

**APPLYING CBC TO EFL EDUCATION IN INDONESIA:
Competency-based and Genre-based Models in Contact**

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Abstract

The 2004 Competency-based Curriculum (CBC) of EFL education in Indonesia (EFLEI) has been nationally applied for some time. Trainings of trainers and teachers have been going on in various parts of Indonesia along the way. However, certain critical concepts may still need further explanation and this holds true with their applications in practical terms. This article will briefly discuss the critical concepts in question and how they are implemented in applied contexts. In this the discussion will focus on the notion of competence and its related aspects, the view of language and its related aspects, and the view of language learning and the question of literacy levels, on which the curriculum is based and oriented to. It will make an attempt to show some points of contact between the competency-based model and the genre-based model of language and language learning in educational contexts, from which the curriculum derives its resources.

Key words:

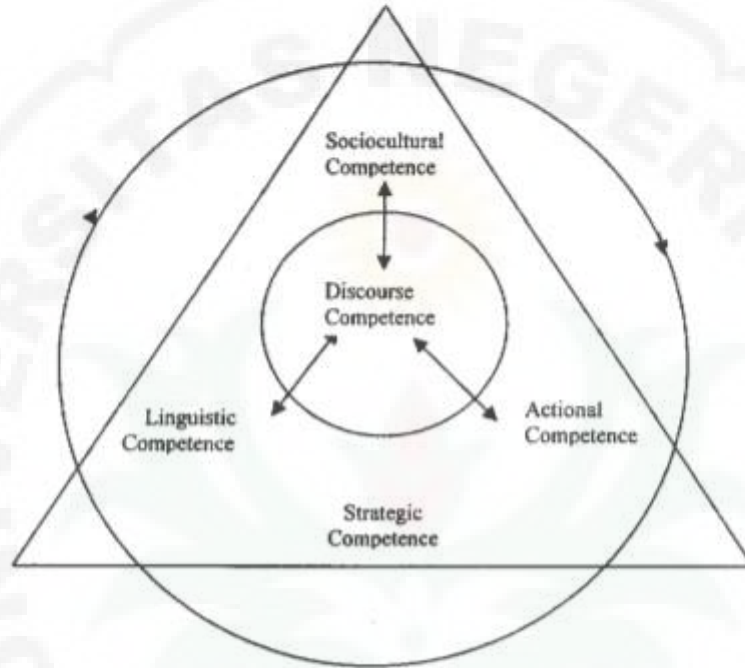
competency, competence, genre, discourse, text, linguistic competence, sociocultural competence, actional competence, strategic competence, discourse competence, communicative competence, genre, discourse or text type, literacy.

1. Modelling Competence

One aspect of the 2004 CBC of EFLEI is that it is modelled around the notion of competence. In academic circles various efforts have been made by experts to define the kind of competence one needs to learn in order to be able to communicate in a language. The term communicative competence (CC) was coined by Hymes in 1972 to represent the competence needed for communication, and since then there have been as many definitions of the term as there are scholars to define it (for a review see e.g. Taylor 1984). Of the several models of CC offered by scholars, the curriculum adopts and develops Celce-Murcia et al.'s model (1995) for pedagogical reasons. The model includes

the following components: (1) discourse competence, (2) linguistic competence, (3) actional competence, (4) sociocultural competence, and (5) strategic competence. The diagram of the model is observable below.

Diagram 1: Communicative Competence (Celce-Murcia et al 1995:10)



Basically linguistic competence here is taken to refer to aspects of language at the level of lexicogrammar which is concerned with the language ranks of clause/sentence, group/phrase, word and morpheme, and at the level of phonology/graphology which is concerned with the language rank of phoneme/grapheme (cf. Table 2 below). Actional competence is a competence that enables one to employ speech functions, forms and expressions in communication which are contextually appropriate. Linguistically this is closely associated with the ability to use language in its function as an exchange involving speaker and listener as social participants in a communicative event. Sociocultural competence derives its resources particularly from an understanding of the sociocultural values in the given society and culture. It is a competence that enables one to use linguistic expressions which are appropriate socioculturally (in the general sense of the term "socioculturally"). Strategic competence refers to a competence that enables one to solve communication difficulty in general and communication breakdown in particular, which allows

one to compensate deficiencies in the process of communication. Discourse competence as the heart of CC is a competence that enables one to use semiotic resources for discourse creation which is characteristic of the given society and culture. Basically it is concerned with an ability to use appropriate aspects of cohesion and coherence which form discourse. These conceptual components of CC and their defined notions are presented in the observable table below.

Table 1: Communicative Competence (cf. Celce-Murcia et al 1995:10)

Components of Communicative Competence	
1	Linguistic Competence: A competence to use language at the level of lexicogrammar with the language ranks of clause/sentence, group/phrase, word and morpheme and at the level of phonology/graphology with the language rank of phoneme/grapheme.
2	Sociocultural Competence: A competence to use language which is appropriate socioculturally (e.g. use of appropriate address terms), which derives its resources from an understanding of interpersonal sociocultural relations recognised and practised in the given society/culture.
3	Actional Competence: A competence to use language in its function as an exchange involving speaker/writer and listener/reader as social participants in a communicative/interactive event, in which contextually (situationally) appropriate speech functions, forms and expressions are employed.
4	Strategic Competence: A competence to use linguistic and or non-linguistic expressions in solving communication difficulty or breakdown, which allows one to compensate deficiencies in the process of communication.
5	Discourse Competence: A competence to use semiotic resources for discourse creation which is characteristic of the given society/culture, which particularly represents an ability to use appropriate aspects of cohesion and coherence forming discourse.

Note that there is something to clarify as regards the model and its defined conceptual components above in that one may in particular ask, "Where is text located in the model?" As far as the conceptual model under discussion is concerned, text is not located in the domain of linguistic competence. In this respect Celce-Murcia et al (1995:10) seem to have used the term text interchangeably with the term discourse (cf. Table 2 and Kress's discussion on discourse and text below).

2. Modelling Language

The starting point for all language learning and this includes EFL learning and education¹ in general and in Indonesian educational context in particular, is an understanding of what language is in the first place and how people learn it. Of the many traditions of linguistic research in response to questions about language, there are two fundamentally opposing perspectives on the subject: the intra-organism perspective, which sees language in isolation - as what goes on inside an individual's head (language as knowledge) and it is essentially concerned with "how an individual talks"; and on the other hand the inter-organism perspective, which sees language in society - as what goes on between people (language as interaction, as behaviour) and it is essentially concerned with "how people talk to each other". The latter implies that there is an indispensable interdependent relation between the linguistic and the social factors in language as interaction (communication), in which humans as social participants are involved. This perspective on language as interaction is obviously relevant for the development of socially responsible language learning/education in general and that of socially responsible EFL learning/education in Indonesia, in that it is committed to the study of all language as language-in-society, in which both the linguistic and the social aspects and dimensions are interconnected. Like any other language learners, EFL learners cannot learn the linguistic and dismiss the social in that they construe each other.

Following the above view of language, as the 2004 CBC of EFLEI indicates the curriculum adopts an inter-organism perspective on language, in which it relates language to society in which it is used. It interprets language not as a system of rules in itself but a resource system for meaning which is interdependent with a social system in that language is embedded in society in which it is put, and so it bears social commitment. They take discourse semantics as the foundation, with their object of language study being oriented to the whole contextualised text (language in context). In particular the curriculum draws its resources from the SFL tradition, which has always developed its theory in applied contexts particularly in educational context (i.e. how a language is best taught and learned), whose fundamental premise is the complete interconnectedness of the linguistic (language) and the social (society).

Following the general reading of SFL from which the curriculum draws its resource, adult human language has three levels or strata in its intrinsic system: (1) the [discourse] semantics, the highest level of resource for meaning; (2) the lexicogrammar, the intermediate level of resource for wording the

¹ The term "learning" here is being taken to mean "learning that takes place in home and neighbourhood", whereas the term "education" is being taken to mean "learning that takes place in school". Unless stated otherwise, hereafter for reasons of space the term "learning" will be used either in the first or the second sense, or as a cover term in both senses.

meaning; and (3) the phonology/graphology, the lowest level of resource for sounding/writing the wording of meaning. Furthermore, there are in general six ranks of language and in particular this applies to English: (a) the text, as the highest language rank; (b) the clause/sentence, (c) the group/phrase, (d) the word, and (e) the morpheme, which represent the intermediate ranks; and finally (f) the phoneme/grapheme, as the lowest language rank. A text as a semantic unit that realises meaning is realised as (encoded in) lexicogrammatical units (clause/sentence, group/phrase, word, morpheme) that realise wording which are in their turn realised as (recoded in) phonological/graphological units that realise sounding/writing (phoneme/grapheme). This intrinsic conceptualisation of language is observable in the table below.

Table 2: Lang. Levels and Ranks (cf. Halliday 1978:128-9, Martin 1992:20-1)

	System: Levels	Work done	Realisation: Ranks
L A N G U A G E	III. [Discourse] Semantics	Meaning: Ideational Interpersonal Textual	6. Text
	II. Lexicogrammar	Wording	5. Clause/Sentence 4. Group/Phrase 3. Word 2. Morpheme
	I. Phonology/ Graphology	Sounding/ Writing	1. Phoneme/ Grapheme

The table above shows that there are three kinds of function or meaning in the semantic system of language: (1) the ideational, as to the *observer* function of language; (2) the interpersonal, as to the *intruder* function; and (3) the textual, as to the *relevance* function of language (Halliday 1974b:95). Globally language is organised along these three dimensions which are intrinsic to it. The latest, the textual or relevance or enabling function, is a function that language has of creating text and of relating itself to the context, thus making the language as a system both intrinsic (internal to it) and extrinsic (related to its external environment) at the same time as it were. A text appears as a text which intrinsically instantiates language as an instance by virtue of this enabling function of language, which at the same time relates itself extrinsically to the context in which the text occurs. However, it needs to be stressed that this intrinsic-extrinsic nature of language by virtue of the text-forming resource for meaning does not mean that text as a semiotic resource representation is something located above, beyond or outside language. Following the model represented in Table 1 above, the term *text* here is used to refer to something linguistic, which embodies the three kinds of meaning or function in the semantics, one of which being the textual function which enables language to

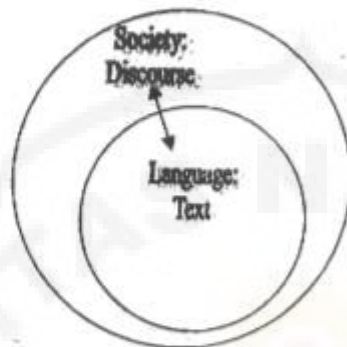
create itself as text and to relate itself to the context in which it lives. Particularly in the above respect text is taken to mean a realisation unit which stratally represents a certain rank of language, which in this respect is the highest rank of language. In the literature of linguistics and other relevant fields of study there are two terms that often appear and need explanation because of their varied use: *text* and *discourse*. That is to say, there is a general tendency among experts to use these terms with great freedom: sometimes interchangeably, sometimes to distinguish one from the other, sometimes to characterise different fields of study. Compare the use of the two terms in the 2004 CBC of EFLEI.

To be more aware of the issue, Gregory (1985:17) for example distinguishes the two terms as follows: *discourse* is...a stretch of language activity which functions as a whole in its environment. It is an activation of the linguistic code potential manifested in situation. *Text* is...the physical record of such activities". Young (1990:64) believes that the two terms can be used interchangeably, but for ease of reference in her study she uses *text* to refer to the *written* part (text, discourse) of her study corpus, and *discourse* to the *spoken* part (discourse, text). To complicate the issue, de Beaugrande (1985:47) defines *text* as "a natural language occurrence in a communicative setting", and *discourse* as "a set of mutually relevant texts". To further complicate it, Widdowson (1975:6) suggests that the term *text* be used to describe the linguist's treatment of literature as exemplifying the linguistic system, and the term *discourse* be used to refer to the approach to literature "which attempts to show how elements of a linguistic text combine to create messages...Let us say that this approach treats literature as *discourse*". In Kress's observation (1985:27) more sociology-based discussions tend to use the term *discourse*, whereas more linguistics-based ones tend to use the term *text*. He further states that if the content, function, and social significance of language are at issue, the study tends to be of *discourse*; but if the materiality, form, and structure of language are at issue, it tends to be of *text*. In Kress's view, the two terms represent two different phenomena, and he firmly draws the distinction between the two as follows:

Discourse is a category that belongs to and derives from the social domain, and text is a category that belongs to and derives from the linguistic domain. The relation between the two is one of realization: Discourse finds its expression in text. However, this is never a straight-forward relation; any one text may be the expression or realization of a number of sometimes competing and contradictory discourses (Kress 1985:27).

Kress's view above would in general be more easily understood, irrespective of whether or not one would readily agree with his view that "any one text may be the expression or realization of a number of sometimes competing and contradictory discourses" would need explanation. Taking this distinction for granted, however, the semiotic location of *discourse* and that of *text* in the global semiotic space of *language-in-context* can thus be formulated in the diagram below.

Diagram 2: Discourse in the Social Domain and Text in the Linguistic Domain



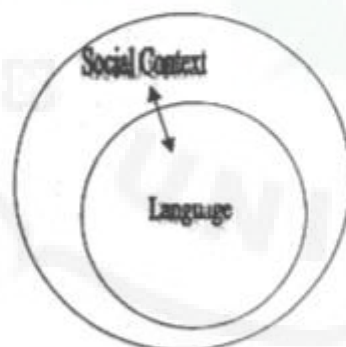
3. Modelling Language-in-Context and Language Learning

Intrinsic aspects and dimensions of language have been presented in Table 1. Following the view that the social and the linguistic aspects and dimensions are not only interrelated but also interdependent. Language is not autonomous; and it has evolved in a certain way because of the functions it has to serve in the society. The *intrinsic-extrinsic* nature of language leads to the perspective of language as interaction (communication) in the sense of a meaning potential, which is a form of human semiotic that needs to be characterised in terms of the part that it plays in the life of social human. In more abstract terms, language as a potential or system (the linguistic system) is a component – an essential component – of the social system. Globally Figure 2 below shows the interconnectedness of the social (society, and discourse is one of its dimensions) and the linguistic (language, and text is one of its dimensions). It is further interpreted that the social system as a “social semiotic” is a “system of meanings that constitutes the ‘reality’ of the culture”, which is “the higher-level system to which language is related: the semantic system of language is a realization of the social semiotic”; there are “many other forms of its symbolic realization besides language; but language is unique in having its own semantic stratum” (Halliday 1978:123). The general pedagogical implication of this is that learning language is learning how to mean sociosemiotically, in which learners learn the linguistic (language) of human semiotic and at the same time learn the social (society). In other words, learning language means learning how to mean in language-in-environment, language-in-society, language that is functional in society, language in text-in-context, not language in isolation in itself. Thus language learning, including EFL learning/education, is essentially language-in-context learning in this social semiotic sense. This is the starting point for all EFL learning in general and for socially responsible EFL learning in Indonesian educational context in particular, which is the perspective that is taken by the 2004 CBC of EFLEI.

To proceed with the contextualisation of language-in-context, as a potential language is concerned with the encoding of what a human can do as speaker/hearer (a behaviour potential) into what the human can mean (a meaning potential) and finally into what the human can say (a verbal potential). Since all language is always language-in-context (Halliday 1974a:34), as a meaning potential language is concerned with the ability to mean in social contexts, which are generated by the culture. As an actual language is concerned with language that is functional (instance, text), which is language that is doing some job in some context (Halliday and Hasan 1985:10). As Matthiessen and Halliday (1994:32) put it, "context is a higher-level semiotic system in which language is 'embedded'...language is embedded in a context of culture or social system and any instantiation of language as text is embedded in its own context of situation". Leckie-Tarry (1992:405) notes that the level of context is the phenomenon which determines the contextualization of a text. In Halliday's words (1978:110, 142), it is contexts that activate meanings; "contextual aspects are functionally deterministic of text in that they specify semantic configurations that a speaker will typically use in the contexts of a given type".

Globally two points of prime importance can then be drawn from the statements above: (1) that systemically and functionally language as a system and instance is not a self-contained system and instance that is impervious to influences from outside, and (2) that linguistic aspects and dimensions are always interconnected with social aspects and dimensions in an overall semiotic space of language-in-context. In this language is seen as a social semiotic which construes the social contexts in which language lives, and language is, at the same time, construed by the social contexts in which it is embedded. Ecologically, the relationship between the two is symbiotic – one of mutual engendering. Linguistically, the relationship is one of realisation, as is observable in the diagram below.

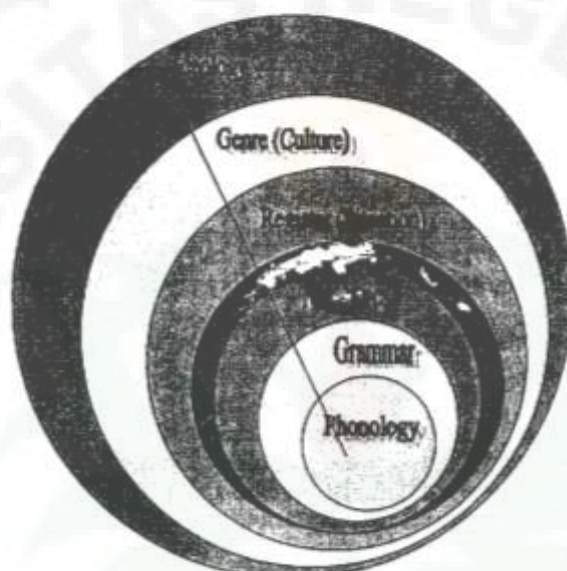
Diagram 3: Language as the Realisation of Social Context (Martin 1993:142)



The critical question here relates to the nature of the semiotic relationship between aspects and dimensions of language and those of context.

Since systemic theory is more like language itself – a system whose stability lies in its variation (Halliday 1985:7), there are some models of language-in-context that are available for use, and there is no 'standard' model or version to follow. One model presented here is the genre model proposed and developed by Martin and his associates, on which the literacy pedagogy is based. The overall global picture of this model is observable in the diagram below.

Diagram 4: Stratification of Language and Its Semiotic Environment (cf. Martin 1992:496)



It is interpreted that any functional semiotic event of language-in-context embodies a functional dimension which is generally called "goal" as one of the motivating factors that influences the development of any discourse-in-text creation. In the context of communication generally, to refer to this goal dimension that takes place in any communicative event of human communication experts use different terms in the same or different senses: intention, purpose, aim, objective, goal, function, text goal, social goal, functional goal, functional tenor, communicative intent, need, function or goal, social function, pragmatic function, rhetorical function, genre or genre-in-text goal, discourse or discourse-in-text goal, etc. Martin's concept of genre was initially triggered by the unclear notion of Gregory's functional tenor (see Halliday & Martin 1982). Martin's attempt to capture the semiotic power of the goal dimension in question led to the emergence of genre formulated and developed as connotative semiotic, as such that his notion of genre is substantially distinct for example from that of Gregory and Carroll's functional tenor (1978).

5. Modelling 'Genre-based' Literacy Pedagogy

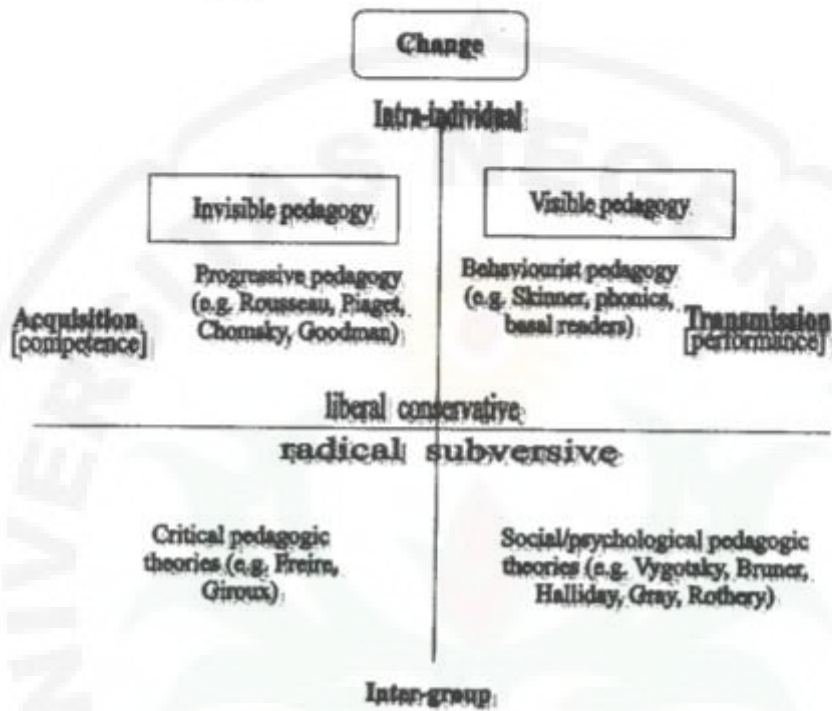
The 2004 CBC of EFLEI adopts a model of genre-based literacy pedagogy, which leads to the formulation of the teaching/learning cycle in stages. To set the historical context, the 'genre-based' literacy pedagogy in focus here is associated with the literacy research in Australia which began in 1979, which was the time when "writing instruction in Australia was shifting from traditional to progressive pedagogy, i.e. towards 'process writing' and whole language programmes" (Martin 1999:123). It was discovered that in the reoriented pedagogy the time dimension of the transmission of discourse competencies changed from the past to the present, in which young learners (children) were locked into the present – grammatically in his or her present tense. This is observable in Martin's statement:

In our research...we observed and documented...as far as progressive literacy teaching was concerned, children were...being locked into accounts of everyday personal experience...and the less mainstream their background, the more locked in they had become – even more so, we felt, but could not document – than if they had received a traditional education (Martin 1999:123)

The researchers' initial response to these developments is reviewed in Christie (1992) and Martin (1993). Three main phases of the research impetus that need mentioning here are: (1) the Writing Project, which began in the Linguistics Department at Sydney University in 1979, and was concerned with construing instructional discourse as genre; (2) the Language and Social Power Project, which began in the Metropolitan East Region of Sydney's Disadvantaged Schools Programme (DSP) in 1985, and was concerned with construing pedagogic discourse (both instructional and regulative); and (3) the Write it Right Project, which began in the same DSP region in 1991, and was concerned with construing secondary school and workplace discourse as genre and register (Martin 1999:123-4).

The aim throughout the research was to open up access to genres, especially those controlled by mainstream groups – with the faith that this redistribution of discursive resources would involve recontextualisations by non-mainstream groups which would realign power; no attempt was made to prescribe the kind of social subject emerging from the program. With respect to traditional, progressive and Freirean alternatives, the genre-based approach to literacy pedagogy has been "a visible and interventionist one, with a relatively strong focus on the transmission of identified discourse competences and on the empowerment of otherwise disenfranchised groups in relation to this transmission" (Martin 1999:124). This visible and interventionist pedagogy is implied in Martin's grid of pedagogy types adapted from Bernstein's as is observable in the diagram below.

Diagram 6: Types of Pedagogy (Martin's grid 1999:125 adapted from Bernstein 1990:213)



Following Vygotsky (1978), in any given area of knowledge or understanding and skills each learner has two levels of development:

- (1) a level of potential performance which is made possible through social interaction and joint construction with more capable others such as teachers;
- (2) a level of independent performance (cf. Vygotsky 1978, Gray 1987:30, Feez and Joyce 1998:26).

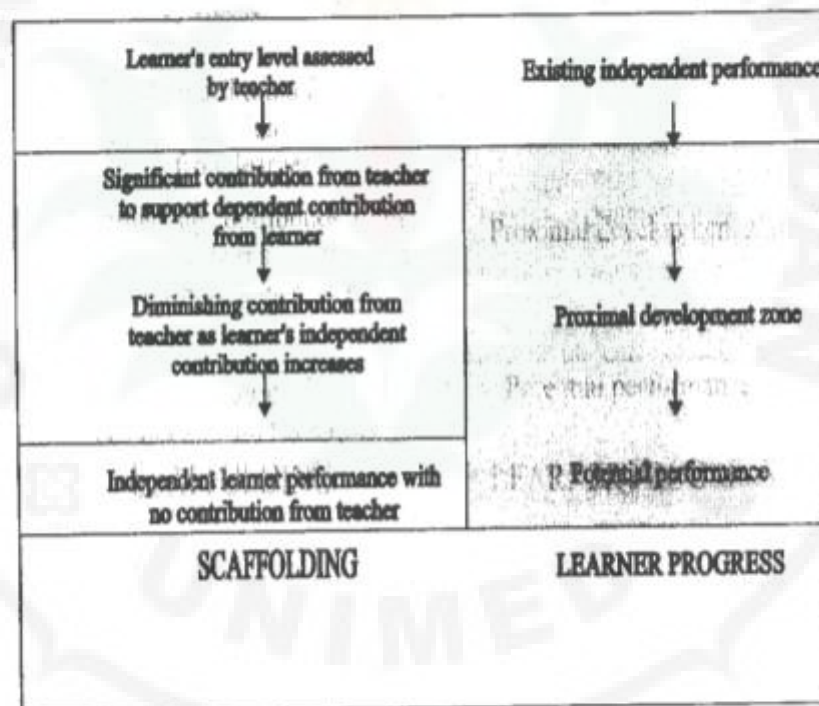
Vygotsky (1978) calls the gap between these two levels of development "the zone of proximal development". An EFL teaching/learning model that is based on Vygotsky's concepts of development suggests two things about learning (in Feez and Joyce 1998:26):

- (1) If a teacher is only concerned with learners' existing level of independent performance i.e. with what they can already do, then the learners will never progress;

- (2) If a teacher supports learners so that they move through the zone of proximal development to their potential level of performance, real learning and progress is possible.

It is suggested that input alone is not enough for learners to reach their potential. Following Vygotsky, EFL education as a kind of learning is a collaboration between the teaching/learning participants which involves language in the form of a teacher-learner dialogue or discussion and a learner-learner dialogue or discussion. Bruner's term "scaffolding" (1986:74) is used to describe the teacher's role in the EFL education collaboration (cf. Burns, Joyce and Gollin 1996:88-90). The developing nature of the collaboration between teacher and learner in response to learner progress is observable in the diagram below.

Diagram 7: The developing nature of the collaboration between teacher and learner in response to learner progress (cf. Feez and Joyce 1998:27)



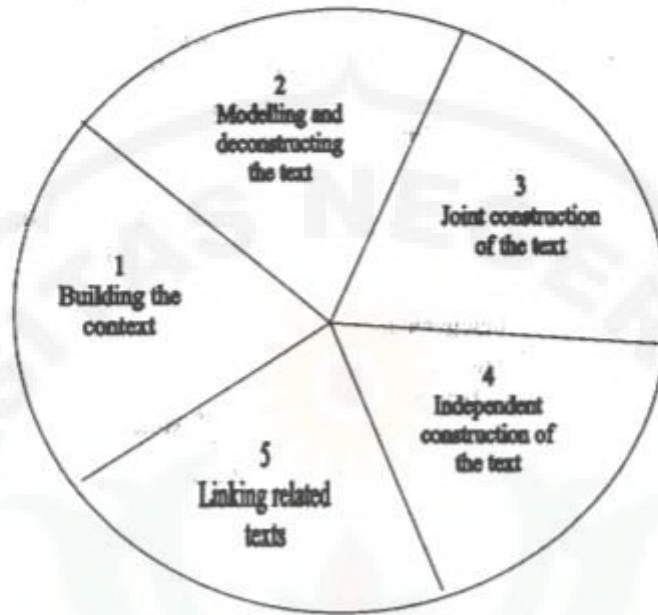
In terms of semogenesis, three dimensions of change have been brought into view: (1) logogenesis which is concerned with the text/process instantiation (unfolding); (2) ontogenesis with the individual's meaning potential development (growth); and (3) phylogenies with the cultural expansion (evolution). The genre-based literacy pedagogy intervention involves: (1) support during the logogenetic time frame of meaning creation, e.g. consultation with students as regards revision; (2) explicit learning-teaching as far as ontogenesis goes, e.g. scaffolding through models and joint construction; and (3) language planning oriented to phylogenesis, e.g. revisions of state curricula and pedagogy to facilitate access to mainstream discourses (Martin 1999:124-5).

As Figure 4 shows the development of genre-based literacy pedagogy within Hallidayan educational linguistics involves a dialogue across approaches, as is reflected in Martin's statement:

The development of our pedagogy for teaching literacy involved a dialogue across approaches to guided instruction influenced by Vygotsky and Bruner, and studies of language development undertaken by Halliday and Painter. The Vygotsky/Bruner tradition was interpreted and exemplified for us by Brian Gray, initially with respect to his work with Aboriginal communities; Joan Rothery led the metropolitan Sydney team which elaborated this tradition in light of Halliday and Painter's findings (Martin 1999:126).

The notion of "guidance through interaction in the context of shared experience" has remained fundamental in the genre-based literacy pedagogy. The development of this 'guidance through interaction' principle has given rise to a number of teaching/learning models within the framework of genre-based literacy pedagogy, which have been instantiated across a range of "curriculum genres" – as Christie (1989, 1999) has called them. Of the various models five of them are: (1) the 1989 DSP Primary Curriculum Model (Callaghan and Knapp 1989:10); (2) the 1992 DSP Primary Curriculum Model (Murray and Zammit 1992:7); (3) the 1992 HBJ Primary Curriculum Model (Christie *et al.* 1992:2); (4) the 1994 DSP Secondary Curriculum Model (Rothery and Stenglin 1994:8); and (5) the 1998 Adult TESOL Teaching/Learning Cycle Model (Fees & Joyce 1998:28). The fifth model comprises five main stages or phases of the teaching/learning cycle, as is observable in the diagram below.

Diagram 8: Stages of the Teaching/Learning Cycle (Feez and Joyce 1998:28)



As Fees and Joyce (1998:28) point out, each of the five stages of the teaching/learning cycle is designed to achieve a different purpose within the cycle and it is therefore associated with different types of activities. In global terms, however, the overall goal is concerned with the transmission of the various identified discourses/genres-in-texts through the shared teaching/learning process which involves collaboration between the teacher and learners, as such that it enables the learners to actually function as participants in any discourse/genre-in-text creation in the target situation and culture. In this respect the table below provides examples of identified discourse/genre-in-text families and types which may be learned in genre-based literacy pedagogy.

6. Modelling Genre-in-Text Typology

The goal dimension of human communication that motivates the development of a discourse-in-text event leads to the classification of discourse genre-in-text into various types by scholars. The 2004 CBC of EFLEI follows a genre-based model of discourse genre-in-text typology, in which genres in texts are classified into various types. In this the curriculum is oriented to learning and achieving the various types of genre-in-text in question. The classification of the discourse genres-in-texts in the table below is adapted from a number of relevant

models within the genre-based approach to language learning/education with respect to genre-in-text typology.

Table 3: Genre-in-Text Families and Types (cf. Callaghan and Rothery 1988:53-90, Larson 1984:365-88, Department of School Education 1991:16, Martin 1992:546-73, Tou 1997:387-9, Feez and Joyce 1998:85-6)

No.	Genre-in-Text Families	Genre-in-Text Types	
1.	Story	(1) Recounts	(a) Personal
			(b) Procedural
			(c) Historical
		(2) Narratives	(a) General
			(b) Moral Tale
			(c) Fairy Tale
			(e) Fable
			(f) Legend
			(g) Epic
			(h) Adventure
			(i) Horror
			(j) Romance
			(k) Myth
(l) Serial			
(3) Anecdotes			
(4) Spoofs			
(5) Exempla			
(6) Repartees			
(7) Dialogues			
2.	Information	(1) Reports	(a) Describing, generalising
			(b) Describing, classifying
			(c) Describing, listing
		(2) News Items	
		(3) Descriptions	
		(4) Biographies	
		(5) Explanations	
		(6) Directives	
(7) Explorations			
3.	Persuasion	(1) Expositions	(a) Analytical
			(b) Hortatory
		(2) Opinions	
		(3) Discussions	

		(4) Debates	
4.	Procedure	(1) Procedures	
		(2) Instructions	
		(3) Protocols	
5.	Form	Forms	(a) Simple Formatted
			(b) Complex Formatted
6.	Exchange	(1) Exchanges	(a) Simple, relating to information, goods and services
			(b) Complex or problematic
		(2) Casual Conversations	

The table shows that genres-in-texts fall into several families in the first place; within which genre-in-text types are located. One may compare the classification shown in the table above with the classification of genres-in-texts formulated, described and exemplified in the 2004 CBC of EFLEI. Unfortunately, for reasons of space in particular this article does not include practical examples of each genre-in-text type.

7. Closing Remarks

The application of the 2004 CBC of EFLEI reflects an attempt to establish socially responsible EFL education. It implies that each individual participant involved in it needs to be seen and treated as a social human who is located in a network of social relations. An EFL teaching/learning process, like any other language teaching/learning process, is a social semiotic process in which an individual learner needs some other person (teacher) to enable him or her to learn that one cannot learn from so-called 'innate LAD' handed down from heavens. One pedagogical implication of socially responsible EFL education is that the two critical groups of participants in particular who are involved in the EFL teaching/learning process need to work together in an atmosphere which is interactive rather than instructive in its nature. The "guidance through interaction in the context of shared experience" as one principle in the genre-based literacy pedagogy implies four things. First, in the present context there is a need for guidance in EFL teaching/learning contexts, especially guidance by the teacher and also by peers wherever relevant. Second, a teacher's guidance needs to be interactive rather than instructive in its nature. In this an EFL teaching/learning event needs to be seen as a socially interactive event for meaning and saying in which the teacher and learners talk and listen to each other. Third, the participants (the teacher and the learners) have experiences that they all share, and they may also have experiences that are characteristic of their own in certain respects that they can share. Collaborative EFL teaching/learning implies that it is not only the learners who need to learn and are taught to learn but also the teacher who needs to teach and are 'taught' to

teach. It is particularly in the latter that so-called "reflective teaching" is associated with. This is made possible through the teaching/learning materials and activities that are built and developed in defined stages of the teaching/learning.

As this article sees it, the question of EFL education in general is not so much what the learners mean and say in English as how and why they mean and say in English. An EFL learner, like any other language learner generally, is not only concerned with a way of construing (thinking about) the semiotic resources; s/he is also at one and the same time concerned with a way of enacting (acting on) the semiotic resources - which means acting on the people as participants in the semiotic resources. A language speaker's act is an act of meaning, a semiotic act, and it is a social semiotic act in which the language speaker functions as a socio-semiotic speaker who may intervene whenever and wherever relevant with respect to the semiotic resources in texts.

EFL education materials need to be designed as such that they include discourse-in-text models as the given discourses-in-texts representing certain types of discourse-in-text. They are authentic given discourses-in-texts in the sense that they represent discourses-in-texts that native speakers of English actually use. Following this, the EFL learners are expected to play their roles as socio-semiotic speakers/writers, listeners/readers of the discourses-in-texts in question. In a designed EFL education activity cycle in stages the learners need to build the English context of the given English discourses-in-texts, model and deconstruct the given discourses-in-texts, and link the given discourses-in-texts to related or relevant discourses-in-texts-particularly in their roles as socio-semiotic speakers/writers, listeners/readers of the given English discourses-in-texts. More critically, the learners need to be actively involved in jointly and then independently creating the new discourses-in-texts and in linking the new discourses-in-texts to related or relevant discourses-in-texts. Socially responsible EFL education has discourses/genres at the level of society and texts at the level of language as its object of semiotic realisation and instantiation.

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