

**Transitivity Analysis of the Poem 'Inequality'****Huma Imran**

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ABSTRACT

This research study examines the linguistic and socio-social elements of the poem 'Inequality' through a double focal point of Systemic Functional Linguistics (SFL) transitivity analysis and Critical Discourse Analysis (CDA). The goal is to disentangle the complexities of transitivity designs inside the poem, recognizing how linguistic decisions add to the portrayal of social disparities and power elements. The reconciliation of SFL and CDA gives an exhaustive framework for grasping both the syntactic designs and the more extensive socio-cultural ramifications encoded in the language of the poem. By embracing an all-encompassing methodology, this examination tries to add to a more nuanced perception of how 'Inequality' draws in with and mirrors the discourse on societal variations.

Keywords: *Systemic Functional Linguistics, Transitivity Analysis, CDA, Linguistic Decisions, Societal Variations.*

Introduction

Systemic Functional Linguistics (SFL) provides a thorough framework for understanding the complex relationship between language and social processes. Fundamentally, SFL a framework pioneered by Michael Halliday challenges the traditional understanding of language as the only means for communication and establish language's crucial position as a social semiotic system. In this system, language actively creates and reflects social reality in addition to communicating meaning. One of the most important tool in SFL is transitivity analysis, which provides a detailed analysis of language's structure and function, especially as it represents participants, actions, and processes. By examining different processes people go through and the people who are involved in these actions.

Transitivity analysis delves deeply into the core of the language. It examined both the content and the mode of expression which means not just what is said but also how it is delivered, revealing the nuanced ways in which language upholds and reflects social norms. By breaking down phrases into their constituent parts, this analytical method reveals three essential elements: processes (actions or events), participants (those taking part in the action), and circumstances (the surrounding context or conditions). Transitivity analysis breaks down these linguistic components to reveal the underlying power relations, social roles, and ideologies contained into language system by analyzing these linguistic components.

This approach also reveals the ways in which language choices both reflect and uphold dominant social norms and hierarchies. For example, the way language represents agency, where people are portrayed as either doers or receivers of actions, reflects the unequal distribution of power in the society. Transitivity analysis is therefore an essential tool for revealing the minute details and ingrained prejudices hidden inside language, leading to a

profound comprehension of how language actively creates societal structures and views in addition to mirroring them.

From the analysis of language to the sociocultural exploration, racism is pervasive in African-American culture. Centuries of institutionalized marginalization, discrimination, and racism against African Americans has an expanded and deep history in the United States of America. African Americans were forcefully enslaved by America during the time of slavery, where they faced exploitation, inhuman treatment, and brutal conditions. The nation's cultural, political, and socioeconomic landscapes have been shaped by the legacy of slavery over the years.

However, during the era of Reconstruction there were some developments in African Americans' civil rights when slavery was demolished. Racial discrimination, marginalization, and the upholding of racial hierarchy were, nevertheless, maintained throughout the Southern states with the establishment of Jim Crow legislation. Racial discrimination and inequality have been strengthened by this legislation, which systematically divided public accommodations, schools, housing societies, and transportation systems.

Racism remained pervasive throughout the 20th century, as demonstrated by the colorism, institutionalized brutality, and denial of basic freedom, liberty and social rights to African Americans. An important turning point in the struggle against the systematic racism became the Civil Rights Movement of the 1950s and 60s, which resulted in formation of different laws like the Civil Rights Act of 1964 and Voting Rights Act of 1965. The aim of these legislations was to disrupt legal segregation and safeguard African Americans' rights.

Racism against African Americans still exists in modern society in a variety of forms, notwithstanding legislative achievements. African American communities are still practically affected by systematic inequalities, including differences in criminal justice, housing, healthcare, employment, and, education. The instances of systemic racism that continue to perpetuate social and economic inequalities includes racial profiling, police brutality, extensive jail time, and unequal access to resources.

Furthermore, African Americans' daily encounters with racism are worsened by aggression, hidden biases, and societal norms that adversely affect their relationships, career opportunities, and overall condition. African Americans' lives and reality continue to be shaped by the merged consequences of previous injustices and current prejudice, resulting in an effect on their socioeconomic mobility and overall state of life.

In order to effectively address African American racism, a comprehensive approach that emphasizes the historical legacies of the problem must be implemented in association with persistent attempts to eradicate systemic barriers, promote equity, and establish inclusive policies and practices. To overcome prejudice, discrimination, and develop social justice for everyone, irrespective of race or ethnicity, it requires not only institutional and legal reforms but also awareness on the part of society, education, alliances, and collaborative efforts.

Tonya Helms poem "Inequality" that has been analyzed in this research paper, focuses on the persistent issue of racial inequality, particularly in the African American culture and society. The poem emphasized the discrimination against people with darker and lighter skin tones. In poem "Inequality" instead of highlighting her skin tone, Helms expresses her desire to get respect based on her accomplishments, achievements, and personality. She places a strong emphasis on unity, acknowledging the community's weaknesses as well as strengths, celebrating each other's victories, and helping one another during difficult times. The poem, which draws inspiration from the history of Martin Luther King Jr., ultimately urges solidarity and group action to continue the path towards equality and empowerment. Some important themes present in the poem "Inequality" includes, Racial Prejudice and Discrimination, Identity

and Self-Acceptance, Unity and Empowerment, Resilience and Strength, and Legacy and Continuation of Martin Luther King Jr.'s Message.

The poem "Inequality", written by Tonya Helms' splits the story into two parts for analysis. First, it highlights the stereotypes that exist between those with darker and lighter skin tones, emphasizing the internal conflict caused by colorism within the African American community. Helms discusses her experiences of being marginalized and excluded because of her lighter skin tone, expressing the difficulties she has personally went through. The internal struggle against discrimination and prejudice that is ingrained in the community itself is highlighted by this change in the story. The poem simultaneously changes the topic, concentrating on the wider desire for solidarity, empowerment, and unity among African Americans. Irrespective of skin tone, Helms promotes respect, encouragement, and support for one another, emphasizing the value of appreciating one another's strengths and shared experiences. Inspired by the historical path taken by Martin Luther King Jr., this fork represents the necessity for internal unity and group efforts to fight external injustices, promoting ongoing determination in the pursuit of empowerment and equality.

Statement of the problem

In contemporary society, issues of inequality saturate different features of human life, provoking researchers and writers to draw in with these subjects for social commentary. The poem 'Inequality' remains a powerful piece that dives into the complexities of societal variations, yet an extensive linguistic and discursive investigation of its content is majorly missing in existing research studies. The absence of definite analysis brings up issues about how the linguistic components inside the poem add to the depiction of social disparities and power elements.

The essential concern is attached in the need to unravel the transitivity designs hidden in 'Inequality' utilizing the structure of Systemic Functional Linguistics (SFL). The transitivity analysis will zero in on recognizing and sorting the different process types (material, mental, relational, behavioral, and existential), revealing insight into how activities, states, and substances are linguistically developed inside the poem. Notwithstanding, a gap continues in figuring out the more extensive social ramifications of these linguistic decisions.

Tending to this research gap requires the reconciliation of Critical Discourse Analysis (CDA) into the research methodology. The main pressing concern isn't simply restricted to a syntactic or linguistic examination but reaches out to the socio-cultural and ideological aspects typified in the language of the poem. The study plans to investigate how the linguistic decisions inside 'Inequality' add to the propagation or challenge of existing societal standards, power designs, and philosophies connected with inequality.

Besides, the shortfall of a comprehensive methodology that joins transitivity analysis with CDA in the investigation of literary works that deal with inequality represents a methodological challenge. This research looks to connect this methodological gap by coordinating these two frameworks, giving an all-encompassing comprehension of the poem that goes past linguistic analysis to uncover the more deeply societal ramifications encoded in its language.

Research Questions

1. What linguistic features and patterns, particularly related to material, mental, relational, and existential processes, emerge from the SFL transitivity analysis of 'Inequality'?
2. How do the identified transitivity patterns contribute to the representation of social inequalities within the linguistic structure of the poem?

3. What socio-cultural ideologies and power dynamics are embedded in the linguistic choices of 'Inequality,' as revealed through the application of Critical Discourse Analysis? And do these perpetuate or challenge existing social realities?

Research Objectives:

- To conduct a Systemic Functional Linguistics (SFL) transitivity analysis of the poem 'Inequality' focusing on material, mental, relational, and existential processes.
- To investigate the contribution of the identified transitivity patterns to the representation of social inequalities within the linguistic structure of the poem.
- To apply Critical Discourse Analysis (CDA) to uncover socio-cultural ideologies and power dynamics embedded in the linguistic choices of 'Inequality.'

Methodology

The research plans to direct a transitivity analysis on the poem 'Inequality' to uncover the linguistic highlights and examples that add to the movement of its topical components. Transitivity analysis, established in Systemic Functional Linguistics (SFL), gives a framework for investigating the syntactic acknowledgment of relational connections inside a text. (Halliday & Matthiessen, 2014). The study aims to conduct a transitivity analysis further supported by Critical Discourse Analysis (CDA) on the poem 'Inequality.' This combined approach seeks to unfurl not only the linguistic features but also the underlying power structures and social meanings hidden inside the text. The analysis will see the social context in which the poem was written, examining power relations, ideologies, and discursive strategies (Fairclough, 2003). Language choices will be examined for their potential to perpetuate or challenge existing societal norms and power structures.

This comprehensive methodology outlines the theoretical framework based on Systemic Functional Linguistics (SFL), the rationale for choosing transitivity analysis, and details the data collection process, including the selection and preparation of the poem for linguistic analysis. The focus on the ideational metafunction within SFL and the systematic examination of processes, participants, and circumstances through transitivity analysis aligns with the research objectives in exploring the linguistic construction of themes related to inequality and identity in the poem.

The combined transitivity analysis and CDA approach aim to uncover not only the linguistic intricacies of 'Inequality' but also the socio-cultural and power dynamics encapsulated in its language choices. This holistic examination contributes to a deeper understanding of how the poem participates in the discourse on inequality.

Theoretical Framework:

The analysis will be directed by Halliday's Systemic Functional Linguistics, which states that language is a social semiotic system, and transitivity is a key element in expressing experiential meaning (Halliday, 1994). This framework offers a nuanced understanding of how language choices contribute to the construction of meaning in a text. Utilizing the tools provided by SFL, the analysis will categorize the clauses into different process types (material, mental, relational, verbal, behavioural and existential) and explore how participants and circumstances are realized grammatically. This will involve identifying actors, goals, processes, and other key components of transitivity (Butt, 2014). Additionally, Critical Discourse Analysis, as proposed by Fairclough (2003), will be employed to analyse how language reflects and influences social relations and power dynamics. The analysis will consider the social context in which the poem was written, examining power relations, ideologies, and discursive strategies (Fairclough, 2003).

Systemic Functional Linguistics (SFL) views language as a social semiotic system. It posits three metafunctions – ideational, interpersonal, and textual which together contribute to the overall function of language in communication. Michael Halliday's Systemic Functional Linguistics (SFL) outlines three metafunctions that serve as the overarching communicative functions of language. These metafunctions are crucial for understanding how language operates in different contexts.

Ideational Metafunction:

It focuses on the representation of experience and the construction of meaning. It deals with how language is used to convey ideas, express processes, participants, and circumstances. It is central to transitivity analysis as it helps to identify and categorize different types of processes involved in conveying experiences.

Interpersonal Metafunction:

It is concerned with the negotiation of social relationships through language. It includes features like mood (indicative, imperative, interrogative) and modality (degrees of certainty, necessity). It also connects with transitivity analysis by examining how interpersonal relationships are expressed through processes like material, mental, and relational actions.

Textual Metafunction:

It pertains to how language is organized into cohesive and coherent texts. It involves examining cohesion, coherence, and the structure of discourse. While not directly related to transitivity analysis, it provides the broader context in which transitivity choices contribute to the overall flow and structure of a text.

Transitivity Analysis and Process Types:

Transitivity analysis, as a part of the ideational metafunction, focuses on how language represents experiences through processes. The key components of transitivity analysis include:

1. Material Processes: It involves actions and events. They highlight what is done, and the participants engaged in the action.
2. Mental Processes: It represents cognitive activities such as thinking, knowing, and perceiving.
3. Relational Processes: It expresses a state of being or having. They establish connections or attributes.
4. Verbal Processes: It involves communication through language. They highlight what is said and by whom.
5. Behavioural Processes: It depicts observable actions or behaviours.
6. Existential Process: The existential process is employed to signify the existence or presence of entities. It focuses on the realization of the theme as an existent. The existential process is used to indicate the presence or existence of something.

Data Collection:

The primary data for this study will be the poem 'Inequality.' A comprehensive corpus of the poem will be compiled, and transitivity patterns will be identified through careful examination of the clauses, focusing on the processes, participants, and circumstances involved (Eggins, 2004).

Rationale for Choosing Transitivity Analysis:

Transitivity analysis was chosen as the framework for this research due to its suitability for examining language in the context of social issues, particularly within Literary discourse. By focusing on processes, participants, and circumstances, transitivity analysis allows for a systematic exploration of how the poet uses language to convey experiences, emotions, and social themes.

Selection of the poem:

The poem "Inequality" by Tonya Helms was selected based on its thematic relevance to social issues, specifically within the African American experience. The poem addresses issues of racism and identity, providing a rich context for linguistic analysis.

Sample Size:

The entire poem will be analyzed, as it offers a comprehensive exploration of the poet's language choices in conveying the theme of inequality.

Analysis and Discussion:

1. "There is still inequality in this world of many different faces"

- Process:is-existential
- Participant(s):existent- inequality
- Circumstance(s):in this world of many different faces

2. Racism and prejudices are found in many of its races

In the African American culture

- Process:are found-rel attribute
- Participant(s):its races-carrier, attributes-racism and prejudices
- Circumstance(s): in many of its races ,In the African American culture

3. It's between the dark and light skin

- Process:is-rel attr
- Participant(s): it-carrier, attributes- the dark and light skin
- Circumstance(s): between

4. We can't stop it around us

- Process:cant stop-material process
- Participant(s):we-actor,it-goal
- Circumstance(s):around us

5. If we can't stop it within

- Process:can't stop(material)
- Participant(s):we-actor,it-goal
- Circumstance(s): within

6. See, I've been talked about,

- Process:(see)vocative, have been talked about-material
- Participant(s) I-actor
- Circumstance(s)-non

7. Teased

- Process: teased-behaviour process
- Participants: ellipsed

8. and put down

- Process: put down-behavior
- Participants: ellipsed

9. All because my skin is a lighter shade of brown

- Process: relational attributive-is
- Participant(s):My skin-carrier, attribute-a lighter shade of brown
- Circumstance(s):all because-reason

10. I didn't ask to be this complexion

- Process: didn't ask to be -verbal
- Participant(s): I- sayer, to be this complexion- verbiage
- Circumstance(s): this-attributive

11. I didn't ask to be the "High Yella Girl Spokesperson"

- Process: didn't ask to be- verbal process
- Participant(s)I-sayer, verbiage-the "High Yella Girl Spokesperson"
- Circumstance(s):non

12. All that I ask is that you respect me always

Not because of my light skin and light eyes

- Process: ask is -verbal process
- Participant(s): I-sayer, you respect me always, Not because of my light skin and light eyes(verbiage)
- Circumstance(s):all that, always

13. /Respect me/

- (mental process-respect, me-sensor) x3(14,15)
- **16. -because I am a person created by God**
- Process: am created-material process
- Participant(s):I am -actor,(because) a person-goal
- Circumstance(s): not because of my light skin and light eyes (circumstance of attribute), by God-circumstance of cause

17. /Respect me/ (mental-respect, me-sensor) because I hold my family down on my own

- Process: hold-material process
- Participant(s) I-Actor, my family down -goal
- Circumstance(s)-on my own-manner

18. /Respect me/ because you love all of the shades of brown

- Process: love-mental
- Participant(s); you-sensor, love all the shades of brown- phenomenon
- Circumstance(s) non

19. /be happy/ x 2(20)

- (mental-be, happy- phenomenon)

21. When success I achieve

- Process: achieve-material process
- Participant(s) I-actor, success-goal
- Circumstance(s)when-extent

22. / Be happy/ because in dreams I believe

- Process: believe-mental process
- Participant(s); I-sensor, in dreams-phenomenon
- Circumstance(s) non

23. Encourage me

- Process: encourage-mental process
- Participant(s) me-phenomenon
- Circumstance(s)non

24. When I don't think

- Process: think-mental
- Participant(s)I-sensor, don't-polarity
- Circumstance(s) when-extent

25. I can make it

- Process: can make-Material
- Participant(s) I-actor, it-goal
- Circumstance(s) non

26. Be genuine

- Process: be-mental
- Participant(s) genuine-phenomenon
- Circumstance(s) non

27. and don't try to fake it

- Process: don't try-mental
- Participant(s)to fake it-phenomenon
- Circumstance(s)non

28. But most of all-trust in the African American name

- Process: trust-mental
- Participant(s) in the African American name-phenomenon , sensor ellipsed
- Circumstance(s)most of all- frequency

29. All of the trials and obstacles that we overcame

- Process: overcame-material
- Participant(s)we-actor, all of the trials and obstacles-goal
- Circumstance(s) non

30. /Know that/ (Know-Mental process, that-phenomenon) x6 (31, 32, 33, 34, 35)**36. We are diamonds that shine so bright**

- Process: are-relational-identity
- Participant(s)we-token, are diamonds that shine so bright-values
- Circumstance(s) non

37. / know that/ we are worth more than the stars at night

- Process: are worth-relational identifying process
- Participant(s)we-token, the stars at night-values
- Circumstance(s)more than-comparison

38. /know that/ we are created to be more than conquerors

- Process: are created to be-relational identifying process
- Participant(s):we-token, conquerors-values
- Circumstance(s) more than-comparison

39. / know that/ we are more than statistics report

- Process: are-relational identifying process
- Participant(s) we- token, (more than) a statistics report-values
- Circumstance(s)more than-comparison

40. / know that/ we united together are a mighty shield

- Process: are-relational identifying process
- Participant(s)we-token, united together are a mighty shield-values
- Circumstance(s)

41. / know that/ we have to believe in each other to make others yield

- Process: have to believe-mental
- Participant(s)we-sensor, in each other to make others yield-phenomenon
- Circumstance(s) non

42. We are strong, might and unique

- Process: are-relational attributive process
- Participant(s)we- carrier, strong, might and unique-attributes
- Circumstance(s) non

43. Martin started the journey

- Process: started-material process

- Participant(s) martin-actor, the journey
- Circumstance(s) non

44. All we have to do is complete.

- Process: have to do- material process
- Participant(s) we- actor, complete-goal
- Circumstance(s) all

Discussion

The poem "Inequality" by Tonya Helms addresses the prejudices and racism done against the people of color and mistreatment based solely on the differences of the skin tone. In her poem she highlights inequality done in the world based on the color of your skin tone. The poem also finds a solution to all this discrimination by staying united and protecting each other's rights.

The research employed SFL's transitivity model for analysis of the text. By digging deep into experiential metafunction, careful analysis was made of the poem. The analysis pointed out the use of several processes which the writer used to construct an argument on racism and prejudices and later, promote a message for unity by constructing a diagnostic identity which does not support or adhere to racism and prejudices on the basis of color. All the processes that are noted to be used in the poems are all behavioral, material, existential, mental, relational identifying, and relational attributive and verbal processes.

Following are the patterns deciphered through analysis:

- Total number of clauses: 44
- Material process: 10
- Behavioral process: 2
- Mental process: 19
- Existential process: 1
- Relational identifying: 5
- Relational attributive: 4
- Verbal: 3

The analysis of the poem proved the use of 1 existential processes. By employing existential process at the very start of the poem, the poetess highlights the pervasive nature of racism and confirms that racism is deep rooted in this world since its beginning. It is not something new and has its reach far beyond just a few centuries. The existential process noted in the poem is the initial clause of the poem "There is still inequality in this world of many different faces", the use of existential process in the start highlights the history of this issue since the beginning of the world, and it suggests that this inequality observed due to skin color is not something new. It is also to be noted that the existent/participant in the clause is "inequality". By making "inequality" a participant the poetess confirms the existing nature of the problem since the very start. The use of the verb "is" also suggests an eke nature of the problem and how enduring it is. The existential process underscores the long-lasting and pervasive nature of the issue, emphasizing its existence as a systemic and enduring challenge in the world.

The poem consists of 10 material processes clauses out of which signifies an agency asserted by the poetess. Material processes tend to typically involve an actor carrying out an action with a goal or purpose in mind. The poetess used 10 material processes in her poem which suggests that she is drawing attention to specific instances or manifestations of inequality that are discernible and often rooted in tangible aspects of society. This can be noted in clauses "I've been talked about" "when success I achieve" "We can't stop it around us", "we can't stop it within", "I am a person created by God" Etc. These clauses suggest a concrete existence of racism and prejudices within various races and writers firsthand experience with such issues.

She puts herself in an actor role and describes what she has been through her own experiences. The use of "I" to refer to herself as noted in clause "I've been talked about" "when success I achieve", indicates that she is taking responsibility for an action that has happened to her and is grounding her experience of dealing with racism, by placing herself in the actor position she is asserting agency by highlighting a problem she has dealt with on first hand. Similarly, when "we" is used, it can indicate a collective agency, suggesting that the poetess and others she is referring to under the umbrella term "we" as noted in clauses like "We can't stop it around us", "we can't stop it within" are jointly taking responsibility. The poetess by using such pronouns wants to highlight the issue on an individual and a group level.

The poem also observes 19 mental processes. Clauses like "most of all-trust in the African American name" "we have to believe in each other to make others yield", "know that", "when I don't think". All of these clauses point out a mental state. "Words like "trust ", "believe " , "know " , "think " suggest that the meaning of racism and inequality is not only limited to outer persona but is also rooted deeply within our thoughts and emotions. Overall analysis suggested several findings. Poetess has used mental processes the most. This suggests that the racism ideologies are rooted cognitively. " you love all of the shades of brown" , "when I don't think." , "Encourage me, and "in dreams I believe", "respect me", "Be genuine" etc., considering some clauses with mental processes, poetess sometimes uses the participant sensor like in clause 18,22,24,41 to assert agency through an emotional level like done in material which was tangible. Poetess wants to put herself in the sensor's position to feel and believe things like in clause "dreams I believe" or by using a collective agency "we" as a sensor to bring responsibility to a group "we have to believe in each other". She also uses the clause "respect me" where "me" is in passive construction to convey the meaning that whether she as a sensor in either of the construction, active or passive has to be respected and believe in herself to fight against racism. Poetess also uses clauses like "be happy" and "know that" where the sensor is ellipsed to give agency to anyone who reads the text. The poetess wants them to take responsibility for speaking up for this inequality.

The poem showcases relational processes in regards to constructing an identity and adhering some attributes to it. 9 such clauses were observed out of which 5 were relational identifying and 4 were relational attributive. In relational identifying clauses like " we are diamonds that shine so bright" , " we are more than statistics report", "we united together are a mighty shield", the poetess is constructing a strong identity for a individual where she is pointing out that no matter what race, color, creed etc. you belong to , you're still beautiful. She is using "we" again and as a token the values she provides like "statistics report, diamonds, mighty shield" constructs an identity of an individual who is ready to fight against all odds and accept their own skin. Similarly the poetess uses relational attributive process in a way where it highlights the attributes of the individual making them feel proud in their own self like observed in "All because my skin is a lighter shade of brown" or "We are strong, might and unique" where she is implying the notion of a strong identity that has power and is unique and can look eye to eye on the grounds of inequality and fight against it. She again uses a collective agency "we" to be the participant "Carrier" of the clause. The Carrier "we" is given attributes like "strong, might and unique" to emphasize the goods in on with identity, as previously constructed, would have.

The poem uses 3 verbal processes. The clause "I didn't ask to be this complexion", "All that I ask is that you respect me always" "I didn't ask to be the "High Yella Girl Spokesperson" observes a verbal process. This clause is vocative and vocal in the sense that it involves only one sayer "I" and the writer constructs an identity where whoever reads it can relate to

personally and should be loud and clear about being respected. The poetess again has made use of the personal pronoun “I” where she is putting agency to the speaker in the 3 verbal processes found in the poem. The sayer “I” is in an agentive role where the recipient is only mentioned once in clause 12 and the rest of the verbal clauses do not have a recipient. This suggests that the poetess wanted to keep the agency limited to sayer. This added agency to sayer provides them with added authority to assert importance to the issue being spoken about. The poem also has 2 behavioral processes. Both the clauses have their participant ellipses “teased” and “put down”. This particular process are context dependent and poetess wants it readers to fill in the gaps. This also suggests that the poet doesn’t want to mention who is responsible and who is the behavior. She wants every one of its readers to assert a position of their own when reading.

In this analysis, we looked at different ways inequality and racism are talked about using Halliday's transitivity processes. It covered stuff like actions, descriptions, and how things exist or happen. Through analysis it was discovered that the poetess has used every level of representation, she uses material, mental, existential, verbal, relational identifying, relational, attributive, existential etc. to highlight that racism and inequality exists at all 7 levels . The significant use of mental processes suggests that racism and racial ideologies are deeply rooted in our cognitive thinking and it comes from within, it is then practiced through tangible realities that were uncovered through material process. These processes further become behaviors and become an identity for a person. What stands out is that in almost every case, whether it's doing something, saying something, or just existing, people use "I" or "we" to show they're involved. This use of personal pronouns makes it clear that individuals are actively taking part in discussing and dealing with inequality and racism.in all the process it was noted that the agency was given to the first participant “ I” or “We” as an actor, sayer, sensor, carrier, or token etc.

Conclusion

In conclusion, the ongoing discussion about the poem on inequality, particularly its exploration of racism, reveals the intricacies of societal issues embedded within its verses. The Systemic Functional Linguistics SFL transitivity model plays a crucial role in deciphering the hidden meanings of racism within the poem by providing a systematic analysis of the processes, participants, and circumstances involved. It allowed us to unravel the layers of meaning inherent in the linguistic choices made by the poet.

Through transitivity analysis, we observe the prevalence of material processes that emphasize tangible actions and events related to racism, shedding light on the concrete manifestations of inequality. Mental processes uncover the emotional dimensions, offering insights into the psychological impact of racism on individuals. Additionally, relational processes help identify roles, attributing qualities to participants and illustrating the complex interplay of identity and societal expectations. Not only did the poetess discuss the problem of inequality but also provided a solution, that one should stay strong ,fight together and act like a shield.

The poem "Inequality" by Tonya Helms investigates getting through social disparities, especially inside the African American culture. Helms utilizes emotive language to convey individual encounters of being discussed and put down because of a lighter complexion. The writer challenges stereotypes, dismissing the job of a 'High Yella Girl Spokesperson', and calls for regard because of intrinsic worth as opposed to skin tone. The poem counters winning cultural standards by underlining solidarity and aggregate strength inside the African American community. Helms utilizes strong symbolism, depicting the community as diamonds radiating brilliantly, worth more than stars, and bound to be more than vanquishers. The writer takes

part in ideological talk, challenging negative stereotypes and situating African Americans as versatile and novel. The poem fills in as a source of inspiration, encouraging confidence in one another's true capacity and underscoring the continuous excursion towards uniformity, drawing motivation from verifiable figures like Martin Luther King Jr. In general, Helms utilizes language as an amazing asset to address and enable the local area notwithstanding persevering inequalities fundamentally.

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