") 11. "What did they(A) do(**Pm**) first(CI) 12. when(CI) they(A) came(**Pm**)? 13. "They(A) took away(**Pm**) our cell phones(G). 14. Then they(Sy) asked(**Pv**), 15. 'where(CI) are(**Par**) the boys(Cr)?" 16. But we(Sy) told(**Pv**) them(Rv) 17. the boys(Cr) were(**Par**) day students(At)." 18. "Then they(Sy) told(**Pv**) us(Rv) 19. to gather(**Pm**) in one place(CI). 20. They(Sy) said(**Pv**) 21. they(Cr) were(**Par**) there(CI) 22. to protect(**Pm**) us from Boko Haram(G), 23. who(A) were attacking(**Pm**) the town(G). 24. Then some of them(Sy) started saying(**Pv**), 'Allahu Akbar(Vb).' 25. That(Cr) was(**Par**) 26. when(CI) we(S) realized(**Pme**) 27. they(T) were(**Pir**) not soldiers(V). 28. They(T) were(**Pir**) Boko Haram(V)." 29. "What else did they(A) do(**Pm**)?" 30. "They(Sy) asked(**Pv**) us(Rv) for the engine block [brick making machine](Ct). 31. We(Sy) said(**Pv**) 32. there wasn't(**Pe**) one(X), 33. and they(Sy) said(**Pv**) 34. they'(Be)d search(**Pb**), 35. and if they(A) found(**Pm**) it(G) 36. they'(A)d shoot(**Pm**) us(G). 37. Next(CI) they(Sy) asked(**Pv**) for the admin office(Cm). 38. Then they(A) marched(**Pm**) us(G) out of the hostel to the gate(CI)." 39. "Where(CI) did they(Sy) say(**Pv**) 40. they(A) were taking(**Pm**) you(G)?" 41. "Well(Vb), they(Sy) said(**Pv**) 42. we(Cr) were(**Par**) not students(At), 43. we(Cr) were(**Par**) just prostitutes(At). 44. They(Sy) called(**Pv**) us(Rv) kafirai (infidels)(Vb)

45.and said(**Pv**) 46.we(A) ought to be married(**Pm**). 47.They(Sy) said(**Pv**)  
48.they'(A)d take(**Pm**) us(B) somewhere near Maiduguri(Cl) 49.and dump(**Pm**)  
us(B) there(Cl)." 50.They(A) had taken(**Pm**) some foodstuff and pots and pans(G)  
from the store(Cl), 51.then set(**Pm**) the school buildings on fire(G). 52.They(A)  
led(**Pm**) the girls(G) to a nearby village, Mboa(Cl), 53.where(Cl) cars and  
trucks(A) were parked(**Pm**). 54."They(Sy) told(**Pv**) us(Rv) 55.to get in(**Pm**)."  
56.They(T) were(**Pir**) in the very first truck(Cl) 57.to leave(**Pm**). 58.There  
were(**Pe**) Boko Haram members(X) 59.sitting(**Pm**) with them(Ca). 60.Juliana,  
who at 16(Cr) was(**Par**) the youngest of the girls(At), 61.remembered(**Pme**) some  
of the men(Cr) 62.were(**Par**) perhaps younger than her(At). 63."Did they(Sy)  
talk(**Pv**) to you(Rv) in the truck(Cl)?" 64."No(Vb), they(Sy) kept calling(**Pv**)  
us(Rv) infidels(Vb), 65.that(Cr)'s(**Par**) all(At)." 66."Did they(Sy) talk(**Pv**) amongst  
themselves(Rv)?" 67."They(Sy) spoke(**Pv**) Hausa(Vb) to us(Rv), 68.but to each  
other(Rv) they(Sy) were speaking(**Pv**) in a strange language(Cm) 69.we(S) didn't  
know(**Pme**)."  
70."Kanuri(Vb)," Ruth(Sy) said(**Pv**). 71.On the way(Cm) the men(A)  
stopped(**Pm**) 72.and set(**Pm**) on fire the foodstuff and the pots and pans(G)  
73.they(A) had taken(**Pm**) from the school store(Cl). "Why(Cc)?" 74."We(S) don't  
know(**Pme**)."  
75.The girls(A) began throwing(**Pm**) their shoes and scarves off the  
truck(G), 76.hoping to mark(**Pme**) a trail 77.that(A) would lead(**Pm**) a rescue  
party(G) to wherever(Cl) 78.they(A) were being taken(**Pm**), like Hansel and  
Gretel's white pebbles and bread crumbs(Cm). 79."One girl(Sy) said(**Pv**)  
80.we(Be) should jump(**Pb**)," 81.Ladi(Sy) said(**Pv**). 82.But that night(Cl) the  
moon(Be) was shining(**Pb**) bright(Bh), 83.and there were(**Pe**) Boko Haram on  
motorbikes(X) right behind the truck(Cl). 84.But as they(A) drove(**Pm**)  
further(Cl) 85.the less choice(**Pb**) they(Pr) had(**Ppr**), 86.so they(Be) started  
jumping(**Pb**). 87.Some girls(G) were picked up(**Pm**) by the bikers(A) 88.and  
dumped back(**Pm**) into the truck(Cl). 89."We(Be) jumped down(**Pb**) 90.and  
started running(**Pm**) into the bush(Cl). 91.We ran(**Pm**) for hours(Cx)." 92.I(Be)  
held onto(**Pb**) a tree(Cl) and jumped(**Pb**)," 93.Ladi(Sy) said(**Pv**). 94.After  
landing(**Pm**) on her feet(Cl) 95.she and three other girls(A) ran(**Pm**) all the way  
back to school in the morning(Cl). 96."Our parents(Cr) were(**Par**) there(Cl).  
97.They(A) took(**Pm**) us(B) home(Cl)." 98."What(A) happened(**Pm**) after the  
escape?(Cl)" "Nothing(Vb)." 99.of the fifty-seven girls who(A) escaped(**Pm**),  
100.thirteen(Cr) were(**Par**) Muslims(At) 101.and had been sent(**Pm**) to a school in  
Katsina(Cl), 102.and forty-one, including Hauwa, Ladi, and Juliana(B), were  
enrolled(**Pm**) in a Christian secondary school in Jos(Cl), 103.But ten of them(A)  
had since dropped out(**Pm**). 104."Do you(S) enjoy(**Pme**) school(Ph)?" 105.They(S)

looked at(**Pme**) each other(Ph). 106.Then Ladi, who(Cr) appeared to be(**Par**) the boldest(At), 107. said(**Pv**), 108."It(Cr) was(**Par**) tough(At) in the beginning(Cl). 109.We(S) were(**Pme**) all(S) scared. 110.I (S) used to cry(**Pme**) all the time(Cx). 111.But it(Cr) is(**Par**) better(At) now(Cl)." 112."Do you (Pr) get(**Ppr**) visitors(Pd)? Like people from the government?(Cm)" "No, not really(Vb). 113.The principal from Chibok (S) came to see(**Pme**) us(Ph) once(Cx)." 114."And what do you(S) want to become(**Pme**) 115.when(Cl) you(A) go(**Pm**) to university(Cl)?" 116.They all(S) wanted to become(**Pme**) doctors(Ph). 117"“What(Vb), none of you(S) wants to be(**Pme**) a teacher(Ph)?" 118.Ruth(Sy) asked(**Pv**). 119.Her husband, who(Be) had been quiet(**Pb**), 120.asked(**Pv**) the girls(Rv), 121."Do you(S) know(**Pme**) my brother's daughter Esther? (Ph), 122.She(Pr) had(**Ppr**) no exam(Pd) that Monday(Cl), until Tuesday(Cx), 123.but she(A) insisted on going back(**Pm**) to school(G) that day(Cl). 124.She(G) was taken(**Pm**). 125.Do you(S) know(**Pme**) her(Ph)?" "Yes(Vb)", 126.the girls(S) nodded(**Pme**) eagerly(Cm). "Esther, short, fair(Vb). 127.She(Cr) was(**Par**) in C class(At) with us(Ca). 128.We(Cr) were(**Par**) in the same class(At)." 129.They(Sy) mentioned(**Pv**) a few more names of their classmates(Vb) 130.who(G) had been taken(**Pm**). 131."Do you(S) miss(**Pme**) them(Ph)?" 132.They(S) nodded(**Pme**) silently(Cm). 133.There was(**Pe**) really nothing new(X) in their story(Cl). Except for the particular details(X), 134.it(T) was(**Pir**) the same story(V), 135.I(Sy) had read in the papers(Cl), 136.the same story(Vb) told(**Pv**) by the girls(Sy) in America in their various interviews(C), 137.They(A) woke up(**Pm**) to sounds of gunfire(G), 138.they(G) were herded(**Pm**) into trucks(Cl), 139.and they(Be) jumped off(**Pb**) and into the night(Cl). 140.There was(**Pe**) nothing more(X) 141.to tell. 142.Surely(Cm), their interviewers(Sy) must tell(**Pv**) themselves(Rv), 143.there had to be(**Pe**) something more, some individual act of valor, some unique observation(X)? 144.But there wasn't(**Pe**). 145.The shocking banality of it(Vb). 146.Hauwa, Ladi, and Juliana(Cr) were(**Par**) ordinary girls, 147. young enough(At) to be(**Par**) my daughters(At), 148.who(G) had been raised(**Pm**) to almost mythic status by their extraordinary experience(Ct), 149.The same(Vb) could even be said(**Pv**) about many Boko Haram members(Ct), 150.who(Cr) were(**Par**) ordinary boys(At) in dirty shirts and slippers(Cm), 150.shooting(**Pm**) at whatever(G) 151.they(Rv) were told(**Pv**) to shoot at by their handlers(Sy), 152.When(Cl) I(Cr) was(**Par**) a child(At), 153.I(S) remember seeing(**Pme**) a picture of Maitatsine(Ph) 154.after(Cl) he(G) had been killed(**Pm**). 155. I(S) had almost expected (**Pme**) 156.to see(**Pme**) a two-headed monster(Ph), 157.but he(Cr) was(**Par**) just a middle-aged man with one bad eye and an emaciated body(At). 158.This ordinary man(Be) was capable(**Pb**) of

extraordinary acts of evil(Bh), 159.but Hauwa, Ladi, and Juliana(Cr) were(**Par**) ordinary girls(At) 160.who(A) had taken(**Pm**) a leap of faith off that truck(G) and (**Pm**) into the night(Cl), 161.and that had made(**Pm**) the difference between them(G) 162.and those who(G) were taken(**Pm**). 163.Like most things in life(Cm), it all(A) came down(**Pm**) to chance, opportunity, and desperation(G). 164.There was(**Pe**) no single explanation(X). 165.It(Be) was getting dark(**Pb**). 166.We(A) took(**Pm**) some pictures(G). 167.The girls(Be) shyly(Cm) struck poses(**Pb**). 168.Then it(Cr) was(**Par**) time(At) 169.to go(**Pm**). 170.They(Sy) said(**Pv**) goodbye(Vb) 171. and pushed(**Pm**) their bikes(G) to the exit(Cl), 172 and they(A) were gone(**Pm**).

## 2.2. Statistics and Analysis of Transitivity Patterns in the Excerpts

The above descriptive analysis has generated the experiential data ingrained in two tables as can be noticed below. Following Eggins (2004), the process types and the different circumstantial elements are counted and disaggregated accordingly for interpretation. In other words, the findings yielded by the experiential analysis of excerpts 1 and 2 above carried out are summarized in Tables 3 and 4 below.

**Table 3.** Process types distribution in excerpts 1 & 2

Process Types		Excerpt one			Excerpt two			Process types in the two Excerpts			
Material (Pm)	Transitive	35	67	[50.75%]	31	61	[35.46%]	128	[42.10%]		
	Intransitive	32			30						
Mental (Pme)		15			[11.36%]	22		[12.79%]	38	[12.50%]	
Verbal		16			[12.12%]	36		[20.96%]	51	[16.77%]	
Behavioural (Pb)		11			[08.33%]	13		[07.55%]	24	[07.89%]	
Being Processes	Existential (Pe)		01			[0.75%]	09		[05.23%]	10	[03.28%]
	Relational 53 [17.42%]	Attributive (Par)	17			[12.87%]	24		[13.95%]	41	[13.48%]
		Identifying (Pir)	03			[02.27%]	04		[02.32%]	07	[02.30%]
		Possessive (Ppr)	02			[01.51%]	03		[01.74%]	05	[01.64%]
		Circumstantial (Pcr)	00			[00%]	00		[00%]	00	[00%]
Total of Transitivity patterns/excerpt		132			[43.42%]	172		[56.57%]	304	≈ [100%]	

Table 3 above discloses the occurrence of a total number of 304 processes in the selected excerpts. Such a figure is shared by all the different process types in variable proportions. In that regard, material process occurs with a frequency of 128 features, representing 42.10%. Mental process occurs with a frequency of 38, representing 12.50%, while verbal process turns up 51 times, making 16.77%. Behavioural process shows 24 occurrences making 07.89%. As for existential process, it occurs at a frequency of 10, making thus 03.28%. Relational processes (causative, attributive, identifying, possessive, circumstantial) display 53 occurrences of, representing 17.42%.

The remarkable presence of material processes, i.e., 42.10% in both excerpts implies that the language of these passages is characterized by concrete, tangible, and real deeds and events. This also suggests that the excerpts are greatly materialized ones with living creatures endowed with the capacity of motion since they, most of the time, play the roles of actors and goals, ranges, recipients, and clients portraying the reality in/of the book, in general, and within the excerpts, in particular. As for the being processes (Existential and Relational together), their rate of 20.70% indicated by the attributive relational processes, points to the fact that the language of the excerpts amply echoes the inter-dependant relationships among personae involved in the book and their ecosystem as well. Both animate and inanimate participants intervene in the occurrence of these processes. Examples are *Ruth, her husband, that, I, it, Juliana, they...*

The third category of process types with remarkable rate is the verbal process, i.e., 16.77% in both excerpts. They are, most of the time, realized in declarative and interrogative clause through the use of such processes as *said, asked, told, must tell, speak, say ...* to account for the conversations between the people of Chibok and the narrator, on the one hand, and between the latter and the three Chibok girls who have escaped, mainly Hauwa, Ladi, and Juliana, on the other. This informs, thus, that these personae have orally exchanged information as they are performing the roles of sayer and receiver in an interactive way.

Mental processes rank fourth with a rate of 12.50% in both excerpts. They are performed by participants referred to in the above paragraphs through the use of verbs such as *remember, heard, sighed, do have hope, put trust in, hear, had thought, do enjoy, used to cry...* It should be stressed that the senser roles are frequently performed by animates entities like *I, we, they, he, you, the soldiers, the Chibok girls, the kidnappers, Yana, the principal...* Indeed, the occurrence of this process type

reveals that the above personae had, at some periods of time, mental reactions related to perception, cognition, and feeling.

The fifth category of process type disclosed in/by this study is behavioural one. Behavioural processes rank fifth with a rate of 07.89% in both excerpts. Some of these are encoded by *jumped out, help find, couldn't sleep, are coping, was quiet, took a deep breath, were sleeping, should jump, jumped off, jumped down...* where the behavior roles are achieved by animate as well as inanimate entities such as *a few of them, some Fulani shepherds, the children, it, no one, the girls, her husband, an ordinary man, the moon...* This relatively low rate, nevertheless, describes the psychological and the physiological actions as well as the behaviours of these characters involved in the narrative events of the excerpts. Let us now turn to the statistics and the analysis of the circumstances uncovered in the two excerpts under study.

**Table 4.** Circumstances distribution in excerpts 1 & 2

Circumstances	Excerpt one		Excerpt two		Circumstance types in the two excerpts	
<b>Location</b>	42	[63.63%]	52	[69.33%]	94	[66.66%]
<b>Extent</b>	08	[12.12%]	04	[05.33%]	12	[08.51%]
<b>Manner</b>	06	[09.09%]	11	[14.66%]	17	[12.05%]
<b>Cause</b>	01	[01.51%]	03	[04.00%]	04	[02.83%]
<b>Accompaniment</b>	05	[07.57%]	02	[02.66%]	07	[04.96%]
<b>Matter</b>	03	[04.54%]	03	[04.00%]	06	[04.25%]
<b>Role</b>	01	[01.51%]	00	[00%]	01	[0.70%]
<b>Total</b>	66	≈[100%]	75	≈[100%]	141	≈[100%]

The above table displays the occurrence of all the circumstance types in the excerpts, but here again with different rates. Thus, circumstances of location rank the highest rate, i.e., 66.66%. Then follow, in the second position, circumstances of manner with a percentage of 12.05%. While circumstances of extent rank third with 08.51%, those of accompaniment and matter rate respectively 04.96% and 04.25% and thereby rank fourth and fifth of the total percentage of these transitivity patterns uncovered in the excerpts. As for circumstance of role, it ranks sixth with a very low rate of 0.70%. Such prominent experiential patterns of circumstances of location highly indicates that the Boko Haram members know with accuracy, through the use of Geographical Information System (SIG), the crowded places and locations to attack. In other words, the terrorists do not strike anyhow and anywhere, except target places like the ones accounted for in the novel under study.

### 3. Interpretation of the Findings

As mentioned earlier in the introductory part of this paper, this section is mainly devoted to the interpretation of the findings that the analyses have revealed. As a reminder, the analyses of the experiential meaning in the selected excerpts are woven around the examinations of transitivity features of processes, their attendant participants, and circumstantial elements. This has, consequently, helped to explore, with regard to the seminal transitivity rules, viz. "who/what does what to whom, when, where, why, how, and with what/whom" in the two excerpts (Hasan 1985/1989). Besides, the study has enlightened our understanding of the different steps and the powerhouse of language that the narrators, not to say the writer alone, have resorted to while encoding experiential meanings in the narrative of the book at stake.

The salient findings exuded from the analysis of the experiential patterns of process types reveal the predominance of material and being processes in both excerpts. It can be remarked from this that the language of the excerpts highlights more concrete and tangible actions in the processes. Although, very few of the participants are abstract things, real people and known places or things living in the village of Chibok, specifically Juliana, Hauwa, Ladi, and Ruth, who have experienced violence, kidnappings, and killings, frequently perform such concrete and tangible actions. In this theory of transitivity, these participants are referred to as actor, senser, sayer, goal, recipients, token, phenomenon, beneficiary, and behavior.

Besides, an extra remark is associated with transitivity. This concerns the distinction among the transitive and intransitive processes. In fact, the *Longman Dictionary of Language Teaching and Applied Linguistics* acknowledges that a verb is transitive when it takes an object and intransitive when it does not take an object. Eggins (1994) states that a material process is a transitive one when this process accepts two or more participants and intransitive when it accepts only one participant (p.237). In both excerpts, transitive process is important in occurrence than the intransitive one. Such a state of things [35/67 in excerpt 1 and 31/61 in excerpt 2] clearly suggests that the majority of the processes therein requires two or more participants. This reveals a collaboration or a collective involvement among the personae who, despite the kidnappings and situation of killings and violence, happen to play the role of actor or goal. The goal is that participant at whom material process is directed or to whom an action is extended (Eggins 1994, p.231). Examples of transitive processes are in clauses 7,

9, 10, 12, 13, 19, 20, 23, 26, etc. from excerpt 1 and in clauses 6, 10, 13, 22, 23, 35, 36, 38, 40, etc. from excerpt 2.

Further, right from the inception of the narrative till its end, readers easily encounter various process types that denote violence, kidnappings, killings, burnings, gunshots flying, sufferings etc. described by the participants in a precise and dynamic way that justifies the predominant presence of the material processes i.e., 42.10% along with the moderate rate of the verbal ones, i.e., 16.77% in the texts. The colourful and interactive ways the narrative is unfolded by these experiencers of the kidnappings, confirms that specific meanings have been exchanged verbally between the major characters or participants, mainly Hauwa, Ladi, Juliana, Ruth, and the writer. From the foregoing, readers can assume that during the kidnappings, physical actions of violence, abduction, and killings have been more performed than verbally exchanged.

Apart from material and verbal processes discussed, being processes also deserve being carefully examined (in the light of their predominance in the extracts). Being process types include existential process, intensive attributive, intensive identifying, and intensive possessive. Their presence in the excerpts is a twofold one. First, they reveal that things or people surely exist and those events of kidnappings have really happened. One can infer from the foregoing that the writer has not produced neither a satirical nor a work of fiction with imaginary plot and characters. Second, the occurrence of being processes in the texts also suggests that the narrators who are at the same time the witnesses have accurately labelled the different events and stages of the kidnappings. It can also be inferred from such an occurrence that the narrators have made the efforts to recognize each every single things, place and action despite the cruelty they were going through.

Actually, Helon Habila is a scholar and a specialist of creative writing and Journalism of investigation (Koussouhon and Dossoumou, 2015) who hails from Nigeria, the country where the events narrated in the book occur. He has simply investigated the events of kidnappings happened on 14<sup>th</sup> April 2014 in a Nigerian village called Chibok. Therefore, readers realize that the writer has, in this oeuvre, tried to make us capture and live one of the Boko Haram insurgencies in Nigeria. While reading the book, real places name like *Chibok, Sambisa Forest, Askira, Mbala road, Bolakle Mife, Damboa, Gombe, Kulu, Maiduguri, Kanuri, and Jos*, on the one hand, and known people or groups of people names namely *Juliana, Fulani sherperd, Hauwa, Ladi, Yana, Ruth, the Principle of the school, and Esther*, on

the other, suggest that the writer has portrayed real and existing matters of his time about his home country. Again, this confirms that the book under study is not a fictitious work by Helon Habila.

As for the mental and behavioural processes, they respectively represent 12.50% and 07.89% in both texts. In general, the occurrence of mental processes in clauses indicates the ways participants perceive, feel, and think, while the presence of the behavioural ones helps to explore the psychological and the physiological attitudes or conducts of the same participants. In simpler terms, these two process types, coupled, help to scrutinize the influences emotion, feeling, and perception have upon the participants' self-control in the texts under consideration. Thus, the unequal percentages of both mental and behavioural processes –mental 12.50% > behavioural 07.89% –suggest that the participants have felt and thought more than they have reacted during the events.

As illustration, in clauses 12, 17, 20, 24, 39, etc. from excerpt 1, when the Boko Haram members arrived in Chibok, the participants confessed to have heard gunshots, but have undertaken no attitude to counter attack the insurgents. They were passive before the rebels who were firing everything they could come across that very night. This shows how, unexpectedly, the people in the village have been overshadowed in a night by stress, terror, and violence of the gunmen. In such a situation, where the villagers, naked hands, are faced with highly armed insurgents, they have nothing to do but surrender themselves to their fate. Likewise, in clauses 2, 7, 26, 61, 68, 74, 76, 104, etc. from excerpt 2, the reader uncovers that the acts of kidnapping are well thought and organized by the Boko Haram leaders. Throughout the analysis of the excerpt, it is discovered that real and known human beings, i.e., girls, as above mentioned, have undergone traumatic situations, treatments, and actions, as well. Nonetheless, all these ordeals, regardless of the danger they can face, have caused them to unfold their hands. That attitude is an expression of their psychological resistance, intended to escape from the truck in which they were taken away as explained in the following passage from excerpt 2:

But that night the moon was shining bright, and there were Boko Haram on motorbikes right behind the truck. But as they drove further the less choice they had, so they started jumping. Some girls were picked up by the bikers and dumped back into the truck. "We jumped down and started running into the bush. We ran for hours." "I held onto a tree and jumped"

Besides, the above process types of doing, saying, being (including relational ones), thinking, and behaving connote a certain regularity of circumstances of location, manner, extent, accompaniment, and matter. These circumstantial

elements, fundamentally, give sense to the smooth flow of actions developed in the excerpts. Thus, these circumstantial adjuncts have contributed to continuously enrich the description of the events favoured by the process types, on the one hand, and narrated by the participants, on the other hand. Actually, they have contributed to the meaning making process of the texts under consideration. Whatever the process type, the circumstances have helped the language potential to provide an answer to the “where”, “when”, “why”, “how”, and “with what/whom” of the actions communicated by the process. In other words, these linguistic devices are used in clauses to locate an action or an event in not only time and space, but its time of achievement, its potential, its duration, and also its destination.

The narrators and the writer, as well, have intensively made use of these circumstances of location to thoroughly provide readers with a spatio-temporal detailed and comprehensive narrative of the events occurred. The predominant presence of the circumstances of location suggests that the texts of both excerpts 1 and 2 communicate experiential meanings related to the night-time and daytime in *Chibok, out in the school yard, Askira, forests of Sambisa, Mbala road, Bolakle, Damboa, Gombe, Maiduguri*. As for the circumstances of duration, manner, and extent, their presence in the language of the texts amply informs readers that the narrators and the writer, as well, have provided details on the description of the events people have experienced in this part of Nigeria. For illustration, readers can progressively understand that the kidnappers have meticulously searched every office in the school, discussed with their subjects, taken away some foodstuff, set the school in fire, and led the schools to a nearby village called Mboa before forcing them to get in a trucks and cars. Simply put, the circumstantial of location have served to reveal the spatio-temporal setting of the kidnappings events narrated in the excerpts.

## CONCLUSION

The foregoing study has shed light on the experiential meaning in Helon Habila's *The Chibok Girls: The Boko Haram Kidnappings and Islamist Militancy in Nigeria* (2016). Using a quantitative and qualitative approach, the identification and analyses of the experiential patterns of process types, their attendant participants, and circumstances have helped to disclose some salient transitivity patterns in two excerpts culled from the book under study. The study of these patterns has favoured a chronological understanding of the events in a systematic way with the presence of material, being, verbal, mental, and behavioural processes. In

addition, an inquiry into the distribution of participants and that of circumstances have helped to appreciate the roles and actions performed by the participants, the reality they went through in space and time, in a context where terror and violence have prevailed. Last, but not the least, the study has also helped to corroborate the assumption that the language of the book has portrayed a real-life situation, not a fictional one, in a well-known and modern Nigeria of the 21<sup>st</sup> Century. This causes to establish that the Systemic Function Linguistic theory of Transitivity (Halliday 1994/Eggins 2004) can rightly be applied to fiction as well as non-fiction texts in order to exude how language really functions therein.

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